Embracing Vulnerability: The Moral Dimensions of Practice within Higher Education

Kate Duffy

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Abstract

This study is an auto ethnographic inquiry into the moral dimensions of one educator's practice as a teacher in a UK University. It has long been accepted that teaching is a moral activity (Noddings 1984; Jackson et al 1993; Sockett 1993; Sanger 2001; Rosenberg 2015) because of its unique close interaction between two individuals and because the teacher is actively engaged in changing the behaviours of others. Studies in this area are limited within the context of Higher Education and this study adds a unique insight in to the discourse surrounding moral practice and agency of teachers specifically in this sector. The study had two main objectives. The first was to understand, in-depth '*how I perceived moral practice and agency in Higher Education*. The second was to illuminate, through biographical accounts, *'how I dealt with moral choices and conflicts.*

Using the paradigm of positioning theory (Harré & van Langenhove, 1999), this study adopted an auto ethnographic methodology (Ellis 2004; Chang 2008) to gain a deeper insight into the moral practice of an HE teacher. The primary data source was a written diary alongside artefacts and correspondence from colleagues and students. Thematic analysis (Charmaz 2014; Kim 2016) of the diary entries showed that practice was motivated by building, maintaining and sustaining positive relationships. This illuminated the complexity and the emotional dimensions of teaching in Higher Education.

Analysis indicated that the emotions which were prevalent in the interactions of the teacher could be collectively defined as the emotions of vulnerability. The data revealed how the teacher responded to these emotions and noted that instances where the teacher was able to embrace the emotions of vulnerability, practice would be more transformational. This view runs counter to the current perception of vulnerability in society and education where it is seen as weakness and should be resisted and avoided.

In its conclusion, the study provides a model for a Pedagogy of Vulnerability which can be used to open up a dialogue with teachers and students in Higher Education about the moral dimensions of practice. It is not intended to show what teachers should do but enable us to think about what we could do in order to resist the transactional and performative culture in higher education towards a more transformative and arguably humanistic one.

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I would like to thank my supervisors, Professor Bridget Cooper and Dr Lynne McKenna for their support and guidance throughout this study. Bridget, without your inclusive outlook on research it is unlikely that I would have even started on this journey. You understood what I wanted to achieve better than I did and I thank you from the bottom of my heart for helping me to see this. Lynne, you have literally moved walls and barriers and '*swept the leaves from the line*' in order to keep me moving forward in my work and without your vision for research I may never have finished.

For the last seven years, my personal journey of *self-discovery* and *fulfilment* has taken its toll on my family and friends. There have been significant portions of time where you have only had half of me and for that I am sorry. However, your unwavering patience, support and encouragement has helped me to keep pushing through. Neil, you are my rock and I hope that you recognise that who I am today and who I am in this study is because of you, I love you. To Alice and Poppy, my gorgeous nieces and my nephew Arthur, my wish for you is that your future is filled with curiosity and human connections which inspire you to be courageous.

Finally, to the students and colleagues who I have enjoyed working alongside during this journey, you inspire me every day to meet my fears head on, try new things and achieve against the odds. This is what you do every day, even if you don't always realise it. You transform your lives through sticking in and trusting me. For that, I feel privileged and I thank you.

Foreword

September 2011

"**The fire exit is through of the third-floor window".**

I can hardly believe that it is September again. The year seems to go over so fast when you chunk your life into short 12 week semesters. I go through a continuous cycle of new module excitement towards anticipated stress of marking. Usually the first few seminars are over planned with lovely resources. By the middle of the module there is a move to more student led work as I tell myself that this is pedagogically the right way for them to progress while inwardly denying that the pressures of meetings and university reporting procedures is taking time away from creating the whizzy class resources.

Nearing the end of the module there is the nervous preparation, for both the students and me, for the looming assessment. It is the part that I lose most sleep over while they panic to reach the assessment deadlines. Have I explained the assessment correctly and have they grasped it? Have I given them all the tools they need to succeed at this? Will I make the right decision on their work when I see it? Will I have enough time to do it?

I sometimes end up giving short, often unofficial, extensions as students explain their heart breaking challenges that they are facing and preventing them from meeting the deadlines. Weddings, divorces, funerals, and illness, lack of confidence or lack of support – they are all genuine for mature part time students and after all it is just a deadline. Is it fair that they are trying to study with their life taking chunks out of them?

Each module is an emotional rollercoaster but I forget the uncomfortable stages with each new module beginning.

So here I am again, mid-September, its 5.45pm on a Thursday evening and I am gathering resources together to take up to our classroom on floor three. The sun is falling behind the trees and the autumnal feel is joined by a silence in the building that rings in my ears. The bustle of the daytime staff and students subsides and although there may be a couple of colleagues still beavering away in their offices, their doors are closed now, it's just me, my part time evening students and the porter.

I feel nervous, I met them last week for induction but this evening is the first full seminar we are having. My aim is to not 'over fill' tonight, let them take their time to think through their independent study that they will be doing this year. I spent a lot of time last week in induction, stressing that this was the most important module they will do. "It's the first time in your education career that you get to design the topic, and outcomes of your work. It's empowering. Yes, it's hard work but it is your work, your choice to be made.". I say this every year. I really do mean it. When I was doing the same degree as they are doing now, it was the module that changed me most profoundly. I truly want this for them. I gather up board pens, flip chart, A3 paper, post- it notes, some people have mascots, I have stationery for luck…

I use the stairs to the third floor, more out of breath than I would like when I reach the top floor. I listen at the classroom door to see if any of the students have arrived yet, worried that they would get stuck in traffic or something would happen at work that might delay them or my induction had put them off returning. I get anxious to make sure I begin on time, conscious that they are paying for every minute and not wanting to literally short change them. Although I have planned 'time to think', there is still a lot I want them to do.

With a deep breath, I open the door. There are handful of familiar faces that turn to smile at me. "Evening everyone! How are you all today?" I try to be as jolly as I can to hide my nerves, grinning like a Cheshire cat or some crazy person, as I hastily move through the classroom towards the whiteboard and PC positioned at the front of the classroom that indicates the 'place for the teacher'. I begin to shuffle my stationery into piles that to the unknowing student may look like organisation but in reality, my way of hanging on to my comfort blanket as long as I can. I know that as the semester progresses, we will have lots to chat about as I get to know them over the coming weeks, however tonight it all feels a little awkward and the room feels a bit cold from the silence. I switch on the PC and hear the door open as another student enters, I look up and smile, "Hi, Rebecca" as she enters the room a little tousled from the breeze outside and a little breathless from also deciding to take the stairs. I hope I was able to hide the fact that I had impressed myself for remembering her name. If I do nothing else in the first couple of weeks, it is to get to know all of their names, even if it means that we wear stickers for a few weeks. "How are you this evening?" I ask. "I am OK, thanks Kate. It's been a long day." Rebecca replies. "The traffic from Bishop wasn't as bad though as I thought it might have been so that was good. Do you think I have time to grab a coffee before we start?" Rebecca hangs her coat on a chair near the back of the class and places a new and shiny leaver arch folder on the desk.

"If you can hang on until we are all here," I reply "I have brought some provisions and have the kettle on hand. We can have one together while I introduce the session. Does that sound Ok?"

"Oh great, if it's not too much trouble, do we set up a tea kitty?" Rebecca sits down, less breathless now.

"No, it's Ok. The café in the other building shuts early on an evening as we are mainly the only ones here. It's the least I can do. I rely on you guys to bring the cake or biscuits though!"

"I am sure we can manage that!" Rebecca replies laughing, "Helen and Martin are in catering and make gorgeous cakes, I will get them on to it!"

A few more students have entered the classroom and I continue to get their names right and smile and greet them all as I pass around the name stickers and marker pen. Some of them have been studying together for a couple of years in their colleges but there are three groups coming together now and it's really important to me that they get to know each other so they can learn and support each other. This final year will be tough for some of them, it's crucial to have peers that they can trust.

I look at my register, it's 6.10pm and all 22 students are here. They are chatting away in little clusters of small groups while making their hot drink. One student in the tea queue, Harry, points us all to the fire exit sign neatly positioned against the window. There is gradual wave of emerging laughter as we all cotton on that we are on the third floor. "I wonder if that's an omen for how tough this year is going to be!" he half jokes, "we might be taking the fire exit before the end of this!" The laughter eases the tension and nervousness a little and as soon as they are all settled with a coffee, pens and notebooks at the ready we can start.

The inspiration for the thesis

This thesis marks the culmination of years of study at higher education where the practice of teaching has always been at the centre of my focus. All of my studies in higher education have been in the discipline of education and I have always been encouraged to ask 'what is happening here? Why does this work? What could work better?' It is not until now, at doctorate level that my research is looking towards me for the answers. During my Undergraduate and Masters study, my research centred around exploring the work of other teachers. It aimed to understand the reasons they did what they did and the effect it had upon them, their students and their identity as teachers. After a brief crisis of faith in research methods, particularly the interpretative paradigm and more explicitly the ethical implications and consequences of that paradigm, which I will discuss further in chapter three, the methodology chapter, it was now time to ask these questions of myself.

The confidence and courage to look directly and deeply at my practice and the decisions that I make in my role as an educator in Higher Education, has been a long journey. It took time for me to feel safe and prepared to find what I might find, for better or worse. One of my MA lecturers had asked us to read a paper by Rajczi, (2004) titled, 'Why are there no teachers of Virtue?' and introduced me to Carolyn Ellis (2004) and the methodology of auto ethnography. It was at this time that the questions which I wanted to know about myself and my practice as a teacher were starting to emerge and become clearer. When I was asked by my colleagues and friends what it was that I saw as my purpose in teaching, I would respond "*to help them become nicer, happier people*". Education, to me, transcended the classroom and was a human endeavour not simply about knowledge of facts and using other people's ideas. I felt that I genuinely cared about my students and wanted to

understand their lives and their motivations and this helped me engage with them and make learning enjoyable, relevant and purposeful, or so I suspected. Jane Tompkins (1996) and Nel Noddings (1984) gave me the language to talk about why I choose to teach in this way as their work served to legitimise the ethic of care beyond the nurturing and the feminine. Leffers (1993) summarises perfectly what my intentions are through and beyond my thesis,

> *'…my impulsion will lead me to work on the theoretical underpinnings of connection and care and try to translate theory into method. I want to figure out how we can teach connection and care; then I want to figure out how we can teach teachers to teach connection and care; and finally, I want to do what I can to bring this about in classes, seminars and books.*
>
> (Leffers, 1993, pg. 75)

The intention of thesis is to understand my practice more deeply, which situations provoke moral dilemmas and moral action; identify the tensions, conflicts, complexities and challenges of teaching in HE and how I make connections and show that I care. On my journey towards understanding my practice in this way, I have come to realise that even with my best intentions for wanting to create this experience of care and connection for the students in my class, it is not sufficient for me to simply *want* this for us, I must live it in everything that I do as much as I can. Students need to *want* this too.

I have discovered through this journey, which has been painful and frustrating at times, that 'holding a mirror' up to yourself is not navel gazing as some auto ethnography critics might attest (Chang, 2008). It is about gaining the courage to re-live the turbulence from the decisions we make as persons, teachers and academics. Very rarely in the day to day busyness do we, once the initial cringe effect' subsides, force ourselves to take a look back in time and contemplate the implications, consequences and effects of our thoughts and

actions or in-action. However, what I have come to notice is that I do not always stay there. I am able to move on from the 'uncomfortableness' to something new. I think myself lucky that I was able to get myself there in one piece. However, this glowing, almost epiphany like, account of teacher's reflection on their practice comes with a caveat, a health warning if you will. I will equally argue that encouraging teachers and colleagues to reflect upon practice with the mantra, 'we need to be continuously improving; evaluate; progress; do better, I could go on, can be just as destructive to teaching as the aim of reflection. Teachers by default, I know that I did, use this process to see themselves as deficit, to never feel 'good enough', is soul destroying and exhausting. The recent introduction of the 'Teaching Excellence Framework' (TEF) into university league tables and performance measures has the potential to support this however, early signs appear to show the process being driven by overburdensome collation of 'narratives' to offset any negative or 'flagged' percentages.

The value to me of understanding my practice more deeply and the moral dimensions within it, is to become more aware of my integrity as a teacher. Its value to my students, colleagues, the organisation I work in and the profession, is that I can share my values and aspirations for a more open, honest and transformational educational experience in HE and open up a dialogue and debate about the kind of future we can imagine. I believe we need a cultural shift in higher education, one that I currently feel is only achievable in our classrooms, in our interactions with each other and in our day to day work. It is my belief that it's the only cultural shift that can genuinely begin from both the bottom and the top. The shift is the recognition that educational practice in HE which is transformative, is one of mutual care, respect and consideration. When deep learning and change is occurring, we

feel vulnerable and we must be supported and encouraged, pedagogically to see that this is not a state of weakness or deficit but a courageous and transformative state.

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Chapter 1: Introduction

No Monuments record the bravery of teachers,

Or tell our conquered fears,

There is no Tomb of the Unknown Teacher,

No surgery for our scars.

All our injuries are internal.

No one counts the pain,

Least of all the teachers,

We go sightless on.

To teach is to be battered,

Scrutinised, and drained,

Day after day. We know this.

Still, it is never said.

What is it to be up there

Exposed to the hostile gaze

Will never be told by teachers-

The knowledge is too much.

(Jane Tompkins, 1996)

Background and motivation for the study

The modern university is at a cross roads in re-stating its purpose and role within British society. The mission statements of civic universities state that they are to be *life changing* for their students as they set out to empower their graduates to be the *change makers* of the future. These graduates are distinguished by their character, ethical vision and self-awareness in the professional roles which they will embark upon. This is a broad aim which is being tested and challenged by the current expectation that a civic university is accountable to its community. This is not an unreasonable expectation and one that civic universities are proud to claim. However, this has been narrowly understood politically to mean that everything that a university does, can and should be measurable, and this is its value. When universities aspire to enable change for its student body and the society in which they are a member, they are advocating for moral education (Kiss and Euban 2010). Much of the discussion around what moral education is within a university is limited to academic behaviours of students such as critical thinking, professional and academic integrity (Fish 2010; Carr 2017) and resists the directive teaching by educators of moral rights and wrongs that may be more easily applied in the earlier phases of education. However, cultivating a moral imagination in our students which leads to change for themselves, their future and the future of others, implies something more of the university and its teaching body. It requires the teaching in a university to go beyond teaching the processes of reasoning and the critical interpretation of texts. When universities state that their mission is to enable change, they are asking students and graduates, to cope with and to initiate uncertainty and transformation. When people are uncertain and going through periods of transformation, they are taking risks and become vulnerable. If this is the expectation of a moral education of the university then it is crucial that we understand how

this education is translated into practice between teachers and students. How do teachers and students in higher education become courageous to deal with the unknown and these vulnerable states of being? In a world which is constantly changing and being re-imagined how do teachers help their students cope with these situations of vulnerability? This study focusses upon the practice and perspective of one teacher educator teaching in a civic university where the stated mission is to be *life changing*.

The term 'political football' in relation to education has never been so apparent than in recent years. The aspiration to lead global league tables has emerged as the driver for short term, often ideologically motivated policies. The aim of education has become one of a technical endeavour to describe the industriousness of a nation and to prescribe what effective citizens need to know in order to effectively contribute to their society, as opposed to one where human flourishing and agency is the purpose. The current cost of personal investment for Higher Education (HE), now that university education in the UK is no longer subsidised (Browne 2010), makes students enter HE with the primary motivation to aspire to achieve a grade over the opportunity to achieve a genuine personal transformation. They are increasingly socialised into viewing themselves as consumers of education, seeking value for money and immediate returns (Ball, 2008; Nevradakis, 2015). It could be argued that the drive by all stakeholders to request that there is 'value for money' from our education system has gained even more momentum in the last decade since the global financial crash (Mathieson & Stewart, 2008) of 2008. The crash that saw the neo-liberal bubble or light touch regulation of the free market, implode in on itself resulting in a significant economic slowdown that is still causing ramifications for the UK. This slowdown, coupled with the 2010 election result of a hung parliament and subsequent coalition government of liberal-conservatives has meant that there has been a focus on a programme of austerity to

balance the government's bank accounts. A traditional conservative ideology to reduce the welfare state and increase individual responsibility has resulted in a reduction of tax for both business and low earners but along with this is an expectation that personal choice is paramount over universal expectations of services in society (Flynn 2007). Within the UK education system there is an expectation that the government and society will receive value and a good return for the money it has invested. This has resulted in the primary measurement of successful education through the narrow use of test results and national league tables focusing on the core subjects of mathematical and scientific disciplines (Nussbaum, 2010). Despite the global crash, we are still in, and appear to value, a global economy and this is the discourse which is most transferrable across the seemingly invisible borders enabled through NGOs such as OECD and PISA to name a few (Lechner & Boli 2012). While recent voting behaviours such as Brexit (2016), the election of Trump (2016), the influence of Le Pen in France (2017), suggests that people are beginning to push back against the vision of globalisation to perhaps reassert their autonomy, individuality and identities (Israel 2013). Coupled with the increase in numbers of students attending university, the need to understand more clearly the moral intentions of the civic university and the practice of those involved is possibly needed now more than ever (Kiss & Euban 2010; Carr 2017).

My reasons for undertaking this study were not to pass judgement on this situation but to understand more clearly what my response is to these social shifts as an educator. I believe education should be transformative and my personal feeling is to resist this technical rational view of the purpose of gaining a higher education, however there lies the dichotomy, as I also believe that whoever is paying for the higher education of its citizens should not be 'ripped off' or deceived about its impact and effect. Therefore, there is a

responsibility for all stakeholders, beneficiaries and administrators to be cognisant about this. This thesis emerged from my concern about how these potentially conflicting views and shifting values and beliefs could shape my HE practice in the future as well as my relationships with students and their overall aspiration and experience of their higher education.

In this study I am the researcher, the participant under analysis and as a teacher in HE, I am a member of the wider social group being explored. I began this research journey from a postmodern position where I sought knowledge of 'the self' separately from the community. Postmodernism views the self and the ideas of self, as a *product of* the social groups and structures which exist (Lyotard 1984; Barrow 2010). However, the pilot study, raised ethical conflicts between these roles and a shift towards a theory of positioning (Harre & van Langenhove, 1999), illuminated more clearly to me that the knowledge of the self would be *through* my interaction with the community and my dialogue with it. Positioning theory, like postmodernism, recognises social structures, groups and institutions' and how they contribute to our identities. However, unlike postmodernism, positioning theory stresses our individual, unique selfhood and agency towards taking some responsibility for our actions. Harre (1999) explains that a person's position in a given situation is where their moral and personal attributes can be made visible. Like MacIntrye (1984), Harre (1999) agrees that we comprehend who we are and where we come from culturally and collectively as well as individually. The whole self can only be understood through social interactions where your moral intentions are considered and the recognition of your power to shape [agency] aspects of the social world from what you say and do. The extent to which I can conceive of myself as a moral agent in this thesis can only come from a greater understanding of my position in the interactions with those around me and how I

position others in these situations. To see ontologically that the social world shapes me as much as I shape the social world will be manifested in the discursive practices in my role as a teacher and how I express my personal identity in my discourse.

In order to capture and illuminate the complexity of my roles within this auto ethnographic thesis, it is important that I share with the reader aspects of '*me*' as researcher. Throughout this introduction chapter, the methodology chapter and the conclusion chapter, Italicised sections weaving my personal portrait within the academic text (like the one below) are included. They are not to be taken as raw data but personal reveries, similar to what Van Maanen (1988) would term 'confessional tales' during the process of research. These tales, aim to present the intersections between me as the researcher and the participant-teacher more fluidly. They are however, often distinctive in how they add context to the academic discussion around them. My aim for the reveries is to open a form of dialogue with the reader where they can begin to understand the researcher-participant decision making in a wider context to that only visible in the raw data.

> ***Aim Higher***
>
> *As a senior lecturer in university, I am one of the many who have benefitted from the expansion of access to HE over the last few decades. My parents were semi-professionals in public service (Nurse and Police), where a degree education had not been required at their time of entry. After my general education, where we were all surprised that I gained the 5 GCSEs needed to progress to further education, did it then become a viable option for me rather than a direct entry work. My choice to take the academic route of the local 6th form college instead of the paid apprenticeship on the YTS (Youth Training scheme) through the local College of vocational education, was simply on the basis of "that's where my friends were going". I was not 'naturally academic', which to me meant that I was not a diligent student committed to homework and additional study. I was average and just scraped through the tertiary phase of 'A Levels' in terms of grades. It was however, my first opportunity to consider university education. It was the primary aim of most of the students who went to the 6th form college and we were encouraged by the Careers Officer to apply. I don't remember getting any formal support to do this, perhaps they were more aware than I was that this was probably as far as I was going to get right now. I 'played' with the UCAS computer system and for an hour*

> *one afternoon and recall going home to tell Mum that a degree course in **Town and Country Planning** at Lancaster University was what I was thinking of doing. I don't remember a response, maybe there wasn't one. What I do remember thinking was that with my parents separated, money was tight and it was unlikely that I could afford to go anyway. The idea was short lived and I wasn't disappointed. It was OK, I would get a job.*

With the expansion of access to HE, and the resulting social mobility, there has been an increase of the benefits of a higher education affecting more aspects of public and social life (Hafen 1991; Kiss & Euban 2010). Much of the discourse in HE is around its aims and purpose which are heavily influenced by short term employment destinations and knowledge gaining however, I believe that one of the factors to ensuring that someone's education can contribute to these aims are the experiences that graduates have within HE. The quality of teaching in HE has not been measured in the same way as compulsory education has historically been (Ofsted, 2011). Due to the expectation that students in HE are generally there by choice and expected to engage with their studies independently, then they are deemed able to judge whether the teaching they have received has been effective or not (NSS - National Student Survey). The purpose of the survey, is to compile the national league tables for Higher Education Institutions, and as with the nature of such large Likert surveys, it gives an arbitrary percentage as the judgement on the quality of teaching. Context, reasons and justifications which can affect these percentages are interpreted by the university teams and management are explained later through internal processes (Burgess, 2004). However, the public perception of the organisation is defined by these numerical, often 'cold' representations. The limitations of measuring the effectiveness of complex organisations and complex interactions, such as teaching, is that so much is assumed and so much is left un-captured. Perhaps because it is 'un-capturable' within a

percentage. The 'it' I refer to, are the moral responsibilities of the University as a phase of education, the organisations, the teachers, the administrative system and the graduates themselves. The quantitative tools for measurement can sometimes distil our understanding of these responsibilities into sets of narrowly defined activity and lists of outcomes and documented responses (Ball, 2003/2008; Lyotard, 1984). By default, they ignore the relational connectedness of the stakeholders and how their responsibilities interact with each other and are informed in response to each other both culturally and socially. Or alternatively, how the transactional nature of the professional relationship is enhanced by its personalisation.

My interest in this area of education stems from a personal desire not to make light of these moral responsibilities but to illuminate their complexity and seek ways to capture the reality of them. I believe my moral responsibility is to ensure that I do the best job that I can for my students. I see them as the central part of my role within HE and have to work hard to maintain the other competing aims and responsibilities of administration and research alongside ensuring that teaching, learning and assessment and overall experiences are valuable and transformative for my students. These, to me, are the measures of a successful outcome from university education rather than simply the objective un-contextualised data that is more easily 'captured'.

> ***Widening Participation***
>
> *There was never any discussion about University at home. I don't think I ever really considered it seriously as an option. My friends were not going- my parents hadn't been – it never came up. I was motivated to achieve my A levels after a brief desire to join the Diplomatic Service but after a couple of rejections at interview (mainly due to my age I like to think), I got a full-time job as a supervisor and then manager of a shoe shop. I became fascinated by training and development and was an advocate of the Youth training Scheme (YTS), the very scheme that I had turned down at that age, and I would take on as many trainees as we could. I enjoyed seeing them develop and*

take care over their work and develop a passion for doing a good job. Providing a good service with productive, happy staff was important to me and we worked as a team in all aspects. The stores I managed were in somewhat deprived towns in the North East of England. With the majority of the staff living locally, I often saw one of my key roles was to act as a barrier between them and the local shoplifters, who often sent their children to the same schools as they did. This regularly meant placing myself in potentially vulnerable positions to wrestle an item of stock back from them. Even as one of the youngest staff members, I had a strong sense of justice and would not turn a blind eye, always determined to fight back. As their manager, I felt that I was there to enable them, not to overpower them. I think that distinction is fundamental to how I approach my work even now. Equally, dealing with profits, losses and efficiencies of business also instilled in me the value of productivity without losing quality – often a fine balance.

*My re-entry to academic study happened after I moved jobs to join a Training Provider to become a Training Officer for retail and customer service qualifications. I was just about to get married, we had just recently moved into our own home, so the pressures of this new phase of responsibility in my life was enough of a distraction. With a new Labour government in place and the mantra of '**Education, Education, Education'** (Blair, 1997), the funding for further education was increased and the doors of colleges and universities were propped wide open with free and heavily subsidised learning opportunities. This was not only good for job security, but also development opportunities for me too.*

A good friend and mentor at the time, who was much more career minded than I was, had heard that the way to get a job in a college was through the completion of a Certificate in Education. Colleges were viewed as being more secure than private Training Providers and the pay was better too. We both enrolled on a Cert Ed in the evening, at the local college and supported each other through while we worked full time. After initial nerves about whether I was capable of doing this, I was enthused by the recognition that many of the approaches I took intuitively with the trainees were supported by learning theory. How I got to know my trainees, what motivated them, worried about them and what the rest of their lives were like. I knew this was important to ensure their success.

We were in the pub on the last night of our course and someone mentioned that you could progress onto a degree after this programme. My husband and my sister-in-law were just finishing up their degrees at this time and the possibility of a university education was a little easier to see now – if they can do it, why not me? The fees were minimal for part time students at the time so my friend and I decided to enrol and we went on to complete our undergraduate degree in Education (Post Compulsory). It was a hard slog, part time and in the evening but in the meantime, she had made the move to a college and not long after, 'poached' me over too. I became the first in my family to gain a degree and begin to move up that 'social mobility' ladder.

My belief that education is transformative, is not based upon an ideological perspective, but a reflective one. Relationships with the people around me were encouraging and supportive and most of all, enabling. In addition, the conditions for part time study were effective in making learning at university level accessible (Kennedy, 1997, Tight 1998). Fundamentally, I wanted to get better at what I was doing and my undergraduate experience helped me develop that agency and confidence that I could be better. As I approach this final formal phase of my study career, I am still asking the same questions that I asked of myself back then. Personal questions which have informed my approach to this study are,

'Am I good teacher?' 'How do I know this? What does it mean for me to be a good teacher for my students? How can I know this? Are my questions valued within HE?

As the expectation of all teaching is to enable one person to facilitate change to another person, (Buzzelli & Johnson 2002, Goodlad, et al 1991) then it is essential that the educator is fully aware of the impact that they can have and they have a responsibility to be fully conscious and cognisant of that potential. Education across all phases, and this now extends into HE with its wider participation brief than ever before, is required to maintain both a value-free and value-laden approach to education (Hafen 1991, Nussbaum 2010). As educators, we may not be able to change who our students are as moral persons, however, we must recognise how we can influence the way they engage and act with us and within certain situations. Based upon the knowledge that they gain, or do not gain from their experience with us, we can and should be held responsible. Therefore, we may not be able to say categorically that we formally teach morality to all of our students, however, we must teach in a moral way to ensure that they can receive the best experience that they can. Moral dimensions of teaching in HE, in my view, are rested on the relationships that can be

fostered within the experience (Noddings 1984/2003). Every student should be seen as an individual and be offered experience which meets their needs in order for their full potential as effective citizens and flourishing human beings can be realised (Freire, 1970; Smith 2014).

The objectives of the study

The aim of this study is to understand more deeply the moral dimensions of my practice in HE and to subsequently understand how I approach the needs of my students. In order to do this, I have employed a biographical research approach which will enable me to the meet the objectives of the study to raise my personal awareness and consciousness of the conditions that influence my moral practice and moral sense (Haidt, 2012; Haste, 2011). The biographical process adopted is auto ethnography (Chang 2008, Ellis 2009). This qualitative paradigm is able to observe participants in situ and reflect upon their behaviour from a range of perspectives such as cultural and sociological influences.

The primary research question for this study asks, '*What are the moral dimensions of a teacher in Higher Education?'*

As mentioned briefly earlier, there is much written about the moral practices of compulsory educators, less so in the phase of higher education. The inference made in light of this lack of consideration is that teaching in HE is different to that of other phases. HE teaching has different motivations, different purposes and is working with less impressionable, arguably 'fully formed' autonomous individuals. The capacity and agency of educators in HE to operate in ways that may be considered moral or less so is no less complex nor important than it is for compulsory phase teachers. The limited research in this area, in my view, only serves to negate the idea that a higher education could be transformative. It is therefore vital to explore and understand the moral dimensions of educational practice in HE if we are

to embrace the potential for change that students can have whilst studying. The virtues and practices which underpin and inform the moral aspects of teaching are explored here and aim to raise the complexity of decision making in HE.

The primary research question will be explored further through two main objectives:

The first was to understand in depth, how I perceive moral practice and agency in Higher Education.

In contrast to the compulsory phases of education in the UK that have a largely fixed and prescribed national curriculum and syllabus, tertiary and University programmes are designed more locally. University provision is its own awarding body and therefore largely self-regulating in the main. The design of curricula is left to programme teams of subject experts and the faculty regulates and standardises the programmes administratively and through its own quality assurance systems which are in-line with the sector regulator, the Quality Assurance Agency (QAA). While there are nationally set guidance benchmarks for many academic disciplines and professional regulatory bodies for professional programmes such as medicine, teaching and social work, there is still a significant element of autonomy in the design and make up of degree programmes. Curriculum design, while almost unrecognisable, since the introduction of the national curriculum 1988, as a part of the role of compulsory phase educators, is still very much part of an educator's role in HE. This research question intends to understand more critically the moral intention (Mackie 1977) and the moral imagination (Garrison 1997) which influences design and pedagogical approaches adopted. What happens outside of the classroom is not always as easily attributed to curriculum and pedagogy, however according to Kiss and Euban (2010) its impact is significant. How relationships are formed and supported with students, colleagues

and the organisation, is of crucial importance in his research question. The expectations of each of these stakeholders as well as what each value, affects the quality and effectiveness of these relationships and has an impact upon the moral dimensions of practice in higher education.

The second objective was to illuminate, through biographical accounts, how I deal with moral choices and conflicts.

This study is biographical and is focusing upon the researcher as the primary participant. while I may intend to portray a certain persona or promote a set of virtues aligned to my identity as an educator, the reality of how these intentions play out is not always guaranteed as they were planned. It is not sufficient to simply state that you intend to be a moral educator without fully 'checking' whether you have been able to meet or even understand this aspiration. Ontologically, the theory of positioning (Harre & van Langenhove, 1999) recognises that our intentions are visible in our discourses and interactions. The methodology enables me to critically reflect upon the incidents which occur where my moral practice is tested. The methodology for this study is auto ethnographic in its approach (Ellis 2004, 2009, 2010; Anderson 2006, Muncey 2010). Its data collection methods are qualitative and biographical (Denzin 2000) as it attempts to show moral actions thought dialogue and interactions between teacher and the community. The qualitative paradigm embraces the belief that we all experience the world differently and even social structures that may be able to be described in a more quantitative way, such as a grade achievement in education, have varying effects on how individuals make sense of them. My ontological viewpoint comes from the perspective that it is not possible to understand the practice of teaching in an objective and absolute way. I believe as

Noddings, (1984); Goodlad et al (1990); Gilligan (1982), (2011); Tompkins (1996), Pring (2001); Gholami & Tirri (2012) did, that teaching is a moral endeavour precisely because its success relies upon the positive relationships between teachers and students and conditions created to enable the students to flourish. To this end, as Harre & van Langenhove (1999), Kincheloe (2003); Bold (2012), King and Horrocks (2010) state, a qualitative paradigm is required to enquire deeply into the relationships that exist between the participants and to understand the particulars about the conditions that they are operating within.

Due to the shifts in discourse about the value of a university education, and the cultural and social changes that it can influence, now is the right time to revisit the moral dimensions of practice in education. It is an opportune moment in HE to explore what is understood to mean '*good teaching*' with the introduction of the Teaching Excellence Framework (TEF) measuring its effectiveness. These measures are captured through metrics for 'Student Satisfaction' which in itself is likely to be highly complex and potentially incongruent with pedagogical aims of the faculty. The measures are defined and evaluated by the students, dismissing the relational aspect of an educational experience. This thesis is an opportunity to rebalance the voices in the '*good teaching*' discourse by sharing the voice of one educator in an attempt to highlight the multi-faceted nature of understanding 'Student Satisfaction'. This research presents my journey towards finding out whether what is happening in my practice and what influences my decisions in this way. Not all educators in HE view themselves as moral educators and writers such as Stanley Fish, actively state that HE is not the place for moral education. While I may partially agree with him, that the moral education that we see within compulsory schooling is perhaps not what is needed in HE, a version of ethical and civic education may be required (Carr 2017). However, this study is not aiming to define a moral education curriculum for HE, but aligns itself more closely to

understanding the practice of teaching morally. With much of the focus in HE upon the production and transmission of historical and new knowledge, educators in HE is equally not always aware of the moral dimensions that influence their practice and decision-making. I am researching the moral dimensions of my practice in HE with the view that readers of this work may see themselves here and relate to some of the situations, dilemmas, challenges, and decision making that were the reality of my experiences during one academic year. As a result, they may raise their consciousness and sensitivity to the importance of seeing their practice as moral and seek to enhance their relationships with their students in the pursuit of good practice.

The context of the study

The data for this study was collected during my time as Programme Leader for an undergraduate degree programme in Education Studies. As I began my study, I had been given the opportunity to design and implement the programme and the pilot study data was collected during this administrative time. The main study data of the diary entries were collected during the first year of the new programme and I was interested to see to what extent my vision for the programme could be realised in practice. The students on this programme came from diverse educational experiences prior to attending university and there were at varying levels of ability and experience and confidence. Many had not expected to gain entry to university and others were the first in their family to attend. The majority of the cohort came with limited entry qualifications and for some, this had been a 'Plan B' to get into their chosen career of teaching. These issues in themselves made the students feel vulnerable and at risk and coupled with over a quarter of the cohort disclosing difficulties with mental health and challenges to study, resilience was often low and courage

to push through issues required intensive support. The intensive support, while formalised through the central support systems of the university, was in my view something that should not be entirely separated from their academic support. The academic support which I was responsible for was equally responsible for helping students to feel more resilient and become courageous and this was fundamental to my moral practice.

The study of moral education and moral teaching practice is more visible within compulsory phases of education than tertiary and higher education (Lickona, 1990; Goodlad et al 1991; Buzzelli & Johnson 2002; Jubilee Centre, Morgan 2017). The values of teaching at university level predominantly emerge briefly in chapters and papers regarding the specific training of those teachers and the conduct of their teacher educators (Fenstermacher 1991; Sanger & Osguthorpe 2013). The majority of the research undertaken in the area of moral education and practice follow methodological approaches which aim to capture moral behaviour from a psychological, cognitive developmental perspective emerging particularly from Kohlberg's research in the 1980's (Gartz, 2009). By the 1990's there was a move to understand moral development from the perspective of pedagogical practice as researchers such as Fitz Oser and Ann Higgins-D'Alessandro imagined Kohlberg's stages of moral development as a form of moral education programmes like the 'Just Community School' (Oser et al, 2008; Rest, Narvaez, Bebeau & Thoma, 1999; Narvaez 2011). This movement towards pedagogical practice began to raise the importance of the social and cultural aspects of moral development and the situations in which they can be fostered or honed, such as schooling. More recently research has begun to include more mixed method paradigms in an effort to recognise and understand the emotional aspects of moral behaviour (Hoffman, 2000; Cooper 2010; Narvaez 2006) and from this a neuroscientific perspective is emerging

(Cooper, 2004; Narvaez, 2011). The neuroscientific studies are generally looking for a relationship between the emotional, social and cognitive aspects of moral development and action and predominantly still employ objective empirical data to explain this (Narvaez, 2011; Lovat, 2017). In contrast to the quantitative studies exploring developments in neuroscience, Cooper (2004) adopted a qualitative approach towards understanding the relational and emotional aspects of moral development specifically in regard to teaching and learning. She argued that psychological learning theories adopted generally in formal learning situations, largely ignored the relational aspects of the interactions between teachers and their learners and its positive effect on both children's cognitive and moral development. Cooper (2004) concludes that neuroscience is reaffirming the role of empathy towards building these positive interactions, however it raises significant challenges for teachers' practice within existing structures of schooling. Arguably, if there are challenges for compulsory schooling educators it can only be more challenging within HE where the opportunities to establish empathetic relationships for teaching and learning are further limited, due to a greater bias towards knowledge transaction often at the expense of time to develop these relationships. The process and expectations for assessment are more clearly a potentially divisive part of a student-teacher relationship in HE.

Further studies aiming to capture the relational and emotional aspects of learning such as Webb & Blond (1995); Fallona (2000); Shreeve, (2010); Cooper, (2010/2011); Rosenberg (2015); Walker & Gleaves (2016), Zembylas (2017) empirically aim to capture the reality and anecdotal aspects of decisions and moral practice of teachers. They are either theoretical or interpretive in nature and the researcher is describing their interpretation of another teacher's practice. With the exception of Walker and Gleaves (2016) and Zembylas (2017),

these studies are also dominated within compulsory phases of education or exploring the development of the young. Addressing the influence of the affect in moral development and behaviour enables a counter explanation for moral action rather than a hormonal one typically taken by the neuroscientific view. Researcher's such as Haste (2008/2013), Haidt (2012) and Lamb are beginning to help us see the importance of the narratives and discourses which can better explain the relationship between the social, emotional and cognitive in moral aspects as they write about a 'moral sense' or what can be described as the moral element of our identity.

This study aligns itself more firmly with Haste's (2011) idea that our personal narratives and histories can illuminate our 'moral sense' which underpins and pre-cedes in many cases, our moral reasoning and actions. This study is distinctive due to its focus, auto ethnographically, of an educators' practice within HE, paying particular attention to the narratives which help to shape her identity within a cultural context. Raising the profile of teaching in HE rather than prioritising the reinforcement of the status of knowledge of educators in HE, will help to illuminate the complexity of teaching in Higher Education.

The purpose of a university education has been called into question (Swain, 2011), more so now that tuition fees in England have trebled what they were 10 years ago (Pennell & West 2005). The purpose is no longer simply for learning sake, now to gain employment, develop skills and transform lives. Even with the increase in fees the numbers of young people who continue to Higher Education (HE) is rising suggesting that young people are not being deterred from this path and in some cases may see it as the only path. In contrast, mature students, as I was, are in decline as the fear of debt from large fees is deterring them. Many of the jobs which historically did not require degree study, such as nursing and policing, now

benefit from graduate attributes. With the increase in demand for a degree qualification, the rising student numbers are resulting in people entering the workforce with significant debt that they may be paying back for much of their working lives. The economic argument and rationale for a university education is the overriding discourse on the value of further and higher education (Reuban 2010). The materialism of students understandably wanting to see the benefits of high fee investment and the competition between institutions to attract them in order to claim those fees, has resulted in management practices that have had an influence on the 'moral mission' of university education (Reuban 2010). Students are seen as, and see themselves as, customers in what has been termed the 'macdonaldisation of HE' (Ritzer 1993) and the recent proposal for the new HE bill (DfE, 2017) is designed to free the market for HE even further. Researchers such as Kincheloe (2003), Laney (1991) in the USA and Pring (2001) in the UK have also challenged this technical rational view of education. They would disagree with the general University response of 'deforming' higher education as it moves further towards 'professionalising' its students and away from 'educating them' placing much emphasis on the economic outcomes of education. This is not to say that the process of learning to 'be a professional' in its purest sense is not immersed in autonomous, ethical decision-making. Educators have to look beyond and underneath the often rigid professional standards that accompany these programmes and require students to show competency rather than flexibility, adaptability and courage that is often needed. The danger is that we teach the function of ethics without fully examining virtue, because it is easier and quicker and less ambiguous (Rajczi, 2004). Reuben (2010) notes that in the last few decades, because of this shift, there has been increasing concern by educators about the moral formation of university students. Historically, moral education in HE has been determined by its connection to specific

denominations of religion or, in more recent history, through its claims towards developing citizenship or civic duty. Reuban (2010) and Moon (2010) now ask whether this will result in moral education fading out or a new pattern of moral education emerging as faculty and administrators wrestle to find answers to difficult questions such as 'How to balance the multiple missions of HE?' 'How to reconcile individual and institutional self-interests with moral demands?' (pg. 52).

In contrast, Reynolds (1991) views HE as developing human capital and by default, its economic links and motivations are already a significant part of the university's external moral responsibility. This requires universities to see clearly their role in the cultivation of the critical thinking skills of the graduates who will become part of the future pool from where the leaders in the community will be selected. Their moral responsibility extends by fostering a healthy learning environment, where students can develop their moral thinking, beliefs, knowledge and truths and in more recent times, receive pastoral care and support (Turner, 2018). There is a widely held assumption that teaching is a moral endeavour (Noddings (1984); Goodlad et al (1990); Pring (2001), Sanger & Osguthorpe (2013), not only because the processes of judgement can be both explicit and implicit in its practice but also in the responsibility afforded to it as educators of beliefs, values and knowledge enablers (Adkins et al 1997, Pring 2001, Mahoney 2009, Biesta 2010). Sanger & Osguthorpe (2013) note that there are two sides to the moral work of educators, to teach morally or to teach morality. While it is difficult to separate the two, as there is potential that one will be informed by the other and vice versa, this study comes from the position of the educator teaching in a moral way, '*to teach morally is to teach in a manner that accords with notions of what is good or right. That is, to conduct oneself in a way that has moral value*. (Sanger,

2013 pg. 4). hooks, (1994) builds upon this view and describes teaching in higher education as the most radical space for possibility in the academy and views it as a place where students can 'create new visions of and for themselves'. Enabling transformative learning such as this requires dedication to, and recognition of, intelligent study and research as '*students can only discover the value of learning through association with teachers who are also learning'* (Reynolds (1991, pg105). Teachers in HE learning from their reflection upon 'how I live my values more fully in my practice' (Whitehead 1989), involves a moral reflection, moral courage and moral imagination. All part of the student-teacher relationship and our conduct with each other in the same spaces. Education should develop character and close relations are required in order for this to happen.

Within this current climate there is a pressure on students to get a 'quick payoff', and pressure of Universities to 'promise' a more direct entry into a job (Regan 2012). This has resulted in fewer opportunities for students to follow general education courses and to drive faculties into offering more courses that provide explicit links to professional careers. General education courses especially in the humanities and the arts would develop a liberal education that could foster critical engagement in social issues and political recognition rather that individualism that, as Nussbaum (2010) explains, stems from scientific and technical courses. This study emerges therefore, from the experiences of an HE educator teaching on a multi-disciplinary arts degree programme and therefore is exposed to the challenges of a lack of bursary support and limited resource funding in order to teach. All students on this Bachelor of Arts Education studies programme initially intend to become teachers and while this is not a professional programme to enable them direct entry to the profession there is an expectation that good teaching is being modelled and experienced

(Hoffman 2000; Maxwell 2004; Sanderse, 2014) and a general raising of the ethical considerations of practice, not simply the theory underpinning education. This is in preparation for their professional courses. These professional courses (PGCE) and their curriculum content are often guided by professional bodies and external regulation and this is true for Education courses that focus upon the teaching standards (July 2015) for Primary phase teaching, Secondary phase, Further Education/tertiary curriculum. This prescription and external influence can constrain teacher educators towards developing the capacity of students of education, to make sound judgments in education as teachers (Biesta, 2010, Laney 1991, Regan 2012). This constraint is not so prevalent in the Arts programme as there is more freedom to explore the issues at stake.

Who is the researcher?

My motivation for this study is to primarily understand my practice as a teacher in higher education more deeply. To become more aware of the judgements which I make in my practice that are based on a moral and educational purpose in order to further define what this means in my practice. At this point in the study, I feel that I am approaching this topic from a progressive view of education and therefore in conflict with the view of the current government towards teacher education and training and development. The recent changes in teacher training programmes across all sectors, (Teach First; School Direct; Cert Ed FE; PG CERT HE; HEA) increasingly place more value on the teacher's knowledge of their subject over their ability and understanding of how and why to teach it. While pedagogy is not dismissed by teacher education programmes, with the breadth of curriculum now to be met, it makes time limited to explore the complexities of pedagogical approaches in greater depth. The weighting towards a more traditional view of education sees teaching as a

technical-rational application of activity and implies that teaching practice can be left to develop over time through trial and error. There is sufficient evidence from other countries, where teachers are not left to sink or swim (Darling-Hammond, 2012), but fully supported by extensive time for professional development and considered reflection and research, that they are more confident educators. My argument is that the practice of teaching is directly informed by the decisions and judgments that the teacher makes as we make sense of teaching theory. This, in my view, as with others (Noddings 1984; Fenstermacher 1990; Goodlad 1990; Sockett 1993; Jackson et al 1993; Pring 2001; Sanger 2008; Gilligan 2011; Campbell 2013), is informed by the relationships they develop with their students and is what makes teaching a moral endeavour and is the basis for understanding the moral dimensions of teacher education. This study will use data from my diary entries and artefacts to gain a deeper understanding of the decision-making process of one teacher in these respects. The data will be reflective and reflexive 'noticing' the deliberative and automatic decision-making processes made by the teacher and to interpret its effects on others, namely students. It also aims to 'notice' how these decisions are received by others as the way of determining the moral dimension of the action. As mentioned earlier, much of the literature surrounding moral teaching is focused within compulsory phases of education. The aim of this study is to gain a greater understanding of the influences on teacher's decision making in the 'day to day' and to illuminate their effects upon a teacher's capacity and agency to teach morally in Higher Education (Haste, 2011).

Making Sacrifices

After completing my Undergraduate study, I took a year off before embarking upon my Masters in Education. With all of the free 'leisure' courses on offer at the time, my husband and I decided to take a conversational Italian course together. I had been studying part time for 4 years and changing jobs so time together had sometimes been difficult. It was about time that we did something together. We didn't finish the course, nothing to do with the fantastic tutor, we just didn't fancy doing the assessment. Learning for 'fun' seemed OK, but being assessed for 'fun', not so! After a few months without an evening class, I decided that I would return to study. The goal now was to progress to university teaching and I had signed up for another 3 years of part time evening study. My husband was very encouraging and did believe in what I was doing. However, some time later we talked about it and I hadn't really fully appreciated how hard it had been on him, the sacrifices I thought only I was making, became his to make too - lack of spare time, lack of holidays, lack of time spent together or with family and friends. We were 'lucky' we didn't have children. Something would have had to give, the course, the job, the pursuit of another job or the marriage maybe.

Part way through my Masters I was asked to become a supervisor of undergraduate dissertations in the part time Education degree. I was thrilled, not only was this a 'foot in the door' to university teaching, it was in the module which had had the greatest impact and transformation for me. The opportunity to guide someone one to one through their thinking and passions about their role within education was something that I still hold as a very special privilege. This was where I knew I could make a difference. Tutorial sessions that were dedicated to their ideas and understanding and where they felt safe to address and explore more complex ideas and theories. Invariably, these academic tutorials became personal tutorials as they would share aspects of their lives outside of their work and study. I would listen, then, when appropriate, share some of my commiserations, celebrations and challenges. After all, we were both studying together. I was able to learn just as much from them as they could from me. It felt important to me that we developed this close relationship as it enabled me to understand when I could challenge them further or expect more from them and they would trust me in their responses.

I lost track of how many times my female students would say "I start study at 10 pm after the hubby is fed, the kids are in bed. I can keep going until 1 or 2am. I have to, otherwise it won't get done." In contrast, my male students would often say "I just shut myself upstairs in the study and the Mrs brings me up a cuppa every so often to keep me going". I remember feeling very lucky that I didn't have to do any of this. I also remember women showing real courage to keep going with their studies when partners and family began to notice the change in them as result of their thinking and awareness of the world around them was changing. Mothers and Mother-in-Laws would make snide comments about why they were not spending enough time with their children, and husbands and partners would complain that they had the kids again and that certain chores were not getting done. I was then, and still am now, stunned that this was what they were dealing with and some tutorials became an opportunity for them to vent their frustration and disappointment with the ones they loved as well as their dismay at why their family couldn't see that what they

were doing was for the benefit of the family ultimately. Their personal transformation was unplanned and unexpected, their aim had always been to get a better job to help provide and inspire their children. My job was to help to build them back up again and help them regain their courage to keep going. Not because of managing retention figures but because I believed that their opportunity to be transformed by their learning was their right.

The conditions of this teaching and learning situation are arguably special. The teaching is predominantly experienced through one to one tutorial time, where care, attention and empathy can be directed solely to the learner. The rest of the module was taught in large lecture rooms for 80 students where they became faceless again. The opportunity to adopt relational pedagogies was not an option in my FE role at the time. 'Guided learning hours' were being curtailed and there was mounting pressure to 'get students through' no matter what was going on in the rest of their lives or where their motivations were. There was little time to get to know them. The success of Education, Education, Education was taking affect – the cost was becoming too high to sustain. The capacity for me to sustain practice that I believed was moral for my students, in FE was increasingly made difficult with the resulting policy and organisational changes that came in.

The significance of moral practice in Higher Education

Morality is the recognition that particular behaviours and actions are deemed to be 'good'. The moral responsibilities, behaviours and actions of a university matter more so because they are an aspect of the public sphere and are accountable to it. They are expected to align and mirror the morality of society's values, both socially and economically (Barrow, 1975; Rachels 1993). In response to this, universities are trusted by their communities to conduct themselves in morally good ways as they fully recognise the impact their knowledge and the creation of that knowledge can have upon how others live their lives (Reynolds 1991; Kiss and Euban 2010). In compulsory education, schools are seen *in loco parentis* and there is an expectation that students who attend are being supported to develop their character and moral capacities. The curriculum designers and the organisations are tasked to embed values, morals and ethics into their curriculum either through expansive or non-expansive methods (Halstead & McLaughlin 1999). Methods and approaches where students are

either directly taught what is accepted as morally good behaviour or where they are taught how to reason for themselves about what behaviour is morally good and what behaviour would be morally bad and should be avoided. In HE, there is less emphasis upon the direct teaching of moral behaviour from a duty bound, universal perspective and more focus upon developing skills and dispositions of thinking critically and reasonably. This view of morality emerging from reason and conscience, Aristotelian in nature, contrasts with the utilitarian perspective which tends to dominate a large system or organisation expected to demonstrate equality of opportunity and fairness for all. With an assumed capacity for rational choice in the teenage years the role of the university is less likely to be expected to be so explicitly involved in character or virtue formation, rather its development as students become future employees with professional character (Carr 2017) and this may be on a more specific, individual basis. Kiss and Euban (2010) and Neo-Aristotelians such as Arthur and Kristjansson, believe that character development is for life and therefore the university has a responsibility to continue with its development from compulsory phases. The significance of moral education in the context of this study may be more easily accepted as it is a programme related to teaching and teacher education. Arguably, teaching is a moral profession and unlike other professions in so much as in addition to their professional ethics within the classroom, teachers are also required to show good personal character outside of their classrooms. Moral practice in HE, in teacher training and teacher education programmes, should be modelling good practice, Carr (2017) and Kiss & Euban (2010) stress that it is the teacher's role (in all phases) to '*exemplify to or for others of what it is to be virtuous, honourable, or admirable human being*' (Carr, 2017, pg. 117). To deny this means to accept that the alternative is possible and acceptable. That being to teach dishonourably, or disrespectfully. If we see the aim of higher education to train, teach and develop those

who will be engaged in the public good then we have a duty to contribute to their personal character development too.

Do YOU choose the paradigm or does IT choose you?

I honestly think that ***my choice*** *(if it is a choice) to use narrative autobiographical accounts for this PhD study is Karma for my earlier attempts at research. My first methodological decision was during my undergraduate dissertation – there was never any question for me – I was always going to interview my participants, therefore accepting a qualitative approach to research. I regularly share the story below with my undergraduate students as a way to help them to understand that ethical research is not simply a set of decisions you take at the beginning of a project but it follows your study right through to the very end…[one of those, "don't do as I do…do as I say"]*

"While doing my first degree dissertation, I read Germaine Greer, The Female Eunuch. My husband's life was made hell for 9 months while I took on board her view of women and feminism and was made to realise just how powerful *women can be in their own right. Reading it changed my thinking and for a while - I had a campaign to promote and stand by. Until this point, I suppose I was unsure of whether I fully understood what Geertz (2000) was trying to suggest when he stated that 'thinking as a moral act…thought is conduct and is to be morally judged as such.' (pg21).*

I spoke to my participants, in long interviews where personal information about their approaches to teaching and where they felt their pedagogical approach came from, was drawn out in the responses. My participants were so helpful, accommodating and shared some very personal information – I put this down to my having developed a trusting relationship at the time. Then came the analysis…

As I read the transcripts from one of my interviewees, all I could 'see' was exactly what Greer had been warning us of. My reading of the Female Eunuch was significantly influencing my interpretation of Helen's [not her real name] interview, almost eclipsing the education literatures I was also reading. I recorded it as such with a mixed feeling of pride that I had 'spotted' it [clever me!] and hesitation because I was not sure Helen would agree with me – it was, after all, quite brutal.

I spent the rest of the year avoiding the requests from Helen to read my dissertation. She was being so supportive and proud of me for completing it and I was hiding it from her for fear of what she would say if she read my analysis. I can't ever truly know if I would have 'come clean', or how she may have reacted, had she read it – she left the college shortly after my graduation and moved to Europe to follow her husband's promotion and career – for a short time it helped to validate my interpretation, but it haunts me still - my deceit. Is this what Geertz (2000) meant when he said thought is action? I allowed my personal values [at the time] to overly influence and

manipulate the analysis and my decision not to let Helen read it was recognition that I was guilty of a decision was less than moral.

I push this experience to one side and begin my Masters in Education. My mentor and friend from my under-grad years moves on to another college, to the dizzy heights of management and I feel comfortable to continue on my own. This was uncharted territory for my support 'team' of old. The Masters would be a long 3 years with many bumps in the road from redundancy, to almost divorce and loss of friends. It was a very lonely experience when I look back.

The Masters dissertation took on a similar focus – the identity of FE teachers. No female Eunuch this time though – the pressures of working in education, long hours and study had meant that my 'campaign' for social justice moved towards critical pedagogies and approaches to teaching and learning. I am not sure I had ever really been ***that*** *radical as a feminist anyway. My work in this area of critical pedagogies and enquiry-based learning with colleagues meant that I had many willing participants for my Masters study, all supportive and keen to share. I would NOT make the same mistake again. All of the interviews were transcribed, I followed, as closely as I understood, the grounded theory approach to analysis (Strauss and Corbin 1998), I shared the themes with them on a post card and asked them to respond to them. They didn't, other than to say, "it looks great Kate, that's fine with me!" almost as if they were giving a brief formative feedback account to one of their 17-year-old students who they just wanted to 'trot along' and get on with it. So, I wrote it up with full consent and agreement, just as the literature tells you to.*

Kincheloe (2003) states that, 'values not only inform what we claim to know but the actions that we take as a result of that knowledge' (pg. 207). In order to illuminate and make sense of the values underpin and are visible in my practice I am adopting an auto ethnographical (AE) approach to this study. This approach aims to understand the self (auto), in this case the teacher, in relation to the cultural, political and social contexts (ethnographic) of the learning and teaching situation (McIlveen 2008, Ellis 2004, Sparkes 2007, Denzin 1997/2000). It is to be grounded in my personal knowledge and experience both as a teacher and as researcher (Whitehead 1989, McIlveen 2008) with the researcher as the primary participant as I write my narrative as a personal 'truth'. Auto ethnography challenges the traditional and positivist views of traditional scientific research often valued

by educational policy makers in educational research (Somekh, 2011, Kincheloe, 2003). It rejects the requirement, still expected of most social scientists, for distance and objectivity to be maintained between the researcher and the researched and in doing so, purposefully embraces the subjectivity of experience and meaning within contexts (Denzin 1997/2000, Ellis 2004, McIlveen 2008, Muncey 2010). Therefore, the aim of the study is not to generalise but to 'unfold the ways individuals make sense of their lived experiences' (Gill &Goodson 2011). The approach draws attention to the decisions, interactions and interpretations made by the teacher educator within the cultural context of teaching in higher education and looks to illuminate the effects of those decisions (Harre & van Langenhorn, 1999).

The primary data collection method will be my Teacher's Diary, recorded systematically during September 2015 and May 2016. Solicited diaries are defined by Alaszewski (2006) as *'a document created by an individual who has maintained a regular, personal and contemporaneous record* (Pg. 2). They are explained as ways to '*…help us understand the antecedents, correlates and consequences of daily experience'* (Bolger 2003 as cited in Bartlett and Milligan 2015). A diary record was created at least once a week and stored electronically. The record aimed to capture 'noticed' day to day events and incidents in the first instance and reflective accounts of practice more generally. Narrative analysis (Bold 2012) in the form of my reflections on those entries was used initially to begin to interpret the text and artefacts such as the programme documentation, students' emails and unsolicited correspondence. Open coding, adapted by Charmaz (2014), is used to code and categorise the text, initially breaking the narratives apart to look closely at the detail, then to bring them back together to show the complexity of the incidents and events and the close interrelation between the themes and concepts (Ellis 2004).

My ethical code

My Masters study had had the support of the academic literature, as required, and I had followed the ethical research code throughout, however I still felt a slight unease about the process of research. Especially interpretive approaches. I shared my conclusions with my participants on a post card, thanking them and asking for their views. My 'post card' submission had distilled their voices into three 'themes' and although they gave their consent for me to continue (Brooks, et al 2014), I could not get rid of the idea that had I had a different mood or had read different literature, or had more time, then I may have come up with a different set of themes or interpretations of their stories. While I recognise that the aim is to be transparent about these conflicts in an interpretative paradigm (Kim 2016), I had still not resolved the first incident, Helen, from my research career. It was a number of years before I could bring myself to seriously consider conducting research again.

Then I came across Carolyn Ellis.

The preface to Ellis's (2004), methodological text book, 'The Ethnographic I' begins in her office where a potential PhD student is searching for supervisor to support her in researching the experience of women with breast cancer. The student, or as the vivid picture left with me as the 'women in the floppy hat', initially wants to research this area from a position of great distance and objectivity to her participants. She states 'I was taught to keep my personal experience out of my research. If I want my study to be valid, I can't mention to my participants that I have had cancer, can I?' (pg. xvi). Ellis (2004;2009;2011) work on autoethnography (AE) challenges the traditional view of the social sciences that the researcher should remain objective and advocates that the perspective of the researcher-as-participant is both a genuine and trustworthy endeavour. It was at this point that I realised that this might be the answer to ease my concerns. Instead of worrying about my research 'putting words into their mouths' or relaying their voices back to them in some sort of distorted echo, I would become the primary participant. After all, if I am not prepared to answer my research questions myself then what kind of educator or researcher can I ever hope to be? My decision was not taken lightly nor immediately, it would be four years before I would re-engage in research. This was not the easy option either. The profession was and still is, inundated with research papers and initiatives that claim to reveal the 'facts' of teaching practice. Many of which leave me sceptical and un-enlightened about my practice because their reach can only ever be limited with an endeavour that is driven so much by the context it is happening. Taking on an autoethnographic approach, as Pace (2012) also discovered, would reveal much more about practice and my understanding of it than the 'facts' could reveal.

The purpose of this study is not to *tell* other educators within higher education how they *should* define good and moral teaching but to understand initially, what it means to me. This study critically evaluates *my* reflections on *my* interactions with my colleagues, students and

administration throughout an academic year. The aim is not to vilify individuals or situations but simply to understand how they interact and overlap with each other in the complexity of practice in education. The reader, it is hoped will be able to relate to my reflections and in doing so raise their own critical questions about what they understand to be good teaching in HE. The teacher in this study aspires to be a moral educator who transforms the lives and experiences of the students whom she meets. The study recognises that aspiration is not sufficient to ensure that this occurs, it must be deliberate and requires virtues such as honesty, courage, openness, curiosity and care between student and teacher. The narratives in this study have illuminated that these virtues are enacted and embedded within the cultural and social interactions which determine the moral affect and response as described by Haste (2011). Meaning, that my ability to respond to situations in ways which promote honesty and courage are influenced by the moral expectations, sanctions and rewards that are affirmed in the wider context of HE.

The narratives describe states of vulnerability which are defined by emotions such as fear, blame, uncertainty, discomfort, concern, dependence and risk. My agency and moral sense in response to these emotional states, is determined by the discourses of the organisation, my professional values, my students need and expectations, and other cultural groups of which I claim membership as part of my identity as an educator in HE. The diagram on page pg. 277, aims to capture the fluidity of our emotions of vulnerability in the context of education. There are examples of narratives where I resist vulnerability and narratives where it is embraced. Neo-liberal expectations generally perceive the state of vulnerability to be a weakness (Butler 2016) and this is where my moral sense of the moral dimensions of my practice disagree. The intention is not to present the state of vulnerability as a binary one where resistance is judged as 'bad' education and embracing vulnerability is seen as

'good' education. The intention is for me to recognise more clearly, the structures and cultural influences which position me more in one state than the other. What I propose is that we need to strike more of a balance where the emotions of vulnerability are seen as an important contribution to pedagogy. In situations where I am able to embrace the emotions of vulnerability as a strength the experiences of education is more human and transformative. With vulnerability seen as a corporeal human condition which is part of who we all are regardless of power or agency, we can see it as a strength. The focus of education then becomes the building, maintaining and enhancing of education as a relational experience and practice can be envisaged. In order to re-establish a higher education as a process of becoming more human (Freire 1970), a critical pedagogy which supports a vision for a pedagogy of vulnerability is proposed. It is when educators and students together can make educational decisions as to whether to resist the emotions of vulnerability or embrace them that a pedagogy of vulnerability emerges. When we teach morally in order to build relations then we must become vulnerable (Brown 2012), when we admit we do not know and share our deficits and worries, then we become vulnerable but allow others to offer us help and engage with us (Brantmeier 2013). When we also make it safe for our students to become vulnerable too, then we engage them in critical, human reflection which transforms them.

The structure of the thesis.

Chapter two will review the literature surrounding moral education and practice from a range of theoretical (Mackie, 1977; Goodlad et al 1991; Kiss & Euban 2010) and empirical evidence (Gilligan, 1982; Jackson et al, 1993; Sanger 2001; Buzzelli & Johnston, 2002; Campbell, 2003; Sanger & Osguthorpe 2013). It will also critically review the philosophical

ideas surrounding ethical dilemmas and motivation to make ethical decisions in education (Aristotle in Rackham 1996; Colnerud 1997). The nature of moral practice in HE is not as well understood as it is for compulsory phases of education and the review aims to connect that body of literature to the visions and purposes of higher education. Chapter three justifies the epistemological and ontological position for auto ethnography as the methodology and evaluates the journey and decisions made by the researcher. Chapter four presents the two stages of analysis. The first stage is the open *in* vivo coding (Charmaz 2014) and helps the researcher make sense of the dense qualitative data. It presents the raw data, which was sorted and organised using the electronic system of NVivo. The second stage of analysis is the thematic narrative analysis (Kim 2016). During this stage the diary entries are presented in their entirety and aim to show the complexity of situations and interactions. This second analysis section is divided further into two parts, *embracing vulnerability* and *resisting vulnerability* and precedes the final chapter where the emergent theory for a *Pedagogy of Vulnerability* is presented. Chapter five, the emergent theory chapter offers a justification and explanation as to how the categories from stage one and the contexts from stage two relate to the generative themes and theory. Chapter six brings the study to a close, stating the conclusions and findings and suggesting directions and implications for future practice and research.

Diagram A: Emergent Journey

The diagram presented on the following page summarises the conceptual and methodological journey through the thesis.

Research Question: What are the Moral Dimensions of a Teacher in Higher Education?'

Conceptual framework: Morality is shaped by social and cultural aspirations (Aristotle; MacIntyre (1984). Moral intentions take place in relationships. Teaching is a moral endeavour because it is fundamentally relational (Noddings, 1984; Buzzelli &Johnston, 2002,)

Pilot Data Collection – 12 Diary Entries

Pilot Analysis: Apply Ellis (2004) Evocative Auto Ethnography (EAE) to illuminate the self within the social and the cultural.

Ethical Concerns: Triad roles (Participant-Teacher-Researcher), raise concerns over the ethical protections of the self and the other in the EAE stories.

Reflection: Moral action in teaching cannot be fully understood without recognising the 'other' in the interactions.

A theory of Positioning: A shift to Anderson's (2006), Analytic Auto Ethnography in order to limit the *blurring* of the lines between the triad roles.

Main Data Collection – 34 Diary Entries

Stage one Analysis: In vivo coding (34 Diary Entries)

Category #1 Connecting | **Category #2 Discomfort** | **Category #3 Blame** | **Category #4 Caring**

Refine Conceptual framework: Categories are visible in theoretical analysis on moral aspects of vulnerability by (Zembylas, 2017; Brown, 2012; Brantmiere 2013; Vlieghe 2010; Fineman, 2008).

Stage two Analysis: Thematic Analysis

21 Diary entries diverge into 2 responses from self and other as the emotional states of vulnerability

Embracing Vulnerability: (11 Diary Entries)

Illuminates situations and interactions where the states of vulnerability, identified during stage one analysis, are perceived as deliberate in order to create change, growth, innovation and human connections.

Resisting vulnerability: (10 Diary Entries)

Illuminates situations and interactions where the states of vulnerability, identified during stage one analysis, are resisted in order to maintain safety and certainty.

Pedagogy of Vulnerability as a moral dimension of teaching in HE.

Chapter two: Literature Review

This chapter will critically review the literature that seeks to further understand the theoretical, conceptual and empirical viewpoints about the moral work of teachers and educators, generally, across the education system. The nature of morality and how it pertains to the approaches and views of what moral education is, could be or should be is also explored and analysed more specifically within the context for Higher Education. Theories and practices underpinning the teaching of morality and teaching morally in education are critically examined in relation to their application for and within Higher Education (HE).

The knowledge and insights gained from this review will be framed according to the two research objectives and the themes that are central to understanding them;

- *how can moral practice and agency be understood in Higher Education*?
- *how do educators deal with moral choices and conflicts?*

There is a widely held assumption that teaching is a moral endeavour (Noddings (1984); Goodlad et al (1990); Pring (2001), Sanger & Osguthorpe (2013), because the processes of judgement can be both explicit and implicit in practice but also because of the responsibility afforded to it as educators of beliefs, values and knowledge enablers (Adkins et al 1997, Pring 2001, Mahoney 2009, Biesta 2010/2015, Arthur et al 2016). Dealing with incidents and dilemmas within educational situations requires good judgement (Sockett, 1993; Thornberg 2008), therefore an important first theme in this review is to establish the study's definition of the nature of morality and its influence over our judgements. Ethical positions such as Kantian, Utilitarianism and Virtue ethics will be discussed and their relation to moral

education and moral practice evaluated. The review raises the complexity of ethical decision making in education and challenges the idea that ethical and moral teaching can be easily described from one of these philosophical positions. Context and emotion are often seamlessly embedded within concrete and deliberate reasoning in educational practice and create dilemmas for teachers that are arguably more complex than for other professions. A role of a teacher is to initiate and support change in the other. This is not a forced change as the other has to want this change for themselves or at least be open to the possibility. In order for teachers to understand what this openness can mean for their students will require them to know their students and make connections with them (Diero 1996, Noddings 1984; Cooper 2004/2010) showing empathy alongside the intellectual and professional virtues and morals such as fairness and honesty. Theorists such as Kohlberg with his Kantian and pragmatic approach to moral development, and Gilligan (1983/2011) and Noddings (1984) with their relational approach to moral development and Hoffman (2000) alongside Cooper, (2004); Narvaez et al (2006) with their psychological perspectives will be critically reviewed. The aim is to show that the passions, desires and moral patterns of the individual teacher cannot be separated from the context and process of reasoning in that context.

Curricula design for a moral education is also important in understanding the practice and agency in teaching. Much of the empirical literature around the practice of moral education is undertaken within the compulsory phases of education and a great deal of it is from the United States who have a longer tradition of promoting the explicit role of education within character development. Empirical studies from authors such as Jackson, Boostram and Hansen (1993), Simon (2001), Buzzelli & Johnson (2002), will be reviewed and then critically analysed for their ability to help us think more deeply about practices in higher education.

Kiss & Euban (2010) and Carr (2017) help to consider the place for approaches to moral education within HE, considering the current political landscape in the US and the UK today. Character education programmes from the US, for example, Power & Higgins (1992), Berkowitz & Bier (2006) and from the UK (Harrison, Arthur et al 2017) will be considered in relation to HE.

Finally, the literature review will explore the context of teaching in Higher Education (HE) and the cultural factors that can impact upon the moral practice of educators. The political perspectives within the discourse surrounding the value of HE to all stakeholders are increasingly driven by economic and neoliberal policies effecting changes to the learning spaces created, the kinds of knowledge that is viewed as valuable and how these impact upon the focus, practice and perceived agency of moral agents in HE and their relationships between educators and students and colleagues.

The nature of morality

The first section of this literature review aims to critically explore the theories from philosophical and psychological perspectives which aim to define and describe morality. The discussion begins from the premise that teaching is a moral activity due to the expectation that its purpose is to make a change in others and in some cases this can be a desire for both teachers and learners. In order to understand more deeply how the generalised ethical and moral philosophical positions and theories, both contemporary and from the enlightenment, can be applied in the practice of the teaching, the section will explore decision making. The aim is to further understand the motivation, desires and influences for teachers and educators when they make decisions in their classrooms and beyond and to further understand what makes these decisions moral.

The nature of morality is often explained within the literature using a series of concepts and terms which are referred to interchangeably and semantically. Concepts such as *ethics, values, virtues* and *morals* can be referred to widely in educational contexts with varying interpretations albeit similar implications. More generally however, philosophers will be attempting to explain wider virtuous concepts such as prudence, courage, love and justice (Ehrich et al 2011). The autonomous nature of morality is what separates moral philosophers, as some advocate personal reason to act for the good while others view morality as an integral part of social cultivation, less autonomous, more automatic and based upon an agreed or blindly accepted set of principles. Wilson (1990) and Rosenberg (2015) explain that many philosophers appear not to define the term moral without describing how the word is being applied either from personal reason or agreed principles, for example, moral knowledge, moral theorising or moral actions. Or they begin by defining related concepts such as 'good' 'is' and 'ought' (Mahoney, 2009). When authors and thinkers of morality, (Mackie 1977, McGrath 1969, MacIntyre 1984, Rachels 1993, Russell 1996, Trainer 1991, Coakley 2017) do attempt to define the term or to explain what is involved in 'morality' they generally describe conditions aligned with its development such as character, conduct or disposition. Morality, therefore becomes primarily concerned with the reasons that we consult in determining the right thing to do, in any circumstance. The reasons are informed by our *will* to want or desire something and once we have established that the reasons are 'good' or acceptable to us, then we know what we 'ought' to do. It is when we conduct ourselves or take action in that way that we show our disposition towards a certain circumstance. According to virtue ethics, it is when we regularly choose to act in accordance with these dispositions ('habits' as Aristotle would refer to), then it becomes defined as our moral character (Rackham, 1996, Nussbaum 1999, Hutto 2015). Morality, is

often described as a complex relationship between the reasons that we draw upon in order to support our actions and habits for the 'good'. The motivation for doing good, as outlined by Mackie (1977) Trainer (1991) Coakley (2017), emerges from our response to two positions of reasoning. Firstly, we believe that we ought to do good because the action will bring about our desires and interests or secondly, we believe that the action is the right thing to do, for us and possibly others, whether we *want* to do it or not. Either way, this suggests that moral actions have both an intrinsic and extrinsic motivation. Intrinsically, we may desire to be seen to be doing 'good' and the feelings of happiness that may result from acting in this way. Extrinsically, a Utilitarian view of moral action (Bentham in Russell 1996, Rachels 1993) might mean that our feelings of happiness or satisfaction may come from putting others' feelings of happiness or rights above our own. McGrath (1969) is clear, when he stated that to '*violate another's rights is deemed morally wrong…*' (pg206) but he is less able to explain which actions are likely to be good or bad as they depend upon the reasons provided for that action. Whether the reasons are personal or universally accepted leads us to see that context and autonomy are integral in determining the nature of morality and moral action and this is fundamental position taken in this study both ontologically and epistemologically. Although Wilson (1990) appears to be searching for a clear and more specific definition to the nature of morality specifically within educational contexts, he is generally in agreement with Macintyre's (1984) and most probably Maxwell's (2004) view that any attempt to narrow these ambiguous concepts down to a clearer and more tangible and workable set of lists of actions or to capture the essence of each term separately, is difficult and can only cause more disagreements, especially when they are being addressed in everyday contexts. However, where Wilson (1990) would disagree, is whether it would be a worthwhile endeavour to at least try. He outlines the variations between the definitions,

> *'…some claim that morality is concerned with a particular content…a set of goods and only uses certain kinds of reason. Some take it that morality has to do only with…our dispositions, manners and conduct…some hold that morality only arises when the interests of others people besides the agent are concerned or when society puts some special kind of pressure or rule. '* (Wilson, pg., 81, 1990;).

Wilson (1990) like Peters (1972, 1977); Narvaez & Lapsley (2004); Moon (2010) Holter & Narvaez, 2011; Fowers (2012), Rosenberg (2015) would accept that in the philosopher's attempts to narrow down their interpretations of what morality is, they predominately try to describe it from one of two positions, universal or relative, and it is important to be clear in any discussion from which position the definition of morality is being understood.

Goodlad & Fenstermacher (1991) Campbell (2003) Sanger and Osguthorpe (2013), Rosenberg (2015) and Arthur et al (2016) have begun to explain this tension between moral relativism and moral universalism within their pragmatic application of this area to the practice of teaching. They refer to the distinction between 'teaching morality' and of 'teaching morally' as a way of describing the actions of teachers and in doing so, state unequivocally that the motivations for teaching are moral in nature however the motivations can be universal or relative. Sanger and Osguthorpe (2013), Rosenberg (2015) and Arthur et al (2016) have conducted qualitative empirical research into this area, which is challenging an historically psychological paradigm for understanding moral actions from cognitive thinkers such as Kohlberg and Rest (1999). Arthur (2016) and Rosenberg's (2015) resistance to viewing morality as a set of schemas and specific content as Wilson (1990) described was to explain our motivation to act as teachers in an arguably more relativist, relational and emotional way of understanding the experiences of educators. They explain the motivation for practice as determined and premediated and although Rosenberg's teacher-participant shows elements of intuitive practice, she is aware that this has

developed over time in her role as a teacher. Introducing the contrasting ideas that the nature of morality is something that is developed over time or is innate and tacit is crucial to understanding teaching as a moral endeavour. The philosophy of moral psychology has been to try to separate the emotions from cognition, to separate the idea of choice from action, set content from conduct and disposition. Theorists from a more behaviourist viewpoint would see moral actions and knowledge as the result of an automatic stimulus-response (Skinner, BF 1958, Nussbaum 1999) suggesting that our moral actions are a result of our environment and external influences. Our actions are a result of our desire to be safe and accepted and we act in order to achieve that state of being. We are not able to choose or reflect or deliberate upon the goodness or the rightness of that action, as we have been conditioned to act in this way as it is an accepted universal and rational way to act in all circumstances and we have a duty to act in this way. The automaticity and unconscious awareness of moral action is discussed by Narvaez & Lapsley (2006) who suggest that moral decision making is informed by an innate understanding of right and wrong which is formed in the early years of our human development. This view that some of our moral actions are tacit, non-deliberated and are visible to others through our pre-determined personality traits restricts the complexity of the moral endeavour of teaching as Rosenburg (2015) and others (Sanger et al 2013, Goodlad et al 1991) alluded to. The emotional influences of moral actions, the desires and the conscious intentions to 'do good', are largely ignored in a behaviourist (and arguably more Kantian) view of moral action where the end justifies the means regardless of the inner agent. Reasoning and logical deduction inform our actions over choice and the integrity of the agent (Nussbaum 1999). Moral psychology values the largely nomothetic, objective and quantitative paradigm for understanding the nature of morality and passions and desires are more or less without thought or intentionality (Hutto

2015). Psychological theories of moral decision making have been historically rationalist and cognitive focusing more so on the process of decision making (Piaget 1960, Blasi), how problems are solved and how the interactions between persons is managed. Kohlberg, building upon Piaget's view, focussed in upon the quality of the reasoning required to solve these problems and engage in these interactions and suggested that if an agent was good at reasoning, then they should be good at making moral decisions. Both views did not fully address the context and the wider situation that the agents were making these decisions in or how you became 'good' at reasoning and what that meant. Rest, Narvaez, Bebeau, & Thoma (1999), neo-Kohlbergian, begin to move away slightly from the stages of development and begin to see moral development as gradual and allude to moral sensitivities such as character and motivation. Later, theorists such as Hoffman (2000) challenged the cognitive rational view, showing that moral decision making was distinctive from the other decision making because of its influence from the affective domain, noting empathy and perspective taking as the primary motivators for moral action. More recently, psychologists, social and neuroscientists for example, Haidt (2012) and Brooks (2011) have made developments towards seeing the process of moral decision making as being something that incorporates the cognitive and the affective. They introduce intuition into the discussion and explain that reasoning is the slow evaluative process that occurs after the intuitive response, a way of measuring the effectiveness of your moral decision making. Garrigan et al (2018) supports a more integrated and holistic approach to understanding moral decision making, however notes that all of these studies and theories are still a way off from explaining how the decision-making process results in the behaviour of the agent. Her theoretical model plays down the influence of the historical development models such as Piaget's (1960) and Kohlberg's. While yet to be put to the test, her model attempts to

show how cognitive reasoning, empathy and perspective taking as well as the context and situation can explain how we make moral decisions but also aims to capture the action which follows on from the decision. This is in contrast to other psychological theories which view the decision as the end product. In contrast, virtue ethics has attempted to raise the attention on ideographic and subjectivity of human understanding by suggesting that moral philosophy should concern itself with the desires and motives and intentions of the inner moral agent alongside actions and choice and engage with the whole person, their passions and commitment as opposed to isolated acts and decisions (Nussbaum 1999, Hutto 2015). This request to see moral action as more of a holistic response seems more fitting for the practice of teaching and aligns itself more closely with the research of Sanger & Osguthorpe (2013) Rosenberg (2015) and Arthur (2016). There appears to be a coming together of both the disciplines of philosophy and psychology and sociology in order to understand the complicity of moral decision making and its relation to our behaviour in real life and real time. This study recognises that in the complex nature of teaching making a binary distinction to describe moral action as either based upon cognitive reasoning or affect and intuition is not helpful as it does not fully recognise the context and situation of the action. The moral positions of all the participants in a given situation (Student-teacher) affect their autonomy to act. Equally, moral positions may be determined by the situation and the position of others in that situation (McIntyre, 1999). To this end, this study looks to the situation first and aims to understand the desires and influences of the moral decision.

Moral Objectivity vs Moral Subjectivity

The two positions of universalism and relativism try to determine whether the concept of morality is objective or subjective. A position held where morality is universal and objective

would seek to justify that morals are seen as absolute and morality exists regardless of humanity's capacity to understand and moral law is agreed by all of humanity (Mackie 1977; Trainer 1991; Rachels 1993). Conversely, if morals and morality are viewed as subjective then it is understood as an individual endeavour that is relative to context, circumstance and the society which it falls within.

To explain morality as universal and absolute would be supporting a Kantian perspective. Immanuel Kant (1724-1804), a seminal philosopher of absolutism, believed that there were a set of moral laws that were to be followed no matter what the circumstance. Writing at the time of the enlightenment, he was influenced by the scepticism of the long standing blind faith of religious authority (Kant – translated 1960) and believed that logical *reason* over doctrine was the justification to act in a certain way. He proposed the principle of the *Categorical Imperative* (Rachels 1993; cited in Russell 1996) and stated that moral rules hold true in all circumstances, without exception. If a person deemed themselves to be a moral agent then they would act in accordance with these rules in every situation – the will to do good was always there with a moral agent. Trainer (1991) explains that this objective view of the expectations of people within society are informed by the sets of rational, universal laws and rules of conduct that are so '*deeply built in to our minds by our cultural traditions…*' (pg. 4). The idea that there may not be an objective set of rules that define 'rightness' and 'wrongness' can be difficult to grasp for some in religious and political spheres. The Kantian perspective is seen as the more traditional view of society's moral understanding, believing that morals exist outside of human understanding and that the principles are fixed, narrow, and prescriptive and apply to all. This perspective, has been informed by Devine and legal laws that support an objective scientific view that has historically helped identify a set of traits that society deems wishful and often result in

pedagogies that are focused upon social control (MacIntyre, 1984, Maxwell 2005, Fowers 2012). Predominantly, Kant's philosophy relies upon rational reasoning and the will to follow this to ensure that codes of conduct are followed and competencies are demonstrated and it rarely takes the individual's emotional response into account, it can rarely be so 'black and white'. Kant uses the example 'it is wrong to lie' and is clear to absolve moral agents of any blame, should the result of their telling the truth result in bad consequences. Trainer (1991) would argue that relying solely on rules can result in young adults being less prepared to cope with the mixed messages that can be received in everyday life and that by ignoring or dismissing the ways that humans can behave towards one another can result, and has resulted in some dreadful mistakes. The concern with holding a binary view that an action is either right or wrong does not take into account the context, epoch and the impact upon other people, which needs to become a primary consideration in teaching. This study comes from the premise that the act of teaching cannot ignore the consequences of the actions if they do not result in good learning. A teacher cannot successfully adhere to a universal and objective set of morals and ignore their potential effects and impact on her learners. Actions made in support of pedagogy require a consideration of 'the other' within the situation and Kant's categorical imperative does not fully allow for that, what is required is something that recognises that the volition for moral action can come from the desire for change (Nussbaum 1999, Hutto 2015). The aim of teaching morals is addressed in MacIntyre's (1984) largely conservative seminal text, *After Virtue*, he also challenged the purely rational and objective view of morality by arguing that rational reasoning alone could not determine whether conduct was right or wrong, cultural and contextual influences also had a part to play. McIntyre (1984) like Trainer (1991) suggested that the Kantian perspective had been informed by changes in society and

culture towards a more 'modern' enlightened approach, and therefore presumed a more liberal one, whilst not necessarily aiding our understanding of morality as an end in itself.

Alternatively, Aristotle, in his writing on ethics over 2000 years ago, generally believed that 'what people think feel and pursue as good will normally actually be good.' (Watt, 1996 pg. xv). Rosenberg (2015) and Arthur et al (2016) are certainly making efforts to describe the development of morality with children in a more subjective and progressive way and Rosenberg (2015) clearly states that 'the messenger is the message' and to be a moral educator you must be a moral person. An Aristotelian perspective where morality is seen as more individualistic and subjective, where responsibility to show good moral conduct lies with the choice of the individual (Watt, 1996, Ryle 1949, MacIntyre 1984) and is often determined by context and emotional response. Generally, they are concerned with the principles that we follow and live our lives by and highlight the distinction between right and wrong. In contrast to the Kantian view, the Aristotelian perspective makes more of the individual's free will to choose which morals and virtues to follow or demonstrate determined by reason and habits, both of human nature and human intellect (Rackham, 1996). Philosophers, Socrates and Aristotle, questioned 'what is it to lead a happy life?' and describe a happy life as being one that practices both shared and individual virtues such as honesty, justice, truthfulness, bravery and friendliness (Fallona 2000, Fowers 2012), therefore describing a contented and happy person as one who shows and lives by these virtues. Both MacIntyre (1984) and Narvaez & Lapsley, (2006), and Fowers (2012) identify the moral agent by their ability to make decisions and act upon their deliberations of outcomes and consequences, not dictated to by a set of universal laws and rules. They attempt, in their contemporary explorations of the concept of morality, to address the

influence of emotions as an integral part of our motivation to act and the context and situations that raise these emotions and inform our experiences.

This study takes the position, as does Mackie (1977) and Rosenberg (2015) that the moral educator does value the role of reasoning and deliberation in decision making as both Kant and Aristotle agree. However, the deliberation towards acting morally is not a simple distinction between morals being subjective or objective. Mackie (1977) and Nussbaum (1999) both raise an issue with making the distinction of the Kantian view as objective and the Aristotelian perspective as subjective. They argue that there is no real distinction between objectivity and subjectivity after all and explain that while someone may not agree that moral laws are universal, this does not follow that they are subjective. This added complexity is also supported by Nussbaum (1999) and is visible within teaching and educational practice when it is applied to context and relationships. Writers such as Colnerud (1997), Husu & Tirri (2003) and Shapira-Lischinsky (2010) outline, using their empirical studies, the kinds of dilemmas that can force moral decision making in the teaching profession. They can all agree that decision making in education requires critical thinking not blind compliance and this could be seen as aligning with a more Aristotelian perspective where the teacher's dispositions are the focus. This perspective requires the decision maker to pay particular attention to the context, relationships and stakeholders within the dilemma. Like Mackie (1977), Colnerud (1997), Husu & Tirri (2003) Shapira-Lischinsky (2010) note that the moral decisions that teachers make are based on both objective and subjective positions. The majority of the moral dilemmas teachers were faced with were between the formal, objective climate and the informal, subjective climate. The formal systems were described as the structures and culture of the organisation and were most likely to be in conflict with the informal and interpersonal interactions between

teachers and learners. Teachers were more likely to see their professional values lying between the need to be consistent and standardised in their fair decision making and the need to act in more subjective ways that put the individual's needs above the standardised response (Sockett 1991; Colnerud 1997). A teacher's pedagogy becomes the culmination of the decisions that are made based on their interpretation of the reality of the situation and what they think they ought to do and what is right and good (Mahoney, 2009, Rosenberg 2015; Arthur 2016). Additionally, seeing morality in a more subjective manner, suggests that it can be learned and developed and we, as teachers, can become more informed, aware and conscious of the morality of our actions through our experiences.

Moral Character

Being conscious of our actions as being either right or wrong in the context of our work as teachers, relies upon our moral character (Carr, 2007). Hutto (2015) defines moral character as our will power, motivation and sense of self that come together to form our virtues. Virtues, such as trustworthy, fair, patient, witty, would be more commendable for a teacher's character than being untrustworthy, lazy, or self-obsessed. However, concerns about the philosophical position of virtue ethics have been made by Narvaez & Laspley (2004, 2006) and Swaine (2012) who both question the autonomy and deliberation of moral action and suggest that some these qualities are more akin to personality rather than character. Swaine (2012) refers to Kuppermans (1991) descriptions of character. He examines the difference between strength of character and strong moral character and points out, as others have done (Maxwell 2005, Rajczi 2003, Ryle 1972) that strength of character can also include negative connotations and actions such as manipulation to achieve a personal goal as well as positive ones that show *'powerful inclinations to be*

respectful of others' (Swaine, 2012, pg. 111). Swaine (2012) sees character as far more complex than this – if you have strength of moral character you will be unwilling to do certain things or even consider them as it goes beyond your moral code. A strong moral person may not ever form the will to do something, whether it be perceived as right or wrong, good or bad. Swaine (2012) argues that being autonomous requires a commitment to openness and receptive to many other perspectives and ways of being in the world, some of which may be worrying and not considered to be 'morally good' but dark. He explains that,

> *'an autonomous individual [with strength of character] may be more likely to begin deliberating on extreme actions, or to perform them, the more open and sympathetic that person if. In contrast, a person possessing strength of moral character should be less prone to performing extreme acts as they will be emotionally and volitionally disinclined even to consider them…autonomous individuals could decide to act in very harmful ways, as a result of their imaginative procedures and calculations about what they should do, and this presents a conundrum that autonomy theorists have not adequately considered or resolved.*
>
> (Swaine, 2012, pg. 115 - 116).

Swaine is alluding to some of the challenges often presented by moral philosophers and moral psychologists alike in relation to solely viewing moral action as a virtuous endeavour, from the position of virtue ethics. Being conscious, open and receptive to perform certain actions, according to Hutto (2015), are actions supported by reasons and therefore are intentional.

Narvaez & Lapsley (2006) also raise the question of autonomy but from a slightly different perspective, they question the extent of our conscious autonomy and explore the automaticity of emotional responses in the majority of our actions. They are sceptical, about the lack of consideration made by moral psychologists, like Hutto (2015), to explore this

area with many resigning to the theory that only a very limited number of our actions can be considered as moral due to the fact that a moral action must be deliberated and intended as a moral action by the agent – you must be consciously aware. While Narvaez and Lapsley (2004,2006) feel that this puts the concept of moral development at risk and misunderstood since most of our decisions are made outside of this conscious deliberation, Hutto (2015) would disagree that traits and virtues which inform decisions are not the same as moral development. Fowers (2012) would also agree that this view of moral behaviour as limited in helping us understand human 'goods' and moral actions.

Taking the view of automaticity further, Narvaez and Lapsley (2006) attempt to understand the nature of intuition in actions and they describe how the tacit knowing of *how* to act in moral ways could be akin to how some experts function in contrast to a novice. They believe that '*moral functioning is similarity intuitive…individuals have more moral knowledge than they can express.*' (Narvaez & Lapsley, 2006, pg. 149). The unconscious and automatic actions, arguably also intuitive, from an expert have been taught to that person through a continuum between novice to expert status. They state that experts learn from interaction and education and reward from appropriate behaviour and reflection. Experts learn this in supportive environments and are taught how to solve the practical problems and they practice doing this. While Narvaez & Lapsley (2006) go on to apply this 'novice to expert' theory (drawn from the Dreyfus & Dreyfus model) in the context of young children, they are reinforcing stages of development in terms of maturity and age as outlined by Kohlberg (2009), Piaget (1960) and Erickson. As with all psychological perspectives designed to explain human nature in such a collective and schematic way, the concern is that people are seen as groups, not individuals. In this example all children, of that age, are seen as deficient in their ability to act morally – all novices. Although they describe states of being 'an expert'

in general terms, it can be interpreted that children or adults could continuously be on the continuum between novice and expert depending upon context, situation and their emotional confidence. The theory also does not fully take into account the relationship between self and other in this continuum but is primarily informed by the environment and stages of development.

Kirschner, Sweller and Clark (2006) to some extent, support this view that we become experts based upon the effects of our long-term memory. Earlier, Rosenberg (2015) had noted that the teacher in her research project had developed this knowledge over time. They state that *"everything we see, hear and think about is critically dependent on and influenced by our long-term memory"* (pg. 76). They have completed a systematic review of literature and research in to the effects of inquiry based and constructivist learning theory and practice and concluded that it is limiting and advocate that direct instruction is the only method that has the most impact on long term memory and subsequently long-term learning implying that repetition and reinforcement, a traditionally behaviourist approach, is more useful. Perhaps if you were intending to, or able to act in the same way, in the same circumstance every time, this may work, however if we are to accept that moral actions are being informed by emotion this consistency is less so. However, as Narvaez and Lapsley (2006) also do, they especially ignore the sensory element of memory that surely would be a significant contribution to our memories if this was to be applied to moral development not simply cognitive development. This raises questions around how memory can relate to moral thinking and how would it compare to action. Hutto (2015) view of consciousness is helpful. He disagrees that actions performed through our passions and desires are without an awareness of the experience that we are in, suggesting, as this study does, that it is context related and situational and rather than our environment influencing us, we are

engaging with the environment and responding to it, a Deweyan perspective perhaps. Hutto (2015) states that we cannot hope to know how things appear to others, only ourselves. '*what it's like to be a particular human being, in a particular set of circumstances can differ qualitatively from what it is like to be a particular human being in another set of circumstances.'* (pg. 37). This implies the need for greater subjectivity in our memory and future application of moral action, suggesting that acting in one way in a particular circumstance is not necessarily going to be equally effective if applied to a future situation. Although a teacher may recall that an action was previously the right one to take, it does not guarantee that that same action will result in the same outcome or ends in the new situation. Memory, in relation to moral actions and knowledge can only take an educational decision so far, the circumstance of the new situation may require different actions in order to reach the same conclusions, even if the reasoning and the purpose remains the same.

Swaine (2012) and Narvaez (2004, 2006) take the position, perhaps unquestioningly, that moral action can be learned and developed thereafter, however their primary concern is with young children to adolescence and they do not, at this point, focus on the adult development or the stage referred to by Kohlberg as 'post-conventional'. Their work also assumes that there are experts out there who are able to teach us. Ryle (1972) followed Socrates' and Aristotle's lead and believed that we can learn morals and learn to be moral, they are not just in our nature and that there are people out there that can help us do this. He did not explicitly see these people as teachers in employment as we would perhaps better understand the term and he stated that often those who are 'teaching' us morals are perhaps unaware that they are doing so and being 'looked up to' in that way. In this example it is easy to see why if we follow this argument, as indeed he does, that it is also possible that we can learn to be immoral or choose to follow poorly informed judgements

that become immoral choices and actions as Swaine (2012) also noted. He suggests that we need to observe moral behaviour in the first instance then practice being moral whist being guided and then to ultimately, choose, when it counts, the morally right way. Rajczi (2004) agrees with Ryle that a virtuous person must possess certain skills and knowledge and the desire to do the 'right thing'. Rajczi (2004) builds upon Ryle's (1972) view by suggesting that the virtuous person will also possess two rare skills - human sensitivity and moral reasoning. To Rajczi (2004), human sensitivity is when we reason about right and wrong and consider the effects on others. However, as Maxwell (2006) also state, the capacity to do this does not necessarily ensure a right judgement or action. As Rajczi (2004) observes, "*con artists and manipulator can also show human sensitivity*". Moral reasoning is another skill that is required by a virtuous person according to Rajczi (2004) but not simply just applying general rules to situations, but '*...when reasoning morally we simply find the reasons for and against an action similar to the reasoning we do when deciding any course of action*.' (Rajczi, 2004 pg. 394). Rajczi (2004), Ryle (1972) and Maxwell et al (2006) are in agreement that moral reasoning is a process and Rajczi (2004) and Maxwell (2004) both agree that it can be taught, however they are both in agreement that unless people actually use the skills and guidelines then it is unlikely that their moral reasoning skills will be developed or enhanced. In educational or schooling contexts, Haynes and Murris (2012), Maxwell (2006) and Noddings (1984) suggest, that moral reasoning can be developed if dilemmas and stimulus come from the students themselves. Or emerge from their own experiences, feelings and imaginations about how others might feel in a certain situation, while this progressive approach to the development of morals would be opposed by both Doyle (1997) and Swaine (2012), Rajczi (2004) adds to Maxwell's (2006) view and sets out a bridge between the two views with the concept of modelling moral dispositions. This makes the assumption that

teachers have to be the experts in a subject to teach or to enable others to learn - a very traditional approach to education (possibly not surprising due to the time). It also suggests that teachers cannot just imagine themselves as being good teachers, they have to realise and practise this as teachers. Accepting the position that morals can be taught and learned is resisting some of the developmental moral psychologists, such like Narvaez, who may challenge the idea that you can become a more moral person beyond what you developed in your early years. A moral dilemma requires deliberation and reflection before you can begin to decide what your options are. Whether this deliberation in teaching is informed by genetics and early socialisation or from the practice of moral decision making and evaluation as a process of maturity is not always clear. It is possible to possess, or have the ability to demonstrate, the skills of a good teacher but equally choose to not act upon them or the action is not a morally good one. The complexity and diversity of these factors which influence your action is highlighted philosophically by Ryle (1972) and psychologically by Garrigan (2018). If it is possible to make a moral decision then it is equally plausible to make an immoral one.

Rajczi (2004) does not suggest that the teacher or instructor needs to be the person to model, as Sanderse (2014) suggests but, similar to Yacek's (2014) view, they can draw from virtuous people from the wider society. Rajczi (2004) rejects Ryle's sweeping and subjective view that we can all be experts in virtue and therefore there is no need for specific experts because, there are many who lack some aspects of virtue and need more training. Rajczi (2004) concludes that there are no teachers of virtue because virtues are part of our personality traits we show. We do not feel there can be experts in this area and we do not feel that we need them as there is an assumption that our training is done when we are

young and will generally lead to the right decisions. Lapsley, & Narvaez, (2004) counter this conclusion by explaining that by taking the view that our virtues are traits makes the assumption that a person will always show these traits no matter what the context or situation. The problem with this as Lapsley and Narvaez (2004,2006) note is that '*dispositional traits trump the contextual hand one is dealt*' (pg8) they are suggesting that if virtues are seen as traits and traits form our personality, then virtues form our personality. If this is the case then this challenges the view that virtues are universal as Kant would suggest but it also challenges the value or influence of Kohlberg's theory that context and social cognition are also involved when making decisions based on which virtues make up your personality.

Being able to show that you have learned moral character, according to Lapsley & Narvaez (2006) is not in terms of trait possession (having) but in terms of (doing) in terms of social cognition schemas. Narvaez research has shown that the individual's prior moral knowledge greatly influences their comprehension of moral narratives. They go on to highlight that through her research, it shows that we are not able to plan actively our actions. This is in much of the social cognition and intellectual development literature (Piaget 1960) however it is not fully accepted in moral development as much of what is written on moral development is based upon the necessity for conscious reasoning and deliberation (Kohlberg in Gatz 2009). In moral decision making and behaviour it is important that we know why we are doing what we are doing and that action is to have a positive consequence on self and others ideally. Narvaez et al (2006) is suggesting that this may not be the case. There is an element of moral atomicity and we do not feel comfortable with this. If there is an element of our moral performances and responses that take place without

our explicit awareness then how can it be consciously developed? Brooks (2011) and Haidt (2012) attempt to describe this as intuition. Where our emotions and intuition are more central to moral decision making, resulting in action, than reasoning. Husu and Tirri, (2003) Colnerud (1997) and Stockhall (2015) describe these contrasting perspectives in concrete examples of teaching practice and show that even where a well-reasoned judgement has been agreed in principle universally by a group of teachers or an organisation, intuition and emotion within the reality of the situation can result in different behaviour. Ryle (1949, 1972) took a mainly Aristotelian view as he saw it as our free will to make moral choices based upon our own desires and aims, as opposed to a Kantian approach that would dismiss any subjectivity and emotion from the moral decision.

Moral Practice: Character Education

This next section of the review explores the difference between teaching morally and teaching morality. It specifically evaluates pedagogical approaches and practice that aim to fulfil this element of a teacher's practice and the aim of education beyond subject and curricula knowledge. This section will analyse programmes and approaches designed to develop moral behaviour and understanding in other people and also explore approaches to practice that explore the professional traits of teachers that aim to enhance this such as fostering relationships, developing students critical thinking and confidence in their ethical decision making.

The development of children's character has been a longstanding aim of education (Arthur, 2005, Holter & Narvaez 2011). In general, before the 1970's, both in U.S and the U.K, the development of character was from a religious perspective, using traditional teaching

methods of direct instruction from the bible. Children were instructed to follow the virtues stated in the bible in order to show good moral character.

With the publication of psychological learning theories in the 1960's and 1970's from researchers such as Piaget (1960), Vygotsky (1978) Erickson and Kohlberg (2009), there was a clearer recognition that a person's decision to show good moral character was perhaps pre-determined by their situation and social context, their age and emotional maturity. From this point the U.S began to introduce projects and programmes that focused on developing children's pro-social behaviour and sense of community. The programmes were focussed upon encouraging positive relationships and the general consensus was that children who were emotionally and socially confident and competent made better moral choices and decisions for their community (Holter & Narvaez, 2011). In the U.K, however, educational policy interpreted these stages of cognitive development and more progressive child-centred learning methods as a way of relieving teachers of their instructional responsibility towards children's moral development. Arthur, (2005) notes that until that point, government and educationalists were unsure as to whose opinion of right and wrong should be taught in schools and what role do parents and teachers and curricula design have in this regard. The psychological view of learning and development meant that much of the child's cognitive development was expected to happen anyway, regardless of the teacher's interventions, therefore the focus for character education was to be guided by principles of school behaviour and citizenship. Programmes such as the Duke of Edinburgh Award scheme are focused upon community and sense of civic duty, shared human goods (Macintyre, 1984; Fowers, 2012) as opposed to individual human goods such as personal goals for character. In Higher Education there are organised clubs and societies where students can become more socially involved, however, these are often based upon the

individual's preferences which may only serve to confirm and reinforce their already established beliefs rather than expose them to counter views and experiences. Carr (2017) suggests that the moral education in higher education should be supporting the autonomy of moral decision making and the practicing of virtue as well as the responsibility to self and others.

The view as to whether we can teach moral principles of virtue beyond the skills of reasoning is still a key debate within moral education and writers such as Lickona (1991) and Noddings (1984) twenty years ago, were challenging this view with their perspectives on character education. They believed that the explicit teaching of morality was a key aim of education and should not be left to chance in assuming that children will know the distinction between right and wrong in order to reasonably make choices. This view supports Ryle's (1972) suggestion that morals are tangible, concrete, rational and visible to others. The knowledge of what is right and wrong is measurable, clear and universal and in accordance with MacIntyre (1984), moral principles are informed by social cultivation where we are enabled to act in virtuous ways. Schools would become those social situations where morals and virtues were explicit in all that they did. Writers and researchers such as Jackson, Boostrom & Hansen and Buzzelli & Johnson and Goodlad et al (1990) were raising the complexity of moral development and education, primarily to build upon the views of Lawrence Kohlberg in the 1970's. Kohlberg took Jean Piaget's cognitive paradigm to moral reasoning a stage further which was closely based upon Piaget's stages of development and his taxonomy. Kohlberg was a Utilitarian and conservative in his approach and like MacIntyre (1984) was keen to recognise the social influences in moral decision making. His 6 stages of moral development from child to young adults, went further than Piaget had gone and in contrast to Piaget, it was possible to move up or down the stages in different

circumstances. Children and adults move through stages without missing any they become progressively more sophisticated (Kohlberg and Piaget). He believed that without cognitive conflict and dialogue we cease to develop. As the research into the effectiveness of this approach to develop moral reasoning was only collected from boys, Gilligan (1982) challenged this view that cognition was the only way to develop morally. She used the same dilemma's that Kohlberg had used with the boys to elicit the views of young women, finding that women drew upon their interpretation of the relationships within the dilemmas to inform and justify their reasoning for choices, she felt they had a different voice when it came to moral reasoning. Kohlberg began to design programmes for schools which were based around the explicit teaching of morality of fairness and justice, through creating cognitive conflict in order to encourage students to reason through dilemmas to make the moral choice. Kohlberg (2009) promoted the 'Just Community approach' (Pring 2001, Oser et al (2008). He saw a unity between cognitive and moral development between the affective and the intellectual domain. Development, for his theory, and also for Wilson's (1990) approach means changes in mental structure. The 'Just community' approach focussed upon creating the conditions for individuals – children in school - to conduct themselves in ways acceptable to democracy and citizenship.

The moral work of teachers

Buzzelli & Johnson (2002), Sanger & Osguthorpe (2013), Rosenberg (2015) note that there are two sides to the moral work of educators, to teach morally and to teach morality. While it is difficult to separate the two, as there is potential that one will be informed by the other and vice versa, this study comes from the position of the educator teaching in a moral way, 'to teach morally is to teach in a manner that accords with notions of what is good or right.

That is, to conduct oneself in a way that has moral value.' (Sanger, 2013 pg. 4). The motivation for this research is to understand what this may look like in higher education teaching within the current challenges and changes to the system and the shifts in the view and aims of higher education. Historically, moral education in HE has been determined by its connection to specific denominations of religion or, in more recent history, through its claims towards developing citizenship or civic duty. Kiss and Euban (2010) notice that this distinction in HE is not as clear cut as perhaps it previously was and as Sanger (2013) demonstrate, there are difficulties in keeping the wider concept of morality separate and distinct from the practice of teaching in a moral way, as it '*infuses everything that they do in their everyday work*' (pg. 4). This supports the views and beliefs of Goodlad, Fenstermacher (1991) and Campbell (2003) where they also agree that teaching morally and teaching morality is central to the role of teaching and the training and development of teachers. This study aims to establish whether the same influences can be attributed to teachers and educators in the post compulsory phases of education.

The previous Conservative government in 1980's – 1990's implied a decline in moral standards and family orientated values and with the introduction of the National Curriculum in 1988, a duty was imposed for schools to promote spiritual, moral, cultural and physical development in order to counter this decline. The U.S at this time were retreating back to the more traditional approaches underpinned by rational moral reasoning within its education programmes that offered more instructional and prescriptive approaches on how and what to educate for character were beginning to emerge such as Thomas Lickona 's (1993) 'Educating for Character' programme. Fast forward to the present day and the U.S programmes remain predominantly traditional in their approaches to developing children's ability to make rational moral judgments based upon the capacity to reason well and to

perform the universally accepted virtues of community. The 'Character Development League' in the U.S has produced a curriculum and sets of resources for the use in schools and the home and the organisation 'Character Counts', from July 2015, is promoting resources and training for teachers to develop character using the framework 'Six Pillars of Character'. The framework addresses concepts such as fairness, trust, resilience and loyalty and is endorsed by the US senate for 'infusing six core ethical performance and traits into the DNA of the organisations'. The emphasis is on achieving academically, gaining employment and general compliance as the main purpose of developing positive character traits. While these motivations may be admirable, they promote a very narrow and technical-rational approach to character or moral development and places the current status quo in a greater position of power whether they are right or not. Noddings (2016) as well as the publicised research on the effectiveness of these programmes, do not show convincingly that they are able to make a difference to the character of the children who have been taught. There is evidence however, to show that forced behaviour does not guarantee a genuine change of behaviour with some students only conforming in front of the authorities. Noddings (2016) is also concerned that having a prescriptive set of virtues to act can mean they can escape critical examination. This concern reflects the earlier philosophical discussion around the limitations of an overly behaviourist, arguably Kantian, approach to ethics and moral development which ignores, or at least plays down the influences of emotion and individual desires and volition (Nussbaum 1999, Hutto 2015).

The U.K, on the other hand continues to make reference predominantly to citizenship education rather than moral or character education and primarily promotes the shared virtues of democratic capitalism and rule of law. The recent All Party Parliamentary Group (Feb 2014), suggests that social mobility, again an economic and more rational reason

towards moral conduct, will be improved through greater consideration of schools, colleges and workplaces towards developing character and resilience in their students and employees. They largely ignored other social and political factors to social mobility but imply that poorer children can model what richer children have by following the Penn Resiliency programme to strengthen their character and drive. Positive relationships and role models are again played down and a more rational and cognitive approach is suggested for teachers at each stage of our education system with a focus on virtues of academic performance over individual character traits. More recently, the former Education Secretary Nicky Morgan (2017) continued to make the link between character education and academic performance. However, she notes the barriers to schools having the capacity and imagination to enact a character education but fails to recognise the systemic challenges of an overly regulated and standardised system. Morgan (2017) as others do, Campbell (2013), stress that the teacher is the most important factor in envisaging an education to foster character. However, with little autonomy in curriculum and prescriptive standards for measuring effective practice, this will be difficult to sustain.

Aligned with the Kantian or Aristotelian view of educating people to be moral, educational programmes or approaches tend to either subscribe to either perspective. Programmes with a Kantian approach, such as Kohlberg's (2009) and Lickona's (1991), Swaine's (2012) begin from the premise that teaching people how to follow a process of rational reasoning towards a set of universal principles already agreed by society, is the primary way. This view is considered the more traditional approach, possibly promoting accepted religious virtues for social control (Maxwell 2004) and narrowly focussed upon conforming to lists of rules. In its prescription, the Kantian approach largely ignores the emotions within action and behaviour and views rationality as a set of competencies. Approaching the education of

morality from a position of competency in skills of moral reasoning ensures that educators are objective and can remain outside of the agreed sets of virtues to promote and only need focus upon teaching the process of coming to that 'right' decision (Arthur 2005). This approach also promotes a narrow appreciation of values in general, as Jackson, Boostrom & Hansen (1993), Goodlad et al (1993) would go onto describe in their study into the moral life of schools. Kiss and Euban (2010) highlight a similar issue in Higher education, namely that values are implicit within any structure and to not be fully aware of their impact could be cause for concern.

While Wilson (1990) and Fish (2010) were largely in agreement with the focus upon teaching the process of reason, they had some serious concerns with this view and questioned 'whose morals?' would be held as the 'right' ones and how could teachers and students hold each other accountable. This view has limited the discussions and has not helped to establish a clearer identification of which morals and virtues to teach in schools (Arthur 2005, Easton 2014). In September 2014, schools and colleges were required to promote 'British Values'. The values described are the ones that aim to preserve rule of law and democratic capitalism, a conservative and arguably traditional, Kantian perspective (Easton, 2014, Doyle 1997). Fish (2010) was also very aware, as Ryle (1972) was, that if people could be educated in morals then they could also learn the 'wrong' way to conduct themselves and with specific reference to higher and professional education, he states that teachers should not teach morals directly and should be explicitly amoral in their approaches and curriculum. Wilson (1990) also saw problems in asking teachers to teach what he saw as 'their interpretation of what it is to be moral' and he, like Fish felt that education as a whole was there to teach the skills to be able to make your own moral choices but certainly not to directly state what they are. Kiss & Euban (2010), Jackson

(1993), Fenstermacher (1993), Pring (2001), Sanger (2008), Campbell (2013) would agree in their disagreement here, stating that it is not possible for teachers to refrain their 'interpretations' as it will inform the decision that they make for and with their students.

Moral Modelling

The implicit or explicit sharing of the teacher's interpretations of what is moral or immoral is often referred to as modelling. Sanderse (2014), like Rajczi (2003) states that in order to be a role model, you have to be noticed as being so. Where Rajczi (2003) explains that teachers are rarely seen as being role models for virtue (he may however agree that they are role models for other skills and dispositions), and where Ryle (1972) would resist virtue modelling as being problematic, Sanderse (2014) explains that role modelling is still a poorly understood view and should be more closely considered. Maxwell (2006) also sees the value in imitating as an autonomous pedagogical approach to moral education especially in terms of developing emotions. However, Sanderse (2014) goes further to raises the question, how can role modelling become a more explicit teaching method? He explains through literature from MacIntyre (1984) and others, that '*being virtuous is simply about striving to be and the desire to morally improve and act on this desire'*. (pg. 4). Sanderse (2014) suggests as did Socket (1993) that teachers will need to share more of their moral dilemmas with their students and share their mistakes and problems with them in order to *'spur children on to do the same*.' (Pg4). He goes onto to explain that teachers would also have to be explicit about the qualities they are intentionally looking for students to 'notice' in order to ensure that they do notice them and are able to act upon them. In Jackson, Boostrom and Hansen (1993), the teachers in their study rarely made a direct reference to 'being a role model',

even though they recognised that their actions could influence the children they worked with, Jackson (1993) suggest that this may have been due to the term being closely related to heroism. While the teachers in this study did not view themselves as heroes to their students, they did refer to key dispositions and skills that they wanted to model for their students. Sanderse (2014) raised a further question about which message or virtue would teachers want their students to imitate and interestingly, in Jackson, Boostram and Hansen's (1993) study, the dispositions were more humbling and measurable than virtues of courage, wisdom or generosity. For example, students seeing their teachers recover from making mistakes and being a 'good sport' suggested that where modelling was concerned teachers felt more able to describe examples of students seeing their teachers' weaknesses as well as their own and learning how to learn from them. Jackson et al (1993) suggest that the difficulty with applying the term role modelling as a pedagogical approach for moral development is that teachers would not necessarily assign this role or aim to themselves, the 'title' of role model is seen as given rather than imposed or self-selected. It also assumes that the students are aware of 'good' dispositions and virtues to notice rather than the 'bad' or immoral ones. Both Maxwell (2006) and Sanderse (2014) would argue that if the virtue is not recognised as being so, then it is unlikely to be noticed or imitated. Therefore, the concept of role modelling from this perspective, is perhaps more aligned to a behaviourist approach to learning as imitation does not always require meaning and understanding as described by Bandura's (1965) development beyond the radical behaviourist theories of B F Skinner and Watson. Arguably, as was discussed earlier, if a virtue is prescribed and unquestioningly followed without a clear understanding or belief in that virtue by the agent, then it may be later resisted or ignored (Nussbaum 1999, Noddings, 2016). Although Cooper (2004) would generally support the view that Sanderse (2014) is promoting and

agree that modelling morals in the classroom can promote moral education and foster positive learning, Hutto (2015) reminds us that we cannot know how things appear to others. It may seem odd to imply that role modelling is not relevant or useful in the development and support of morals and virtues but viewed as 'hit and miss' hero worship, where the one way to act is from the view of the teacher, could equally be viewed at best, non-expansive and restrictive (Halstead & McLaughlin 1999), at worst, limit the extent to which genuine relationships can be developed between teachers and students. In Jackson, Boostram & Hansen (1993), once teachers began to reflect upon their position as a role model, it made them more self-conscious and while this raised awareness and sensitivity towards their actions in their classroom and may not be a bad thing in terms of teacher reflection and development, role modelling on its own without dialogue or reflection by teachers and students together, could equally be damaging to the relationship and the experience. Teachers are regularly asked to reflect upon the extent to which their work is good and to be clear about what is good or best practice in this regard. Office for Standards in Education (Ofsted), the regulator for compulsory and tertiary education in the UK, sets out the requirements for judging a 'Good' or 'outstanding' teacher in its Teacher Standards (2011). Professional conduct is cited as the teacher ensuring that their personal beliefs do not exploit pupil's vulnerability; show tolerance and respect for the rights of others and maintain high standards of ethics and professionalism both inside and outside of the school. While there remains an element of presumption about the specificity of ethical standards they refer to, although the rule of law is good place to start, the distinction between the personal and the professional in this text is potentially ambiguous. Arguably, if schools, colleges and their teachers fail to explore, reflect and perhaps reach some consensus about which beliefs exploit, whose rights are tolerated and what are the highest ethical standards,

then the opportunity for inaction towards anything considered moral education is rife. When teachers are seen as role models it is not solely due to the quality of their information sharing, lesson planning and general organisation, as expected from their professional standards, it is their personal qualities of character too (Carr 2007), such as their kindness, honesty and fairness. The value of encouraging teachers to reflect upon their work as potential role models can not only ask them to be more aware of what they do, both personally and professionally, that is 'good', and what they 'ought' to do (Mahoney 2009), but equally, as Coffield (2008) would highlight, to reflect upon any 'harm' that they may be doing. The term role model implies that the inner moral character of the agent is informing the actions, however, as Husu & Tirri (2003), Shapira-Lishchinsky (2010) allude to, there are organisational and political pressures and influences which may be encouraging teachers to act in certain ways. Promoting the idea that gaining 100% on a test and praised as recognition that you are a good student and successful, could be modelling values and beliefs about education that are less virtuous, than say, promoting the idea that doing your best is important (Dweck, 2012). Teachers, as highlighted by Stockhall & Dennis (2015) and Ehrich (2011) have to wrestle between choosing the 'right' option or action as opposed to the 'wrong' option or action, where even with the codes of conduct, like those alluded to in the Teacher Standards (2011), are a grey area and unclear. It is in this *grey area* that the morality of teachers are tested every day (Ehrich et al, 2011). In UK higher education, the Higher Education Authority (HEA) (2011), equally, describe professional values as being a set of codes of conduct which are not clearly defined nor even do, they recognise that the inner beliefs, values of the educators they are advising. While a clearly defined list of which traits of character are desired is not what is being argued for here, the distinction between the Teacher Standards for compulsory education and the language of the professional standards

for HE is the that the latter does not even suggest the relational aspects of teaching and learning in this phase of education. The inference is that teaching and learning is transactional rather than transformational, based upon the knowledge transfer rather than a potentially meaningful and humanising experience. As with the compulsory phase of education, a view of learning that is limiting in terms of being able to see the wider implications of emotion and human connection within educating experiences, can cause a dichotomy for educators, and sometimes a moral one for educators. As Shapira-Lishchinsky (2010), Colnerud (1997) noted, teachers who may recognise their contribution towards modelling moral action, virtues and dispositions may feel conflict when they are primarily viewed as, and expected to be, transfers of knowledge and information, target setters and evaluators by regulators of the profession (shortly to be the 'Office for Students' for HE). Teachers may well feel that they are being asked to model the 'wrong' virtues in education. While the standards and codes of conduct for teaching place little recognition for the value and importance of the day to day building of genuine relationships of trust and care in a one size fits all approach to good educational practice, in reality relationships and connections are made within an educational experience and arguably, it is in our favour to ensure that these connections are humanising and positive for our students.

The value of building connections between students, teachers and their organisations, is explained by Cooper (2004/2010); Lapsley, Holter & Narvaez (2013) to have a vital influence on the successful cognitive attainment, academic motivation and optimism of stakeholders in general. The teachers in Jackson, Boostrom and Hansen (1993) had raised these influences as the dispositions they hoped they could instil with their learners when they were asked about being a role model. They noted in their research, that students who do

not feel connected or feel a sense of belonging in their educational organisations, can show signs of anxiety and stress, feel social rejection and struggle to be resilient to failure. Practically, Laplsey, Holter & Narvaez (2013) explained that effective organisations who promoted the building of community and fostering feelings of connectedness, were less likely to be developing these dispositions through curricula but through educational practices such as constructive and progressive pedagogies (Howlett, 2013) where student-teacher connections can be made. While they do not resist this development as it foregrounds good practices in teaching and learning, they raise a concern that conversely relegates the explicit teaching of moral and character development to the hidden curriculum. Student's development of these dispositions and their teachers' willingness or capacity to foster them could be less consistent or vague. However, what they did note was that the most effective organisations gave teachers and students the space to make these connections. In order to make decisions that are good for our students it is vital that teachers get to know their students and can make the connections with them that allow teachers to make informed decisions. Cooper (2004) and Masto (2015) argue that in order to make these connections genuinely we need to experience empathy towards those we are looking to make the connection with. She states that

> '*without the ability to share in the effect of others, to feel some sense of their joy, pain…we are unmotivated to do the thing that could comfort or help them.'*
>
> (Masto 2015, pg. 89).

While Masto argues that empathy is essential for moral action and judgement. Other writers, such as Noddings (1984, 2003), Hoffman (2000) realise its importance as part of moral action, however they also realise that there are other emotions that would be more

suited especially in educational situations as empathy can have morally negative implications. While Masto (2015) justifies that empathy is required to help us to do the right thing for the right reasons, to ensure the maximum moral worth, she does not deny that in some areas of judgement (such as rape and genocide) it can be problematic and invoke bias. She is predominantly referring to our daily social interactions and decisions we make each day. This does not exclude the potential longer-term impact of these decisions as Lapsley (2013) note but Masto (2015) views our daily interactions as significantly more complex and less cut and dry. It is the potential for bias which concern Hoffman (2000) and Noddings (1984). Masto (2015) would probably agree to some extent with Hoffman (2000) that empathy is not sufficient on its own for moral action. He notes that we have a tendency to empathise with people who are the same as us or who have similar beliefs and motivations. In a teacher-student relationship, arguably, both the teacher and the student want the student to be successful however the power dynamic in the profession makes the relationship unequal. In this first instance, as the teacher is the one who is deemed to be more knowledgeable of the requirements to be successful in education and no more in HE is this is clearly visible. The effect of this could mean that teachers enable, through their actions informed by empathy alone, some students to succeed more than others. Feeling more empathy for one group or individual over another may be done consciously to ensure there is a balance of opportunity and may see teachers putting more energy and time into students who are keen and engage with the topics and ideas more explicitly or vice versa, put more time and effort into the students are less likely to succeed, or at best, struggle to share their support and effort fairly. Noddings (1984) would suggest that our students need different support and connection than others and if we are to differentiate our support to what they need then we need to be empathetic to each and every one of them rather than

a one size all approach. The danger, as Hoffman (2000) puts it, is that showing empathy does not guarantee a good action and there is potential for us to empathise too much with others that it moves us to inaction rather than action which could be immoral in itself. If education and teaching, as stated in the earlier in this chapter, is advocating that teaching is a moral endeavour because it desires change, or things not to stay the same, then inaction is perhaps not useful to teachers in this context. However, Masto (2015) tries to alleviate this by supporting the idea that we need to be more consciously aware of our biases and the times and situations where this may become more problematic, as Jackson, Boostrom & Hansen (1993) Goodlad et al (1991) Sanger & Osguthorpe (2013) have also suggested in their discussions of teacher development. Reflection on practice is supported by Sockett (1993), Freire (1970) Kincheloe (2003) which is essential to understanding ways of supporting students, improving practice and arguably becoming a better teacher. Being consciously aware, perhaps even transparent, of the times and situations where our motivations for greater empathy can prevent us from taking the right decisions is crucial for a moral educator. However, what is being considered here is more than a narrow definition of the professional practice of a teacher that can arguably be translated into a set of teacher or professional standards. What is required is that being a teacher and moral educator requires a disposition in search of deeper meaning, conscience for example, towards reflecting upon our moral conduct. This is a process of reflecting upon the things that matter to us, our personal qualities for example, the things that are important to our beliefs, desire and motivations, and how we act upon them (Buzzelli & Johnson 2002, Frankfurt 1998). Buzzelli & Johnson (2002) take the view that conscience promotes a self-judgement that can only raise the importance of empathy and address the complexity of decision making and moral action in the classroom. This does however, imply that deliberated

inaction could be acceptable as a moral decision not to act. However, in Cooper's (2004) description of the degrees of empathy that teachers are able to show in their classrooms, she suggests that being a moral role model would be determined by the level of constraint placed upon the teacher in that context. Cooper's (2004) research showed that in the majority of classrooms, teachers were only able to show 'functional as opposed to profound empathy' due to the large class sizes and limited time as well as an over loaded curriculum. Profound empathy is described by Cooper (2004) as having the most influence towards learning and although Sanderse (2014) and Jackson, Boostrom & Hansen et al (1993) do not refer to degrees of empathy as Cooper (2004) does, they both make reference to students needing to notice the virtue in teachers to be able to learn from it. If what Cooper (2004) says is correct, then it will be difficult for teachers to show the virtuous behaviours and dispositions that they would noticed and recognised as such by all students especially if the management of the professional standards ignore or play down the impact of the personal qualities of character, such as empathy. Sanderse (2014) concludes as does Maxwell (2006) and others that the aim of moral education is,

> '*...not to expect children to copy adults but to gradually know what character traits displayed by a teacher are praiseworthy and why*.'
>
> (Sanderse, 2014, pg8).

Sanderse (2014) Hoffman (2000) and Cooper's view that teaching methods alone will be insufficient towards developing morality through empathetic action is also supported by Yacek (2014). His attempt to address this by referring to Nietzsche's view towards the development of perspectival empathy is to outline how complex the development of this disposition with our students might be. He suggests that a pedagogy that predominantly consists of dialogue is unlikely to be sufficient to develop empathy. He appears to accept as

does Barrow (1997) and hooks (1994) and Lapsley, Holter & Narvaez (2013) that the educational aim of a democratic school curricula must be to enable its students to see the world with different eyes. Like Rajczi (2003) Yacek (2014) also advocates that this can be achieved by engaging with experts of virtue or individuals who have historically demonstrated the kind of characteristics or virtues that we also seek, although not specifically stating that these moral individuals could be teachers. It is not sufficient to simply know about such dispositions but to be able to show them in practice. Yacek (2014) continues with Nietzsche's pedagogy and advocates a view for moral education that also requires self-reflection, language learning as well as the historical studies. However, Yacek (2014) explains that moral education needs to go even further to truly

> *'generate the type of perspectival empathy necessary for a flourishing democracy... At some point student will have to walk out of the classroom and act on those perspectives that they have deemed worthy of experimentation'*.
>
> (Yacek, 2014, pg. 10).

As Ryle (1972), Rajczi (2004) Maxwell (2006) also reiterated, unless students practically use the skills, they are learning then we cannot be certain that the education has resulted in any change or enhancement. Moral modelling must take account of this and recognise that in order for that to take any effect, students must 'notice' or appreciate that what the teacher is modelling and know that it is moral behaviour. To get 'noticed' in the day to day, implies that you have made some kind of connection (eye connection), and in teaching, this could be where a teacher does, says or acts in some way that invokes an emotional response from the other. In order to make this happen students' needs to feel sage to show an emotional response and teachers have to know their students, not simply academically but emotionally too. Educating for moral emotion is a key part of moral education and practice.

Pedagogies: Social Control Vs Autonomy

Maxwell (2006) looks at a range of strategies that educators adopt to attempt to educate for moral emotions. He refers to three strategies that encourage us to imagine others emotional reactions, to imitate emotional reactions and to re-appraise the features of a situation where there is an emotional response. He begins by explaining that there is a distinction between pedagogies used to educate and those used to ensure social control. He recognises that pedagogies of social control are more effective than pedagogies of autonomy especially when you want to maintain social stability, however he suggests that they are morally precarious. Pedagogies of social control require children and students to conform to accepted behaviours, such as those advocated as a non-expansive approach to education as Halsted and McLaughlin (1999) refer to, whereas pedagogies of autonomy, arguably expansive, require students to become morally autonomous through reason based appeals to change. In earlier papers, Maxwell (2006) has made it clear that he sees most of the activity termed moral education simply developing the processes and capacities to think or act morally in the ways that are expected and give the examples of pedagogies of social control adopting universally accepted behaviours and ways of doing things. This method does not ensure that moral autonomy can follow from this and even less so, that moral emotions can be involved. Haynes and Murris (2012) are also in agreement with Maxwell and Reichenbach (2006) that pedagogies used in education are more likely to be focused upon social control and conformity rather than encouraging children to have a moral imagination based upon their experiences and values. Haynes and Murris (2012) cite the political aims of education where teachers are expected to meet universal expectations for children and young people rather than meeting the needs of the individual. The dichotomy

between choosing a more progressive approach to education rather than a traditional one is not just explored in compulsory schooling but at University level education too. Fish (2010) would resist the direct approach to developing morals in university education and would advocate that the processes of reasoning are taught, however the content of what makes a 'good person' would not be acceptable. He suggests that in HE the view of making students autonomous is paramount - perhaps goes too far the other way in dismissing the implicit nature of moral development.

Pedagogical decisions made for the development of virtues and morals in education are not simply made with the influence of the qualities of character of the moral agent. Not every teacher will be viewed as a role model in the heroic sense and not every hero will be viewed as a teacher. While we and our students can admire and look up to others for their moral and virtuous actions and aspire to emulate them, in the case of teaching there is an element of expectation that students, especially young students, will emulate them. This gives teaching a slightly different emphasis and an arguably blurring of the lines between the personal and professional. While we might want our doctors and solicitors to do right by us when they are dealing with our specific cases, we may be less concerned about their commitment to others outside of our engagement with them, so long as what they do for us is what we expect of them. However, for teachers on the other hand, parents, students and other stakeholders are less likely to be happy to accept a teacher who does not show temperance, fairness, compassion and trustworthiness in their personal lives even if their practice is exemplary (Carr 2007). This is alluded to in the Teacher Standards (2011) as 'beyond the classroom' and quite often in the press where the emphasis on any criminal activity is heightened if it is undertaken by a teacher, even if their teaching role has been

unaffected. There is an expectation that the teacher can practice in 'real life' the moral actions and virtues that they are expected to 'preach'. How they are disposed to approach the 'preaching' element of moral education may well be determined upon their qualities of character and their philosophical view on the purpose of education. A teacher's philosophical view, coupled with the curriculum that they teach, informs their pedagogical approach. Generally, this pedagogical approach can be described as either traditional or progressive (Howlett 2013), teacher centred or learner centred, knowledge focused or skill focused. This is of course a false dichotomy and not useful to describe teaching as complex then try to summarise its efforts along a dividing line. However, this false distinction is often carried through to describing the pedagogical approaches for the education of morals and virtues.

Maxwell (2006) explores a range of strategies that educators adopt to attempt to educate for moral emotions and applies these pedagogical distinctions. He suggests that there are three pedagogical approaches which can encourage us to develop our moral emotion. The first, to imitate emotional reactions, is arguably a more traditional and behaviouristic (B F Skinner 1958, Bandura 1965). The second and third, to imagine and re-appraise the features of a situation where there has been an emotional response, arguably more cognitive and progressive (Piaget 1960, Howlett, 2013). Maxwell (2006) begins by explaining that there is a distinction between pedagogies of autonomy that are used to educate, inferring progressive and those pedagogies which are used to ensure social control, inferring a more traditional knowledge-based approach. He recognises that pedagogies of social control are more effective than pedagogies of autonomy, especially when you want to maintain social stability, however he suggests that they are morally precarious. Pedagogies of social control

require children and students to conform to accepted behaviours, such as those advocated as a non-expansive approach to education as Halsted and McLaughlin (1999) refer to, whereas pedagogies of autonomy, arguably expansive, require students to become morally autonomous through reason-based appeals to change. In earlier papers, Maxwell (2006) has made it clear that he sees most of the activity termed moral education simply developing the processes and capacities to think or act morally in the ways that are expected an give the examples of pedagogies of social control adopting universally accepted behaviours and ways of doing things. This method does not ensure that moral autonomy can follow from this and even less so, that moral emotions can be involved. Haynes and Murris (2012) are also in agreement with Maxwell and Reichenbach (2006) that pedagogies used in education are more likely to be focused upon social control and conformity rather than encouraging children to have a moral imagination based upon their experiences and values. Haynes and Murris (2012) cite the political aims of education where teachers are expected to meet universal expectations for children and young people rather than meeting the needs of the individual. These competing conceptions of moral education practice, they suggest, should not be focusing on difference but looking to find connections between all approaches instead. They are challenging, as do others (Nussbaum, 1999, 2010) that having an either/or view of pedagogy for moral education is not useful towards human development in this way. They suggest a pedagogy with a stronger and more deliberate mix of elements of social control and reasoning (Kantian or Utilitarian) coupled with the autonomy to choose to act in a virtuous and moral way (Aristotelian) and the opportunity to imagine the experiences and emotions of others and show concern for them (Aristotelian virtue ethics). Bringing these together will help to develop moral judgement. Like Ryle (1949) Maxwell (2004) also suggests that we should not see as separate, the capacity to recognise morals and virtues,

the will and choice to do the right thing in context and also the emotional response of the self and other in these situations. If there is such a thing as educating for moral development then it much address all three.

Approaches are more likely to conclude now that a mix of both cognitive reasoning alongside values clarification is appropriate and Narvaez and Rest (2008) and Halstead and Mclaughlin (1999) propose this view. They refer to expansive, autonomy (Aristotelian) and non-expansive, socially universal (Kantian) approaches to moral education explaining that just focusing upon only teaching morals is non-expansive and limits the opportunity for students to think for themselves and be able to make their own moral choices within varying contexts, while on the other hand, an expansive approach to moral education would have its primary focus on helping students develop the processes to reason well in order to apply them in context. Narvaez & Lapsley (2006) Narvaez and Rest (2008) also advocate an integrated approach and propose a model called an Integrated Ethical Education (IEE). In the IEE model it is designed to give teachers a step by step process to teaching ethically and also refers to the building of relationships (in step 2). Narvaez (2006) states that humans are at their most moral when they are showing compassion and empathy to others and it is linked with a moral imagination, this is in line with Cooper's (2004) view of profound empathy being of significant impact in education. Narvaez et al (2006,2008) outlines a prescriptive 5 step educational process and procedures for educators to follow - each step avoids referring to the individual until they are given the responsible to self-regulate. This ignores Cooper's (2004) earlier discussion and Sanderse (2014) caution around the difficulties and limitations of teaching to groups in this way. This is fine if we are to accept that some children will not notice what we are modelling and trying to instil in them and others may be alienated from

our attempt to see things from their perspective (you as an individual teacher cannot be expected to reach all of their perspectives in a large group). Narvaez (2006) concludes this rather sweeping and idealistic paper stating that it is the wider policies in society that are required to help children reach ethical engagement where they are moral experts. She feels that western culture is failing them in this regard.

Doyle (1997) and Swaine (2012) would both disagree with the current progressive and autonomous pedagogies adopted in moral, character, values education (Noddings 1984; Maxwell 2004) suggesting that the programmes are more process than content *'it is critical thinking skills rather than thinking critically about content'*. (Doyle 1997, Pg. 441). His views are similar to those of Swaine's (2012) as they see it as dangerous to society that children are allowed to create their own rules and values to follow. Doyle (1997) states that the conservative view of moral education is that values can and must be taught and he explains that they are taught through example (role modelling), study and practice. His philosophy is Kantian-Utilitarian in its approach and although he does mention the teaching of skills of reasoning in context, he also challenges Kohlberg's hypothetical dilemmas as 'moral relativism and no more than a shadow exercise' (pg. 442). A view that Kohlberg himself would have probably resisted. Although Doyle (1997) states that schools are not value free places as Wilson (1990) and Jackson, Boostrom & Hansen et al (1993) would also support, he is saying 'each to their own view'. This has resulted in his description of the values to be taught in school as mainly for the economic good, such as honesty, democratic capitalism, tolerance, respect for self and others, integrity. Likona (1991) would agree with Doyle that directly teaching values that are acceptable by society is a key role of the education system. A great number of the character and moral education programmes which were, and are still,

employed within the USA were highly conservative and traditional in their perspectives. Many of the programmes such as Likona's 'Education for Character' programme, the 'Just Community schools' was influenced by Kohlberg's research and the 'Character Counts' programmes, with its 'Six Pillars of Character', were also influenced by Likona (1991). These programmes do refer to the virtues both intellectual and personal as a virtue-ethics programme might, however the underpinning message is to 'fix kids' (Kohn 1997). These traditional, often non-expansive and directive programmes aim to put right or limit the 'poor character' of adults by rewarding them in showing the accepted good behaviour while they are children. The concerns with this, as mentioned earlier by Nussbaum (1999), Noddings (1984), Kohn (1997) is that young people may be able to demonstrate these virtues, habits and good character in order to gain the reward but may not have fully internalised this to feel confident to act in other situations. These programmes aim to instil behaviours which are valued as being productive to society such as the ethic to work hard, remain employed, to conform to rules and procedures and to see challenging these as 'bad manners'. However, there is potentially another fundamental issue of concern and scepticism with programmes which aim to enforce society's, arguably dominated by the political, desired ways of being in that they view the young in our society as a means to an end. The end being the achievement of adulthood and the purpose of childhood is to train to become that adult, arguably, to be taught how to be a 'good adult'. More progressive movements and thinkers such as those more closely aligned to Rousseau's view, would challenge this limited (Rousseau would say 'corrupting') view of the young in our society and would not have to look far to find evidence that shows that these directive programmes promoting universal moral actions, do not perform as they may want (Kohn, 1997). The idea that character education programmes which are directive about how people should be and

act morally perpetuates the idea that a virtuous person demonstrates self-restraint and self-control (Kohn 1997, Etzioni 1993) and imply that when we act upon our desires and wants we are going against the social order and no longer have self-control. These programmes, when adopted in isolation as a panacea, ignore the subjective values that are embedded within the organisations and schools where they are taught, the teachers who teach them and the young people who are tasked to demonstrate them. They also fail to recognise that context and situation has a significant influence upon how we may choose to act.

An alternative to the conservative, directive of moral teaching could be an expansive approach to moral education (Halstead & Mclaughlin 1999). Programmes where dialogue and reasoning are taught to enable young people to make informed choices through a more reasoned approach are identified by Berkowitz & Bier (2006). While reasoning programmes allow a more subjective and context related response the majority of reasoning processes adopted within programmes for developing critical thinking or ethics tend to follow a logical inductive approach. Even Kohlberg's view of moral development was focused around the cognitive application of reason and judgement and while this process enables contextual examples and experiences to be explored, the emotions, desires, will and volition of the agents is still not fully addressed. Pedagogies which foster dialogue and critical thinking, such as Philosophy for Children (P4C) (Lipman 2003) and Community of Philosophical Inquiry (CoPI) advocate the intellectual virtues as well as the virtues of community such as respect, openness, valuing others opinion. The value and importance of pedagogical approaches which promote dialogue, is that they counter the traditional, behaviouristic view of education where the teacher holds the access to the knowledge that is required and expected. Those involved in the dialogue, the community, the class of peers, are directly

involved with deciding which knowledge is valued and shared. Arguably, a progressive, democratic and humanising learning experience (Dewey, 1938; Freire, 1970; Lipman, 2003; Nussbaum, 2010). This approach has the potential to transform the power relations between teacher and student and among those who have power over the curricular. It suggests that we can acquire virtue (Aristotelian) through practising the dispositions of virtue autonomously. Dialogic pedagogies can encourage the deliberate reflection of situations and experiences, in a safe community, where participants are given the responsibility to be increasingly judicious and reasonable (Lipman 2003). With this, the focus of character education becomes more than a process of rote memorization of the facts as described by those who *know*, or to act in the ways of the doctrine. It becomes a humanising process where education is knowledge and understanding of the self and for its own sake (Dewey, 1938) and it challenges the view that humans cannot act in morally acceptable ways unless directed to for the good of society. However, the primary aim of P4C/CoPI, and perhaps other dialogic approaches, is to reach a consensus, with the aim for the community to look for the absolute in the Socratic argument (Haynes & Murris,2012, Vansieleghem 2012) and this in itself can restrict the endeavour of the individual to come to their own understanding of themselves as a moral agent. As with the concerns over the conservative approach to moral education which looks to dampen the will of the individual as they require people to act in the ways that they are told to, approaches which advocate the kind of moral reasoning aligned primarily to logos can be equally ineffective or limiting to moral autonomy.

The examples above, along with the view of Dewey (1938) himself, highlight the divisive implications of accepting this false dichotomy between progressivism, a subjective approach

to moral education, and traditionalism, an objective approach. He advocates, as do many others after him, such as Kohn 1997, Nussbaum, 1999, 2010) that human experience is so much more complex than a set of behaviours or 'bag of virtues' to be acquired and performed and they require teachers and educators to think of the purpose and focus of education on a deeper and larger scale.

The majority of the programmes and approaches described above are devised and adopted due to a general consensus that compulsory education is responsible, as an element of its focus, to address the moral development and competence of the young in society. In other phases of education where mandatory attendance is not expected, such as Higher Education, the focus of moral development and competence shifts. Assuming that by defining the practice of teaching as a moral endeavour also extends to University teaching, then arguably the same discussions of programmes and pedagogical programmes could be applied. However, just as the decision about whether a traditional or progressive approach should be adopted is limiting for the compulsory phase of education, so it is here. Stanley Fish (2010) would categorically state that HE is not the place for moral character instruction or development beyond those of academia, such as teaching students the process of reasoning and to conform to conventions for premises and conclusions, academic integrity for plagiarism, cheating, and the ethics of the research process. Fish (2010) claims that the University cannot be expected to be responsible or to even consider that they could play a part in the further development of their student's moral character. Students in this phase of education have already defined their moral character and as Kohlberg would agree, have reached stage five or six, where they now see their actions against the will of society and the wider world. The context of what makes a 'good person' would not be acceptable. Carr

(2017) would agree that the developing or building of moral character and virtue does require a different approach in HE. With the purpose and focus of Higher Education to make students more autonomous he takes Fish's view to a point. However, he feels that he perhaps goes too far in the opposite direction by dismissing the implicit nature of moral development. Moral character programmes such as those promoted in a compulsory phase of schooling, such as ones that advocate social control and behaviour management, will not be useful for HE. While the pedagogical approaches adopted in HE is generally more traditional in terms of their subject development, any attempt to address moral practice, with professional, vocationally or otherwise is significantly more complex. Carr (2017) agrees with Kiss & Euban (2010) that we need a different approach in HE. Students arrive into Higher Education at different stages of their mature lives, with differing motivations and experiences. Where subjects and topics are taught in large lecture groups, and seminars, the ability to differentiate or address students' needs individually is challenging. The types of disciplines that they study do not always lend themselves to moral education or character development as not all degrees are directly related to a vocation or profession. Carr (2017) also challenges the blind expectation that a moral professional also needs to be a moral person. Although he recognises that teaching may well require some consideration here. With HE increasingly being asked to report on its influence towards employment, expected outcomes from degree study are less explicit in their wider moral and ethical implications. The modes of study are becoming increasingly part time, even when they are defined as full time and some study is arguably being de-personalised even further due to online programmes introduced for flexibility, increase of access. This limits the time and space for university teachers to engage with moral and ethical dialogue that falls outside of the requirements of assessment. However, although Carr (2017) clearly values, what he

terms as character building for HE, he does not at this point, explain what this might look like for university educators and teachers. That being said, Kiss and Euban (2010), Moon (2010), Kaplan (1991), Kole (2011) suggests a different approach for higher education is required, therefore inferring that moral education, character development, of some kind is still required and in doing so implies that it is possible.

Relational pedagogy

The established and more dominant approaches to moral and character education and development during the compulsory phases of education have been primarily defined by their appeal to the need for social control and conformity. It has been assumed, especially by Kohlberg's taxonomy based upon Piaget's (1960) taxonomy, that moral development can progress in the same way that other areas of knowledge can be cognitively acquired and at the same pace and is predominantly influenced by age. While much of this psychology of learning permeates throughout many of the western education systems in terms of their structure and curricula design, this view is not without its flaws. Space is limited here to fully explore these challenges, however it's important to note that the cognitive development movements of Piaget and Kohlberg do not fully comprehend the complexity of learning as being relational or mutual. Kohlberg, influenced by Piaget, focuses upon an ethic of justice as the stimulus for moral development, competence and behaviour. It is not until the final stage in his taxonomy that he refers to the actions of the agent being influenced by the rights and needs of others to achieve justice. Kohlberg's utilitarian view of relational ethics implies that morality exists outside of the agent and we are motived to act morally for self or status preservation rather than the virtue ethic position where we are believed to act morally for the sake of acting as a good person, in order to achieve our personal happiness

as defined by Aristotle's Eudaimonia. Moral education or character development programmes which are designed in order to ensure that individuals choose to act in morally acceptable ways for self-reward is easy to see implemented into mass education systems where time and resource is limited. To engage with individuals in ways that enable them to develop their own understanding of moral action and to define their own beliefs would arguably take more time and be more challenging within the restrictions of large classes and comprehensive education structures. Sceptics of this narrow view of morality and its development resist moral education which is solely informed by principles of fairness and justice and guided through the logos of moral reasoning. Sceptics such as Noddings (1984, 2003) and Gilligan, (1983,2011) advocate an alternative vision for moral education, an ethic of care, as a counter to the accepted quantitative, hierarchical, masculine view of morality. An ethic of care differs from an ethic of justice and justification as it focuses primarily upon the relational to influence an ethical action. A form of 'Eros' where love, not rights are the motivating factor to act for the good of the other and is crucially recognised as being so. For both Noddings (1984) and Gilligan (1983, 2011), moral reasoning is predicated upon the relation between the cared for and the carer. In teaching and education, the ethic of care puts the relationship between teacher and student as central to the educational process rather than the subject and maintaining that relationship is the teachers primary endeavour. The caring relationship puts the other (the cared for) as the motivation for moral action. It is however, important to be clear at the outset here that neither, Noddings, Gilligan or other supporters, such as Nussbaum (2010) are in support of another false dichotomy where moral teaching is either an ethic of justice or care, cognitive reason or emotional. They are primarily concerned that education has over emphasised the cognitive, logical over the emotional and they wish to reset the balance. The consensus that teaching is a moral

endeavour because it is motivated *for* the other *by* the other illuminates the relational aspects of teaching (Goodlad et al 1990; Fenstermacher 1990; Sockett 1993; Jackson 1993; Pring 2001; Sanger 2008; Campbell 2013). The value of emotions and their influence in education and learning has already been explored extensively earlier in this chapter in relation to empathy and role modelling. However, a teacher's reflection upon their emotions and what they choose to care about is implicit within this area of moral education. The ethic of care is reciprocal, it requires that in order to care for yourself, you must care for others and in order to care for others, you must care for yourself (Frankfurt 1998; Noddings 1984, Garrison 1997, Matthews 2009). While in teaching it is an unfair expectation that the relationship between teacher and student would be entirely reciprocal. There are cultural and professional expectations (Sockett 1993, Colnerud 1997, Cooper 2004; Keet et al 2009) that would prevent this. However, the building of caring relationships from either a hierarchical distance or a low social distance is not to imply that one approach is more caring than the other, it is simply different for different situations (Buzzelli & Johnson 2002). While some pedagogical approaches such as enquiry and co-learning may create a low social distance, the processes of assessment are likely to create a wider distance where the hierarchy of the teacher is clearly visible and perhaps even required. For a teacher not to accept the hierarchy, or resist it in role in the assessment process may ultimately result in lack of care perceived by the students. As Noddings (1984) would state, if the cared for does not feel they are being cared for and their needs are not being met, then the teacher is unable to claim that they are caring. Colnerud (1997) describes these tensions in his paper where teachers can often be drawn into moral dilemmas between protecting the relationships with their students and the wider relations with colleagues, the organisation and the expectations beyond the classroom. Garrison (1997) and Matthews (2009) would

suggest that the education of Eros *is* values education and this is undertaken within the relational pedagogy established and maintained between teacher and student. Eros defined as the cultivation of creativity, imagination, desires and passions implies that a pedagogy which focuses upon the individual student rather than the subject would be essential (Noddings 1984, Garrison 1997, Matthews 2009). In order to cultivate this spirit of imagination and creativity in their students, Carr, (2007) and Matthews (2009) and Brantmeier (2013) are clear that teachers must show these skills and dispositions and qualities of character also, their inner relationships must mirror their outer ones in order to develop authentic relationships within education. A pedagogy built upon Eros over logos would recognise the desires and passions of both the teacher and the student and where they are able to make a connection with each other the stronger the relationship becomes. Jackson (1993) recognised that many of the actions that teachers took to establish these genuine relationships were implicit as part of a sub-culture that was often invisible. However, it is when these sub-cultures fail to work or are missing that the more explicit cultures of teaching practices are likely to go wrong. They describe the sub-cultures of truthfulness and worthwhileness as implicit assumptions that are mutual between teacher and student within education and without these stub-cultures, effective and positive relationships cannot foster. If at any point that the teacher or the students are not truthful or do not seem to promote the worth of what they are doing, then the relationship will break down then arguably learning and education stops. However, hooks (1994), Buzzelli & Johnson (2002) Noddings (2003) would agree and many cite that the problems within education at the moment stem directly from a resistance by curricula designers and policy makers to recognise the powerful effect upon educational outcomes of a relational pedagogy.

Jones (2014) would challenge Sockett's (1993) rational view of the practice of teachers by suggesting that what is required is a pedagogy that is relational. She outlines three key features of a relational pedagogy. The first being that relations are viewed not as a means to an end but are fundamentally a part of teaching and learning, secondly, that teaching and learning are not be awarded to set roles and teachers should expect to learn from students as well as vice versa and thirdly, that relationships,

> *'constitute the educative process and the encounters that foster them, rather than outcomes…considered as being independent from those relations.'*
>
> (Jones 2014, pg. 185)

Sockett (1993) may have agreed with these features in principle, however in practice he takes a more hierarchical perspective towards student –teacher relationships. He argues, that unless students see their teachers 'as they are' then how can teachers expect students to share their passions and enthusiasm for their subject. Socket's (1993) view is that teachers should share snippets of their personal life and political persuasion in order to be seen as 'real people'. This view is a little patronising and maintains the focus and responsibility for the relationship with the teacher. He does however, advocate that teachers should see themselves as able and willing to learn from students and sees the student-teacher relationship as one of partnership as does Jones (2014). Arguably a more equal relationship. bell hooks (1994) explains her concerns regarding equality more clearly. In a relational pedagogy the aim is for both the student and the teacher to grow and flourish, that is to say they both have an equal opportunity, commitment and expectation to do so. Teachers, as explained by Jones (2014) earlier, create a situation where they are open to being transformed by their students as well as their deliberate intention to transform

their students in some way. This is not simply about a teacher's openness to swap roles as Sockett (1993) suggests but as hooks (1994) states,

> '*…being attentive to one another's difference without the desire to assimilate…I am not trying to say we are all equal here. I am trying to say that we are equally here to the extent that we are equally committed to creating a learning context*.'
>
> (hooks 1994, pg. 153).

Noddings (1984), Gilligan (1982; 2011), Jones (2014) and Wilson (2014), all view a relational pedagogy as being a feminine approach to educational practice. Wilson (2014) especially begins by asking questions about what is taught in our education system, how it is taught and by who? Wilson (2014) goes on to summarise Luce Irigaray's work on sexual difference and applies this to educational practices, perspectives and political structures of the education system. This feminist critique of education is largely similar to the views voiced by Gilligan (1982, 2011) and Wollstonecraft (cited in Griffith 2014). They agree that there are gender differences in education, however, they are not advocating that the answer is to promote one gender over the other. She does agree that learning is contingent on relationship - however notes that as children progress through the system there is less and less focus on relationship and more on knowledge transfer - therefore, progressively ignoring the feminine, emotional aspects of learning and being in the world as she also states that education is and should be a reflection of the values and beliefs that underlie our societies and cultures (human existence). Wilson (2104) ultimately agrees with Jones (2014) and hooks (1994) when she says that striving for equality is not enough. It is not enough to have women and men able to access the same space but to ensure that women and men access the space in their own engendered way. This view does not go as far as Gilligan (2011) and Wollstonecraft would hope, that is that both men and women can think and act in relational and rational ways no matter what their gender.

Placing the focus upon relationships in education and ensuring that relationships are seen as the purpose of education and the very things that make us who we are, requires a re-imagining of outcomes and expectations of education. It is risky business as Jones (2104) and Todd (2014) would explain. The current position is that the purpose of education is to become independent and autonomous. The discourse is described by Griffith & Smith (2004) as cited in Jones (2014), '*the rhetoric of independence and autonomy is so powerful that it sounds paradoxical to assert the value of dependence…we simply accept that some things can no longer be said.*' (pg. 195). Therefore by suggesting a relational pedagogy is implying that there is a need for dependency and that dependency is a weakness, therefore placing an emphasis on relationships will make you weak. However, these authors see a more than semantic difference between independence and autonomy and all agree that relations help us grow and so long as those relations are, as hooks (1994) would advocate, a shared commitment and responsibility, they should be promoted and encouraged. Overall Jones and hooks are challenging the view that education should be striving for independence at the expense of relations but to strive for autonomy through effective, supportive and growth relations. This is where teachers are willing to be transformed by their students and vice versa.

> '*Cultivating trust and forgiveness in order to foster conditions for forging new beginnings for both ourselves and for and with others*.'
>
> (Jones, 2014, pg. 198)

In compulsory phases of education and to some extent vocational learning too, prescriptive curricula set nationally rather than locally, show a mistrust for teachers in the design of a curriculum appropriate for their students. This mistrust is filtered down to the students as

they are required to sit high stake testing externally assessed. Large class sizes can limit the capacity of teachers to get to know the desires and passions of their students or to allow for critical self-reflection and co-learning, students are monitored closely for their attendance as an indicator of learning and engagement. Freire (1970), Kohn (1997) Nussbaum (2010), Brantmeier (2013) all advocate a counter to the practise that intends to limit or actively break down relations within education. A relational pedagogy does not intend to focus on either the logos or the Eros, but address both ethical concerns. Nussbaum (2010) and Gilligan (2011) want to resist further distinctions attributing power to either the feminist or the masculine; emotion or reason; arts or scientific, citing that in order to make real progress we need to be able think and act from both sides of the spectrum. To arbitrarily view emotion as weaker than reason, maintains the feminist-masculine divide. In relational pedagogy, teachers actively move towards narrowing the social distance between them and their students by the power they are afforded through their professionalism. They view that their purpose is to create individual autonomy so their students can fulfil their own desires and aspirations rather than those of system or the teacher. In order to do this, Brantmeier (2013) suggests, teachers must carefully self-disclose in order to make genuine connections with their students. When teachers model self-disclosure they are seen to be taking risks and this in turn, alongside participative, democratic and humanising pedagogies, can foster the courage in their students to do the same (Keet et al 2009). This act of sharing requires a situation of mutual trust and respect and while Keet et al (2009) Brantmeier (2013) and Brown (2012) do not see this plan without risk, however they both see that the risk is worthwhile to ensure we make genuine social and emotional connections and build healthy relationships based upon truthfulness and worthwhileness. Teachers need to embrace the spaces where uncertainty exists in order to help educational practice foster creativity and

moral imagination for unknown future. When teachers enter into these spaces they choose to be vulnerable. Keet et al (2009) Brown (2012) and Brantmeier (2013) stress that it is only then when a mutual relational pedagogy can flourish.

Mutual vulnerability as moral practice

Taking the decision to value a relational pedagogy over a transactional one returns to the question of what motivates a teacher to act? Frankfurt's (1988) work on action and his argument that we act based upon what we care about, helps clarify some of this question. Frankfurt (1988) states as does Hutto (2015) that if what we do is not totally based on chance, habits or social structures then human action is not without intentionality. He goes on to suggest that there are motivational forces that make us do some things rather than others (pg. 252). It is at this point that the decision to act that we make as teachers for the good of our students, becomes the moral dimensions of our practice. We are acting with intent to affect others, not just ourselves and at times, in spite of ourselves. However the reasoning behind these decisions and intentions is what needs further consideration. Hoveid and Finne (2014) explain that in understanding what drives this action and motivates them to act is crucial to understanding the interaction between people. They take Sockett's (1993) view further by saying that morality or knowledge cannot fully explain why a person acts in the way they do. However, exploring what we care about and love can help us better understand human relationships and pedagogical relationships too and may help us understand the reasoning behind our actions. Hoveid and Finne (2014) go on to show that much of the decision making made in educational practice is based on the moral duty of the teacher or within the restrictive discourses of 'what works' in educational situations.

> *'In a pedagogical practice many actions are gauged against the register of what we can know or the register of moral obligation...education is often seen as normative discipline because of this'*
>
> (Hoveid & Finne 2014, pg. 254)

The view of caring and love involved in educational and pedagogical practice is described by Frankfurt (1998) and Hoveid & Finne (2014) as being an active process as opposed to a passive one mainly because it is without self-interest. The teaching and pedagogical practice focuses upon the act of caring itself. This is akin to the parental view of caring that is described by Noddings (1984) as unconditional, natural caring. The teacher shows they care and acts in a caring way because it is their intention to foster a relational approach to teaching. This is not seen as an obligation or duty but desire to foster relations that are not exploitative (Keet et al 2009, Frankfurt 1998, Jones 2014, Hoveid & Finne 2014).

The focus on care and relational pedagogy in Higher Education is limited within the literature. The moral dimensions of higher education are often referred to in more political and sociological contexts where the institution and the *Academy* are used to define the individuals within it therefore blurring the distinction between the two. Similarly, to the dominant view in compulsory phases of education, moral education in any capacity is seen to be taught within the curricula, is a cognitive and reasoned response (Thomson, 1991, Kiss & Euban 2010, Carr 2017). There is an inference within the literature that moral education is less about the development of the individual where the educators have some direct responsibility, but more about the individual's autonomy to enact the rules and conform with the wider reach of the University and higher education. The curricula focus leans more towards the subject or vocation in question, rather than the individual accessing it and is overly traditional in its expectation that all students will be expected to work with that accepted knowledge and gain the same outcomes. This has historically defined a

hierarchical distance in the relationship between teacher and student and while this does not necessarily exclude a caring approach (Buzzelli & Johnson 2002, Noddings 1984) it does make a relational pedagogy over a knowledge-based one more challenging. Walker & Gleaves (2016) note that there is not sufficient evidence to show that caring in HE can directly affect academic attainment and achievement and this may explain why institutions find it more easily documented and measured within isolated incidents described as student welfare. Relationships with students are more easily defined as occurring outside of the direct teaching such as personal tutorial time and are categorised in the role of the educators as such and viewed as separate from the knowledge transfer. However, Walker & Gleaves (2015) noticed in their analysis of a small number of HE educators' narratives that the teacher-student relationship was central to all that they did. The HE educators made the clear connection between fostering a caring relationship lead to more effective learning environments and ultimately to academic benefit. The extent to which caring and relational pedagogies could be enacted was enabled through the structures afforded to the HE educators and was still within the choice of the educator rather than a formal expectation. Their choice was based upon their knowledge and belief that caring practices rather than undefined attributes, were clearly instrumental towards effecting students' outcomes. The HEA (2011) professional standards require a responsibility to provide a safe and respectful environment however, still infer a distance between teacher and student. This distance is clearly more visible when it comes to assessment and could arguably be the reason that relational pedagogies motivated from the personal identity of the educator rather than the more detached professional pedagogical practice are more difficult to sustain or to embody as Brantmeier (2013) and Keet (2009) envisage in HE. The relational practices in Walker & Gleaves (2016) appear to maintain this distance and do not stress the mutuality of the trust,

care and connection as Keet (2009) do and is possibly more aligned to the reality of caring teaching in HE. As Noddings (1984) and Buzzelli & Johnson (2002) also recognised, there is inauthenticity in assuming that a relation could be mutual at all times. The HE teacher has to switch from being the co-learner, valuing the knowledge and experience of the learners equally to her own to the role of judge as they protect the gate of the academy. The required and expected improvements within teaching in HE is resulting in more 'teacherly' approaches and the distinction between the ethical and the political will become more distinct as both Walker & Gleaves (2016), Zembylas (2017) allude to. Caring teaching in HE, according to Zembylas (2017) can be informed and motivated by the expected outcomes of HE. If the purpose of HE is to enable students to see the world from a wider variety of perspectives then a caring teacher may need to push, coax, enthuse, students to want to do this. He would resist that the aim of caring teaching as desired by Noddings (1984) natural caring, is to create a situation where students become emotionally dependent on their teachers when the aim is to become moral agents themselves. Being able to deal with challenge and discomfort, is described by Zembylas (2017), as being integral to caring in HE. Brantmeier (2013) and Nussbaum (2010) may define this as encouraging students to take risks and engage with uncertainty. Deciding to push students and challenge them as a form of caring suggests that we have a particular view about what is valuable in education. For example, we socially view critical thinking as a valuable construct and disposition which may include a bias to logos rather than an ethical one. Challenging believes and social structures may not be creating a safe place for students to be. The unravelling of their established belief systems without the structure to support them in putting it back together as transformed students could be actively damaging to some students and undermine the ethic of care in any definition (Zembylas 2017). In order for students to want to challenge

their beliefs and feel prepared to refine, resist and review them in light of new awareness, requires students to fully buy in to the idea of character building (Carr 2017). They have to want to be changed and transformed (Freire, 1970, hooks 1994), it's not sufficient to expect them to conform to social control as pedagogies and practices in compulsory education might. Zembylas (2017), like Brown (2012) and Brantmeier (2013), states that caring should be related to a pedagogy of discomfort

> '*A major requirement, then, of pedagogy of discomfort as caring teaching is that students and educators are invited to embrace their vulnerability and ambiguity of self and therefore their dependability*.' *this is, what is needed in HE to move away from the rationalist and instrumental view of education in HE towards a more humanising and autonomous one.'*
>
> (Zembylas, Pg. 14, 2017)

In order to contextualise the concept of vulnerability as defined in this study, it is essential to outline how the concept is viewed and applied currently in the discourse of human interactions. Vulnerability is often viewed as a negative condition as it implies a state of weakness and is generally used patronisingly within policy and practice, especially in relation to health and wellbeing. Brown (2011) justifies that this can result in the de-humanisation of those seen as vulnerable. Within education, it can be seen as the inability to 'keep up' or compete with the expected norms and externally set standards. This leads to vulnerability also being associated with the fear of failure against the pressures to succeed (Zembylas, 2017), primarily against the judgement of others. Much of the research into vulnerability in education focuses upon the learners as the vulnerable ones and often from a socio-cultural perspective. Other research into this concept focuses upon new and training teachers in their attempts to reach certainty and safety within their new roles (Uitto, et al 2016). The notion of the term vulnerability as commonly referred to within policy, according

to Brown (2011), is usually defined in one of two ways; patronising and oppressive or to achieve equality, autonomy and freedom. Brown (2011) explored the notion from the perspective of social care and welfare but recognised that both definitions in policies across social structures viewed the term as a deficit condition that requires systems to overcome, correct and balance towards reaching the 'ideal' position for those defined as the vulnerable. It is seen as a term to be avoided, a condition that is limiting and negative and she is sceptical as to whether either definition can hope to achieve social justice. Both Brown (2011) and Daniel (2010) recognised that while the use of the term was widely contested in social policy, especially in health and welfare, it was viewed predominately as the vulnerable agent with a problem that requires a solution to ensure that they were no longer vulnerable. The vulnerable should be cared *for* and concerned *for*, (Daniel 2010). The narrow and prescriptive position taken by policy, that someone's needs should and can be, clearly identified and addressed, requires policy and society to create categories in order to ensure that they can be in receipt of this protection. Those categories are defined for the vulnerable who are deemed by other groups to be at risk, in order to protect them from actual or perceived harm or to enable their exposure to equality. In education, those at risk of harm, are generally categorised as those who are at risk of not being able to access education, marginalised or unlikely to achieve the minimum expectation without support. With globalisation driving neo-liberal policies, there is a universal expectation that access and equality to achieve is essential for economic flourishing (Nussbaum 2012). The focus on achievement in education rests upon students being able to navigate cognitive, theoretical knowledge as this is the dominant method used in high stakes testing with the quality of the education system measured globally by the success of these tests (Halliday 2010). The cultural response to this has seen an increase in individualism and personal responsibility

rather than over interdependence and community. Interdependence, as Jefferson & Anderson (2017) note, is fundamental to our future as a global community and educational institutions must make changes if they are to fully prepare our young people for the future. The increase in universal expectations for achievement has also lead to a rise in therapeutic education (Ecclestone & Hayes 2009) as more people are identified as being vulnerable or at risk of not achieving. While the policies have generally been created in order to promote an inclusive education that promotes social justice, the broad categories mean that it can potentially place us all in states of vulnerability at some point in our learning careers. In order to protect ourselves from feelings of discomfort from being cognitively or emotionally challenged (Zembylas 2017) some may seek safety and certainty in being categorised as vulnerable. The defining categories and the individuals who populate them takes away their autonomy to choose how to be defined or categorised and it ignores that our identity is closely related to social and communal bonds. By being placed in a 'category' you are no longer fully individual, according to Daniel (2010) this can be de-humanising as you are being denied your own capacity. When your choices are no longer autonomous then you fail to be able to reach beyond utility to meet educational desires as they ignore an individual's identity. The socio-cultural definitions are not only in health and welfare policy and practice but are clearly visible in educational contexts also.

This negative and disabling view of vulnerability is questioned by Butler (2016), Vlieghe (2010) and Ecclestone & Goodley (2016). It is those with the power within any given structure or system that create the category and lead the definition. The system of education has identified groups of people who need additional support only to 'keep up with the rest of us'. However, as Ecclestone and Hayes (2009) noted, with the increase in individuals receiving the label of vulnerable, it is becoming difficult to identify those who do

not need support. Categories cover not only capability and cognitive ability but also social and cultural backgrounds, low self-motivation, disengagement and low self-esteem alongside mental and physical health. The danger here, and Vlieghe (2010) notes this too, is that educators can become fearful of challenging their students to think in more complex ways and they may shy away from setting up challenging and creative assessment for fear of 'pushing' students into one of these vulnerable areas where achieving at education is 'hard' and may take some work. With this perception of vulnerability, both educators and students seek safety in what they know and feel able or comfortable to cope with. Those in power within the systems, with power over educators, also promote the idea vulnerability as it creates a status of predictability (Bracke, 2016). If educators feel vulnerable for their jobs in order to keep up with general targets and policy aspiration, then they are less likely to want to try new practices or to upset the apple cart if something appears to be 'working'. And if by 'working' we mean that the expected minimum is being achieved in education and no one is failing then the neo-liberal, rational traditionalists have won. The profession and its stakeholders become risk averse, fearful of fear as our fear of vulnerability keeps us controlled and conforming, there are no surprises, no risk of uncertainty (Henry 1973). In this view of vulnerability there is the potential for shaming the vulnerable through the use of pre-defined categories that they have not chosen and blaming them by ensuring that they become responsible for changes rather than the system overall being altered.

When we see vulnerability as a weakness and something to be avoided (Daniel 2010, Brown 2011, Ecclestone & Goodley 2016) It is not about choosing to be vulnerable, it is about not fully recognising that others have categorised us as so and by accepting this we are being manipulated and oppressed (Freire 1970) into maintaining the status quo for those in

power. This does raise the issue about what higher education is for and whether we want to create transformational learning or remain on track with transactional learning.

"We can't learn when our heads are down and our mouths are shut" Brown (2012)

If we want to create a greater balance between transactional experiences and transformational experiences in Higher education then new ways of thinking about the role and purpose of vulnerability need to be envisioned. An alternative view of the potential value of vulnerability in education can be seen in the work of Brown (2012), Brantmeier (2013) and Vlieghe (2016) as they take a contrasting view of the role of vulnerability in education than has already been presented above. Brown, in her work from 2012, explains that educators and leaders across all phases of education and work need to find the courage to be vulnerable in order to 're-humanise' education. Her work shows how vulnerability can act as more of an equalizer of differences between us rather than Kate Brown's (2011) definitions as presented above that appear to maintain the distance between the vulnerable and those in power. In Kate Brown's critique as with Daniel's (2010) the offer of support, care and protection in order to limit risk and increase equality and access does not go far enough to eliminate the feelings of blame and shame for those categorised as vulnerable. Brown (2012) appears to offer the broader view of vulnerability as Kate Brown and Bridgid Daniel are asking for. Blaming and shaming have been an integral part of traditional and predominantly behaviourist learning theory however now Brown's (2012) views are echoing the more humanistic views of Freire (1970) and more recently the view of Nussbaum (2010) in support a of more progressive approach to education where individuals are recognised as such and the aims of education are not predominantly for the interests of the elite few. They advocate a view of education where individuals are not shamed or blamed for being

disengaged with low self-esteem or disadvantaged in financial ways. For the last forty years authors (Freire 1970, Henry 1973) have been resisting the rise of neo-liberal policies which put business and industry priorities above those of humanity and relational ones. Business want us vulnerable Freire (1970) and Henry (1973) would argue. It is essential to maintaining the status quo where economic flourishing is seen as separate from human flourishing, something that Nussbaum (2010) disagrees with. She suggests that education systems need to provide greater balance between an economic paradigm which puts the needs of business first as the aims of education and a democratic one. In the democratic paradigm, skills of critical thinking and reflection are paramount towards educating citizens who are able to foster community cohesion and participate in democracy fully. A purpose for education that promotes decision making for the whole of society rather than the individual gain and prosperity, can only serve to counter the de-humanising practices that allow shame and blame of those deemed vulnerable in our society. While Freire (1970) hooks (1994) and Nussbaum (2010) advocate a need to raise the critical consciousness of citizens, Brown (2012), and Brantmeier (2013) Jefferson & Anderson (2017) attempt to explore what pedagogy would look like if it was established as a humanising paradigm.

For Brown (2012), pedagogy for the development of critical thinking and transformation would develop within a culture where discomfort was normalised. Discomfort, that is feeling able to deal with difficult conversations and issues, should be the true aim of education. A critical pedagogy, like the visions of Freire (1970) hooks (1994) and Smith (2014) results in discomfort when learning is occurring. The challenge, according to Brown, is to prepare teachers and learners for this and '*cultivate the courage to be uncomfortable…as part of growth*' (pg. 199). Cultivation happens in the relationships between teacher and student and how open they both are to give and receive honest and genuine feedback. At the point

of feedback, as Brown (2012) suggests, is where we are all at our most vulnerable. However, it is in this vulnerable state that we can truly connect with each other and it through these connections that a re-humanising of education can happen. Brantmeier (2013) and Zembylas (2017) would agree in principle with Brown as well as other advocates and theorists of critical pedagogies. Their work is contextualised within higher education and both writers raise contemporary questions over the purpose of higher education and how it should, and is able to, counter the rationalism and over-individualism in educational development. The discomfort that they both refer to happens when both teachers and students are engaged in mutual relationships of respect and co learning. Both parties should be prepared to engage with uncertainty and be willing to share openly. A 'pedagogy of discomfort' (Zembylas 2017) pushes students and teachers out of their comfort zone to create disruptive moments where they listen and share their stories and experiences. Brantmeier (2013) and Brown (2012) both refer to this as vulnerability. Teachers, especially in HE should have the courage to be seen not to know and show the critical consciousness of their lived experiences as relevant and important. Feeling, being and doing vulnerability is in itself a mode of enquiry that fosters critical thinking and moments of disruption.

The challenge for Higher Education: New liberalism: the free market

This final section explores the wider systems and structures that influence and shape how teachers are able to deal with incidents and make pedagogical decisions. It will outline the current challenges for education, in particular higher education. The focus will centre around the contradictions between the global neo-liberal agenda and how this can liberate and frustrate a changing system and critical theory which aims to challenge this agenda.

The purpose of a university education has recently been called into question (Chan 2014) more so now that tuition fees in England are treble what they used to be 10 years ago. Even with the increase in fees the numbers of people who continue to Higher Education (HE) is also rising suggesting they are not being deterred from this path. With the increase in demand for a degree qualification, the rising student numbers are resulting in people entering the workforce with significant debt that they may be paying back for the rest of their working lives. The economic argument and rationale for a university education is the overriding discourse on the value of further and higher education (Reuban 2010). The materialism of students understandably wanting to see the benefits of high fee investment and the competition between institutions to attract them in order to claim those fees, has resulted in management practices that have had an influence on the 'moral mission' of university education (Reuban 2010). Students are seen as, and see themselves as, customers in what has been termed the 'Macdonaldisation of HE' (Ritzer 1993). Researchers such as Kincheloe (2003), Laney (1991) in the USA and Pring (2001) Arthur (2016) in the UK have also challenged this technical rational view of education. They would disagree with the general University response of 'deforming' higher education as it moves further towards 'professionalising' its students and away from 'educating them' placing much emphasis on the economic outcomes of education. Reuben (2010) notes that in the last few decades, because of this shift, there has been increasing concern by educators about the moral formation of university students. Historically, moral education in HE has been determined by its connection to specific denominations of religion or, in more recent history, through its claims towards developing citizenship or civic duty. Reuban (2010) now asks whether this will result in moral education fading out or a new pattern of moral education emerging as faculty and administrators wrestle to find answers to difficult questions such as 'How to

balance the multiple missions of HE?' 'How to reconcile individual and institutional self-interests with moral demands?' (pg. 52). More recently, the dichotomy between teaching for employment and curricula content over developing learners as moral citizens has been emerging within compulsory education by Arthur (2016) and the discussion around British Values. Within HE, the current discourse, encouraged by the recent Higher Education and Research Bill (2017) is firmly around the marketization of HE and its direct contribution to the labour market and economy and very little discussion about the moral implications and intentions of a university education.

Within this current climate there is a pressure on HE students to get a 'quick payoff', and pressure of Universities to 'promise' a more direct entry into a job (Regan 2012). This has resulted in fewer opportunities for students to follow general education courses and to drive faculties into offering more courses that provide explicit links to professional careers. General education courses especially in the humanities and the arts would develop a liberal education that could foster critical engagement in social issues and political recognition rather than individualism that, as Nussbaum (2010) explains, stems from scientific and technical courses.

Current changes in HE funding are resulting in a significant reduction in administrative support. The remaining administrative support staff are now required to be non-student facing, limiting the capacity between the systems and structures of the university to developing the relationships that can be developed to enhance the university experience. Although the vision suggests that students, or should I say 'consumers' (Kiss & Euban 2010) are at the heart of what we do Sockett (1993) explains the tensions between the split roles in education, academics, practitioners and administrators (managers). Increasingly the

teaching element is seen as the least important with management at the top, then teaching (simply because the research in education is not as valued by funders or teachers who it claims to serve) (Moon 2010; Kiss and Euban 2010; Laney 1999). Pring also noted this, that the research undertaken by teachers or educators was limited in its quality due to the small-scale nature of it and the fact that much cannot be transferred exactly to another situation and time limited due to pressures of the job generally.

From the 1980's, the rise of globalisation as defined by Steger, Battersby and Siracusa (2014), is a discourse (language) to describe the social relations across the countries and spaces of the world, has resulted in governments becoming increasingly favourable of promoting the free market economy. Freeing business from bureaucracy so they are free to trade outside of established boundaries has strengthened economies both rich and arguably poorer countries too. Countries with closer trading partnerships and economic alliances are less likely to war with each other and more likely to align their values and polices together. Coordinating and promoting some of these values and policies are not-for-profit NGO's (Non-governmental Organisations) such as the WTO, UNESCO, OECD and World Bank Group. These organisations, have a significant influence on national policy to fight poverty and raise equality despite their committees being non-elected officials. The intended benefits of these closer relations have been to provide more choice and freedom for nations and their nationals and has had an impact upon the social mobility within the countries most heavily involved. However, in recent years as social mobility has begun to plateau, the drawbacks to globalisation are arguably beginning to emerge. In Europe, the resistance to the financial elite and in the UK, a will to pull back from restrictive and dominating power structures such as the European Union, and similarly in the US, a need to resort to more protectionism and individualism over global collaborative agreements. The fears and resistance to the effects

of globalisation come from genuine places of insecurity and feelings of identity loss and general unfairness and protestors primarily are concerned with the lack of equality within the power structures. Giddens (2000) views globalisation as an invasive process that pervades all elements of our lives and is even charged with the promotion of western cultures and values above all others. Sen (2017) is not so negative about the situation and suggests that it is not the idea or the practice of globalisation that is the problem here – it creates much wealth and this can only be good for all – however he is concerned more so, about the distribution of that wealth. Too much of it, he argues, as does Giroux, stays with the elites and the rich and does not reach those who need it more and resulting in creating more equal societies (Wilkinson & Pickett, 2010).

The effects of globalisation affect education significantly through the OECD PISA (Programme for International Student Assessment world university rankings - Times Higher Education ARWU World University Rankings. Establishments and systems are measured against performance indicators. These performance indicators are incorporated into policy and become the focus of government priority, principles and a driver for funding. Arguably, these performance indicators become the policies which seek to describe the purpose of education and what we value about it (Giroux 2003). As countries compete with each other in the league tables, the indicators, often narrow and by definition need to be measurable, we come to value what we can measure. This is the potential effect of neo-liberal policies which value the free market and competition over collective responsibility (Sen 2017).

The neo-liberal shift in focus from a collective responsibility towards an increasingly individualistic view of our responsibility arguably makes inequalities more visible. Those with the most choice in the free market are generally those with more resources and

wealth. While there is data to show that in the UK there are gradual increases in people from disadvantaged backgrounds attending university and subsequently exposing themselves to an increase in their cultural capital and the opportunity to become more socially mobile, the greatest impact still becomes those with the greater wealth and resources. This discussion leads us to re-consider what the purpose of Higher Education is within contemporary society which in turn will mean a review of what the aims of the educators are. The consequence is that universities, while wishing to redress inequalities, may simply serve to continue to maintain them (Foucault in Mills, 2006).

Kiss & Euban (2010) advocate that a university education is still to *'…equip graduates with the knowledge skills and motivations to be thoughtful and engaged citizens in a complex democratic society*.' (Pg. 57). By definition, graduates are not '*all citizens*', implying that being thoughtful and engaged in democratic endeavour is the task of those who are in university or graduates of said institution. In addition, MacIntyre (1984) states that the purpose of a university is to help students to 'think for themselves', which again implies that the educational experiences up to this point have not been concerned with this. I may not disagree with this expectation as the national curriculum for compulsory education has tentatively supported this aim however has continued to increase the knowledge and facts to be remembered for the purpose of the standardised tests (National Curriculum, 2014). To take a Freirean position (Freire 1970), the roles within society where the most power and influence resides, require a degree education and therefore the views of MacIntyre and Kiss & Euban (2010) are potentially only describing and expecting the people who aim to fulfil those roles as requiring the knowledge to engage thoughtfully. In contrast, the students who embark upon the programme which is the context of this particular study are not typical of what could be described as following a 'traditional university path'. This Post 92

University has a long and well thought of tradition of widening the participation to their programmes and being successful in changing the trajectories of these people for the better. These changes in demographic of universities are to be expected as hooks (1994) describes as the expectation that higher university exposes you to a better education as the message is that continuing in our education can lead to our becoming a better 'human being'. Ergas (2013) would go as far to describe this as an education *in* morality. However, critically, Stanley Fish (2010) sees this increase in diverse demographic as more traditionally 'working class' people entering education with the aim of gaining a better job, this positions the aim and motivation for attending university education as being money as opposed to receiving a 'moral education'. While there is, on the surface, nothing wrong with this if social mobility is your aspiration, it could mean that your openness to learning certain things in certain ways is influenced by this. Mainly due to this diversity, Fish (2010) states that the University has no place in concerning itself with the personal lives of our students while writers such as Freire (1970); Noddings (1984); Tompkins (1996); Nussbaum (2012) clearly justify that students personal lives are integral to how they access education, engage with it and feel 'successful' from it. If we fail to consider their personal lives and the impact it can have for them as students and future citizens then we potentially deny students their diverse identities.

What we mean by 'well educated' at university level could look very different for different groups of people. Ergas (2013) attempts to summarise that a well-educated person is a morally reflective one and that a university education can help us develop the tools to do this. This is often dependent upon the capacity, ability and autonomy of the educator to design the curricula and teach in ways that enable and support independent thought and reflection. With the increase in competition between universities and the subsequent

national and international league tables, the increase in accountability often results in the pursuit of standardisation and narrowing of the focus of the curriculum. It becomes a balancing act for universities to balance the books financially to survive while offering courses for students who are there to be trained to do a particular job. Arguably, this is only going to restrict the ability of diverse groups to feel that their lives and identities can connect with the curriculum and this may result

In summary, this literature review has raised, not only the complexity of describing teaching as a moral endeavour, but also the complexity to which the teacher themselves can engage their moral agency. Teachers are widely viewed in society as moral agents and therefore their practice is seen as a moral act (Pring 2001, Buzzelli & Johnston 2002, Campbell, 2003/2013, Sanger & Osguthorpe 2013) and while much of the empirical work presented here emerges from teachers in compulsory phases of education, Kiss & Euban (2010) and Walker & Gleaves (2016) Carr (2017) claim that teachers in higher education are no less affected and influenced by this complexity, both emotionally and pedagogically. This study views the aim, purpose and expectation of Higher Education to be as equally transformative as previous phases of education, to change lives and experiences for the good. With change as the intention, then the interaction is moral, therefore the interaction between student and the organisations, the student and teacher, is fundamentally moral (Buzzelli & Johnston 2002). Morality, in the framework of this study, is viewed from a predominantly Aristotelian approach where context and situation, rather than universally agreed and fixed perceptions of what is right or wrong, is recognised. It identifies with Noddings (1984) and Gilligan's (1983) description of the virtue of caring, as being central to good teaching and moral practice and appreciates that this virtue is visible in the interactions between teacher and student. These interactions, however, cannot be judged outside of the situations that the

teacher and student engage in together and these relations are often defined by the limitations and agency afforded to them by the situations. The agency of both the teacher and student is often shaped by the conditions of the system in which they operate (Freire, 1970, Buzzelli & Johnston 2002) and therefore decisions are often predefined and restrictive, limiting or enabling transformational practice. When the conditions place pressure on the agency of the educator to create a greater balance between the transformative conditions and the transactional expectations, this can result in dilemmas (Colnerud, 1997, Campbell, 2003, Stockhall, 2015) where their values and moral beliefs are tested. Generally, when teachers are aware that they are facing an ethical decision they can draw upon their knowledge of professional ethics and their codes of conduct, however, much of moral practice which is relational happens arbitrarily and requires a response that is often in the moment or specific to the context and individuals involved. Rarely can the prescription of the codes of conduct or professional standards help directly. Moral practice in this situation is fundamentally relational and must focus upon the maintaining the relationship between teacher and student. In seeking to maintain the relationship, the teacher as the moral agent, must create situations where mutual trust, openness and honesty are paramount. Brantmeier (2013) refers to this as a pedagogy of vulnerability where teachers and educators in higher education make clear efforts to break down the social distance between teacher and student created in overly transactional educational system. The aim to develop more meaningful connections where education can be re-balanced, humanised and equally transformative, a moral education.

In order to understand more deeply how one teacher in HE attempts to maintain relations as a fundamental part of her moral practice and how this influences pedagogical, cultural, and social decision making and judgment, requires a relational methodological approach.

The next chapter justifies the use of an auto ethnographic approach (Chang, 2008, Anderson 2006, Ellis 2004) to understanding the moral dimensions of practice in higher education. The methodology supports the understanding of moral practice as being subjective rather than objective and informed by context rather than universal principles and therefore distinctive from generalisable cognitive perspectives (Kohlberg, cited in Gartz 2009, Narvaez et al,1999) on moral behaviour it is focusing upon the idiosyncratic, humanistic perspectives.

Chapter 3: Methodology, The philosophical position

The previous chapter carefully examined the literature surrounding moral practice and in summary, highlighted the subjective nature of moral understanding, its relational and emotional aspects both humanistic and transformative. Here, the methodological approach adopted in this thesis in order to examine the moral dimensions of practice in HE will be explained and justified. The literature presented in the previous chapter, challenges the view that educational practice can be sufficiently understood though objective and universally agreed principles. Equally, the understanding that educational practice is relational and challenges the view that it can be understood through a relativist and hypertrophied self. Therefore, the conceptual framework underpinning this study is determined from the following assumptions;

a) that teaching is a moral act because it is fundamentally relational,

b) a practice of teaching is visible within a context therefore, in order to understand the moral dimensions of practice it needs to be observed,

c) self-narratives and stories can illuminate how the self is connected to others within these contexts, demonstrating cultural significance,

d) cultural significance is understood through the analysis of these stories in relation to the community.

To this end, an appropriate methodological approach was required in order to understand the self as connected with others and the interpretative paradigm of auto ethnography was identified as being able to do this. This chapter is presented as both an academic justification for the methodological decisions which were made as well as capturing the

learning from a pilot study. These are presented alongside confessional narratives which aim to make the ontology of the researcher transparent to the reader and to highlight the non-linear journey of the methodological process. Like a boat tacking, back and forth into the wind, interpretive methodologies require the researcher to look forward and back, side to side, abstract to concrete (Ellis, 2004; Madden 2010; Van Maanen 1988; Riessman, 2008) in order to fully understand the self in the world.

Social Science: "Its culture Jim but not as we know it"

Ontologically, my research journey began from the perspective of post modernism, initially as a way of pushing against the discourse which prescriptively defines teachers and their activity as 'good' and 'effective' practice in education (Lyotard 1984). This discourse regularly ignored the emotional and relational aspects of teaching and education and tries to define the activity as an experience driven by structural and cultural influences. However, as will become apparent to the reader throughout this chapter, the pilot raised some concerns with the relativist view of post modernism and my ontological perspective moved beyond post modernism to that of Harre's (1999) Positioning Theory. Positioning Theory is more closely aligned to social constructivism as a way of understanding the world and recognises that the self is understood within situations with others.

Social science research is concerned with understanding human behaviour, judgements and activities. It is grounded in the context and culture of the situation, searching to understand its uniqueness as opposed to generalising from it (Somekh, 2011, Bolton 2010), therefore resisting the view that there can be absolutes in how persons experience the reality of the world. As I seek to further understand the moral dimensions of my practice as an educator

within Higher Education, the reality of my experiences and understanding will be unique to my interpretation of the situations and groups that I have personal experience of. Epistemologically, the study does not claim to be value free, quite the opposite, as the aim of the study is to draw out and illuminate values in my practice. The actions and behaviours that I experience as a teacher are then to be interpreted by me as the researcher and this is central to the research question, helping me to further understand my actions as a person and educator. To this end, a methodological approach which allows me to understand the relational and emotional aspects of teacher behaviour in contrast to the purely cognitive aspects as outlined in the previous literature review chapter, was required.

While quantitative research projects are concerned with capturing and describing the social world through measuring and units of analysis holding the assumption that the world exists independently of us, an interpretive paradigm, such as auto ethnography, differs in that the aim is still to capture and understand the social world but not to rely on numbers (King and Horrocks 2010). Adopting this approach for this study means that I can understand the world through my interactions with others in social and cultural situations. Within the qualitative, anti-positivist position of auto ethnography, I am able to recognise that the world is much more diverse than can be described by a single universal answer claiming to show the same cause and effect in all cases. An interpretive paradigm such as this, comes with the premise that I will experience the world and social norms and structures differently to other persons. However, the intention is to illuminate the reality of experience within these structures that may be used to being described in a more quantitative objective way, such as a grade achievement in education as the purpose of education. My epistemic

viewpoint comes from the perspective that it is not possible to fully understand the practice of teaching in an objective and absolute way. I believe as Noddings, (1984); Goodlad et al (1990); Gilligan (1982), (2011); Tompkins (1996), Pring (2001); Gholami & Tirri (2012) Rosenberg (2015) did, that teaching is a moral endeavour precisely because its success relies upon the positive relationships between teachers and students and conditions created to enable the students to flourish. To this end, as Bold (2012), King and Horrocks (2010) state, an interpretive paradigm is required to enquire deeply into the relationships that exist between the participants and to understand the particulars about the conditions that they are operating within. Kincheloe (2003) also resists a rational and absolute perspective of educational practice and challenges the view that there is one interpretation of the world and that the job of teachers is to 'meekly pass information along' to students. A qualitative, interpretive paradigm, adopting an auto ethnographical approach will enable this study to look closely at the individual within one context.

The auto ethnographic approach: "Physician, heal thyself"

Kincheloe (2003) states that, '*values not only inform what we claim to know but the actions that we take as a result of that knowledge'* (pg. 207). In order to illuminate and make sense of the values that underpin and are visible in my practice I am adopting an auto ethnographical approach to this study. This approach has connections to critical social theory and aims to understand the self (auto), in this case the HE teacher, in relation to the cultural, political and social contexts (ethnographic) of the learning and teaching situation (McIlveen 2008, Ellis 2004, Sparkes 2007, Denzin 1997). It uses personal narratives, viewed as personal 'truths', to ground it in the personal knowledge and experience of the researcher as both teacher and the researcher (Whitehead 1989, McIlveen 2008). Auto

ethnography challenges the traditional and positivist views of traditional scientific research often valued by educational policy makers in educational research (Somekh, 2011, Kincheloe, 2003). It rejects the requirement, still expected of most social scientists, for distance and objectivity to be maintained between the researcher and the researched and in doing so, purposefully embraces the subjectivity of experience and meaning within contexts (Denzin 1997, Ellis 2004, McIlveen 2008, Muncey 2010). Auto ethnography differs from the established approaches in anthropological ethnographies where the focus is to write *about* groups of people of how they are in their cultures. Ethnography, for over 100 years has been an accepted approach towards 'capturing' human beings in their natural worlds (Gobo, 2008, Madden 2010), an observation by the researcher *with* the researched in contrast to historical social science research where the researcher focused *on* the researched. In ethnographic research, the aim is to understand intensively and closely, the cultures which humans were members of and in order to do this the researcher would assume their position as either an insider observer to that culture, an outsider observer, or both. As participant observers the researchers are immersed within those cultures and they draw upon their '*ethnographic gaze'* (Madden, 2010) in order to understand the researched in their natural environments. Their 'gaze', as Madden refers to it, is not simply informed by their disciplined skill of observational techniques, but is informed by and refers to both theoretical and intellectual understanding of the situation. Ethnographic observers are trained to notice things that are occurring in relation to the theory, therefore the knowledge and experiences of the observer are influential in the ways that they will 'see' things. Making visible the observer's knowledge and understanding in ethnographic research is what makes this a reflexive approach as the trustworthiness and authenticity of the research is further validated through transparent and honest accounts of decisions made by

the observers. Auto ethnography emerged from a postmodernist perspective to further recognise the researcher and connect the self (the researcher) with the social (the research situation) and a recognition that the researcher, the individual, can know the world without the limitation of theory. Evocative auto ethnography, like the approaches by Ellis (2004) Ellis and Bochner (2016), Muncey (2010) emerged from a self-centric and introspective contrast to ethnography where the reliance was placed upon the reader to analyse and make sense of the relevance of the 'data' instead of the researcher leading the reader to a consensus of understanding and meaning. Postmodernism resists the view that we can know the world outside of ourselves, there can be no meaning other than your own and we cannot hope to understand the meaning understood by others (Norris 1990, Putnam, 1987). The self is seen as unique and the community or culture does not exist without the self to describe it, therefore it is a futile effort to try to generalise experience through the application of theory. As I referred to in the introduction chapter, my experience with interpretive methodologies previously had caused me to lose confidence in my authority as a researcher and sceptical about my ability to describe another's world when applying these research processes. As auto ethnography is personal in nature, it can mean different things to different people (Chang 2008) and I was particularly drawn by Eilis' (2004) autobiographical approaches as a solution to the ethical concerns which underpinned my scepticism. The aim of the study here was not to generalise, as I had previously, but to 'unfold the ways individuals make sense of their lived experiences' (Gill &Goodson 2011). The approach of evocative auto ethnography would draw attention to the decisions and interpretations made by the me as the teacher within the cultural context of higher education and would illuminate the results of those decisions (Muncey 2010).

Unfolding the ways that we make sense of our lived experiences is referred to as researcher reflexivity and is not unusual in ethnographic research (Van Maanen, 1988, Anderson 2006). It is usually presented, or made visible, from field notes or annotations highlighting the researcher's reflections on the raw data from others. In auto ethnography, researcher reflexivity is more visible as the relationship between researcher and participant is close. In order to make the researcher more transparent for the reader, italicised sections, previously referred to in the introduction chapter as reveries or Van Maanen's (1988) 'confessional tales', will be threaded through the methodology chapter. These sections, the researcher's story, are there to illuminate the researcher's decision making and capture my reflections on the process.

Early Storying

As I started the data collection process for this study, I think I had a romanticised view of auto ethnography. I mentioned earlier, in the introduction chapter, that it was karma for my earlier research faux pas that drove me to auto ethnography. Perhaps it was a contributing factor, however I think it goes much deeper than that. Carolyn Ellis (2004) had turned my head and Jane Tompkins' (1996) biographical accounts had really spoken to me. Their stories resonated with me, allowed me to reflect upon my own situation and say 'that's exactly how I feel!'. It was as if someone was speaking your thoughts, even the awkward ones. Their accounts of their difficult situations seemed to validate mine and their vulnerability and bravery to share these incidents was invigorating. I was drawn in, and aspired to have others read my work in the same way and be touched by it just as I was touched by theirs. Since being young I had wanted to write 'my story'. Dad bought me an electric typewriter when I was 16 and I made a start…

It was awful. A sob story. Writing about myself in the third person, the story of a poor little girl whose mother left her when she was 8 years old to live in Canada and create a new family. I wrote about how grateful she was that she had been taken in by her father's new family and his new wife. I waxed lyrical about lucky she felt that she was in a 'normal' home environment. No more being passed from pillar to post before being 'dumped' on Grandma in her one bedroomed bungalow. It went on. And on.

I am not sure whether I really wanted anyone to read it, to hear how I felt. Was it really how I felt? Maybe. We didn't have a family culture of sharing how we felt or talking about things that mattered. Parents, step-parents and grandparents kept a 'stiff upper lip' and kept their distance emotionally from their kids. This may have

been a way of trying to protect us, but as I reflect upon this now, it only served to distance us. I don't think anyone did read it and I am relieved. The only emotion that it would have elicited would have been pity and I cringe at the very thought of that. I never wanted anyone to feel pity for me and my situation. If anything, I wanted them to see how strong I was, how brave I was, how I have not let this situation and its challenges STOP me. I never wanted to be defined by my parents' decisions.

Perhaps this was why auto ethnography appealed to me so much. As I mentioned earlier, my previous research involved engaging with the stories of others. I am drawn both ontologically and epistemologically to the experiences of others. Drawn to the ways in which they are affected emotionally by their interaction with the world around them. I am interested in what they have to say and I want to hear their real stories. Maybe the therapists out there would say that this was a way for me to address the lack of deep connections that I was able to make as a child. It's possible, but I certainly would not wish to be described as damaged by this – simply fascinated by it. There are parallels here to how I approach my teaching, how I feel the need to get to know my students, understand how they tick, what will motivate them, what will prevent them from engaging – being transformed by their educational experience as I was. The relational aspects of our personal stories are so powerful towards our making connections which are both genuine and transformative. I absolutely believe that. Arguably, many of the structures, cultures and practices in Higher Education do not help to foster these transformative connections and there lies a dichotomy. However, I cannot ignore that potentially my methodological decision to adopt auto ethnographic approaches emerged from a need to want others to see me. The real me maybe. To find a way to share the 'stuff' that I felt mattered and to have someone hear me, warts and all.

My decision to choose evocative auto ethnography as the approach for this study was further influenced by the noticeable historical silence of the voices of teachers, both in compulsory education and higher education, in the discourse of teaching practice and the profession of teaching. The political discourse is dominated by the outcomes of practice such as test results, grade profiles, employment destinations, league tables and other narrow performance measures (Ball 2003,2008). The psychological discourse is dominated by how learners learn and the strategies that teachers can use to encourage 'maximising learning potential' and while this is an important aspect of a teachers work, it can reduce the role of the teacher to something of a magician with her box of tricks progressing through a checklist of trial and error (Secondary Accountability Measures, DfE 2017). The

philosophical discourse reflects upon what the teacher does that is seen to be good for the learner and suggests that one person can, should or could be the kind of person that could facilitate this 'good' for every learner (Winch, 2017). The economic discourse centres around the learner again and what the value of the curriculum is that the teacher is responsible for 'delivering' and facilitating its expectations. Whilst I do not necessarily disagree with the outcomes of these discourses as their varying perspectives reveal the complexity of teachers work, they invariably neglect to consider the impact they have on the teacher and even less so the experience and effect it has on the teacher. Hughes and Pennington (2017) believe that auto ethnographical research within a framework of critical social theory, can help legitimise teacher's voices within the discourse and provide a balance to the narrow techno-rational accounts validated by the policy makers. Allowing space for a greater understanding of how teachers research and think about their practice and think through their profession. This thinking is required to ensure that there is genuine balance in the discourse and it can only serve to improve outcomes for learners and relations between teachers and students.

It is the analytical and interpretative nature of auto ethnography that separates it from other self-narratives, as Chang (2008) explains. The integration and close connection between the self, the cultural context and the research instrument and a process adopted transcends autobiographical work and aims to draw out the relationships and connections between the participants in the context. In this study's aim, to understand more clearly the moral dimensions of practice and how they influence the relationship between the teacher-student, teacher-organisation, teacher-profession and how that subsequently impacts upon practice and experience, Chang (2008) argues that auto ethnographical research must be ethnographic in its methodology, cultural in its interpretation and autobiographical in its

context. This triad is what advocates of auto ethnography (Chang 2008, Muncey 2010, Ellis 2004, Hughes & Pennington 2017) explain as its strength as it enables a closeness for the researcher with the participant and an expectation that there is a clear 'buy in' to ensuring authenticity in reflexivity. The data is both familiar and accessible to the researcher and this, coupled with the engaging methods of presenting the data, is what gives auto ethnography the edge over other qualitative research approaches (Chang, 2008). To be able to choose an autobiographical research method which would help me to present my lived experience in an engaging way was what lead me to choose the diary approach.

Practical Sense

I remembered keeping a diary as teenager and now when I read those diaries back, the pages elicit strong memories of detailed pictures with voices, smells, feelings and emotions being re-lived as if they were yesterday. I recall a particular entry, "I Was up earlier than usual today, Dad was coming out of the spare bedroom, strange, I hope nothing's wrong." *I never gave a second thought for my blasé note until I read it back by chance a few months later. There had been something wrong. Not long after my diary entry, he left. First my mother had left and now, less than 10 years later, he was leaving too.*

You have to fight not to see yourself as the common denominator.

I was annoyed with myself for not 'noticing' this in my diary, if only I had thought more about what I had written. I don't think I imagined that I could have changed anything, but perhaps prepared myself for it at the very least – almost as if 'I have been here before, I know the clues'… I was torn by where to place my 'loyalty'. I felt that I 'belonged' with my Dad, after all I had 'arrived' here with him. Or could I stay with my step-mum and my two step-sisters? (we don't refer to ourselves in this way – they are my Mum and my Sisters regardless of the biology – I only use the notion of 'step' so the reader can keep track!). I had an almost maternal instinct to go with him and imagined me cooking and cleaning for him and generally 'looking after' him and I worried about him being there on his own. As a young teenager, I need not have worried, he was doing OK and wife number three would not be too far around the corner. The decision was made (I think it was mine), to stay with my Sisters and Mum. I was about to do my GCSE's and my friends were here – it just made practical sense all around.

My next encounter with keeping a 'diary' was during my teacher training course. The diary was used, and still is to some extent, in most teacher training and professional programmes, as a way of linking theory to practice (Bolton, 2010). I found it tedious to complete and struggled to be anything other than descriptive in the writing. Although, we had been supposed to keep the diary weekly, I only had brief notes and subsequently wrote the whole thing a couple of days before it was due to be handed in. Bolton (2010) sees this boundary setting on reflective practice as being paradoxical as the nature of reflection means that it should not be constrained in order to be truly effective. My diary on this occasion was not the reflective piece where I was supposed to be *noticing* the fundamentals of my practice (Bolton 2010, Denby, 2012). It was completed in order to meet a standard for assessment and the structural expectations of it felt restrictive and un-engaging. Interestingly, later in my teaching career, after my Master's I think, I began to keep a professional diary where I would make notes of my reading and thinking after attending meetings, conferences and training alongside personal reflection of how *things* [practice] were going. I would make lists of 'things I would like to do' which would be interesting ideas to develop and enhance my teaching and the learning with my students. Perhaps the natural inclination to record and keep a diary, comes when you feel you have regained that autonomy back, or as Bolton (2010) would suggest, your own authority over your practice with the bravery to live with times of uncertainty and self-doubt. Maybe during times of development, training and learning, you are overly reliant upon the structures which you place your trust in to get you to the safety, security and stability that you look forward to. Grasping the concept of reflecting upon what you may, or may not yet fully know or understand was difficult for me and although now is not the time or place to explore this, perhaps this is the case for many

early career teachers and researchers and the notion and use of self-reflection should be '*reflected upon'*.

The Method: Diary, the biographical chronical

In light of my change in focus and use for personal diaries in recent years, it seemed appropriate to adopt this method of data collection for an auto ethnographic thesis. Diaries, according to Alaszewski (2006) can be defined as 'a document created by an individual who has maintained a regular, personal and contemporaneous record (Pg. 2). The ability to be systematic and instantaneous in capturing the data is a real strength of diaries as a method and overcomes some of the problems created by memory and recall (Aleszewski, 2006, Muncey 2010) that may occur, for example, in interview situations or memoirs. Diaries tend to be logs or records of daily growth, musings and insights as Chang (2008) explains, and as they are less likely to be published in their entirety to broader audiences, they are often written for the authors themselves and can promote 'less censored behaviour and thought' (pg36). Both Chang (2008) and Kincheloe (2003) wrote about the emerging increase in teacher self-narratives as teacher education and training programmes encourage educators to engage in self-narration that enables them to explore themes around their teaching practice, their relationships with their students, their philosophy of teaching and the cultural realities they exist within.

Traditional positivist and some anti-positivist researchers would suggest that the accuracy of memory cannot be verified unless it corresponds with facts and external data or theory. While external data may not be entirely precluded from self-narratives, Ellis (2004) would disagree with the positivist's position on memory and notes that where a narrative is without this external 'evidence', an individual's account or narrative should be valued in its

own right. The construction of the 'story' represents the meaning of the experience to that individual at that point of time and in the current context and is no less a version of the truth than that of an interview (Ellis 2004, Muncey 2010, Clough, 2002, Denzin 1997). It is as much an interpretation and understanding of the past as the present and therefore stories and narratives hold their own meaning. Through self-observation in narrative format it may be just as revealing to 'notice' in analysis, elements that are not remembered over those that are. However, both Aleszewski, (2006), Kenten (2010) and Bolton (2010), explain that the motivation to maintain a personal diary in a systematic way and to limit the time delay in recording events in an unsolicited way, is the most effective and authentic primarily because of the potential for less censorship, and this could be seen as a strength of auto ethnography. Chang (2008) explains that the immediacy of the recording can capture thoughts and emotions as they happen and can limit the effects of tainting the data with hindsight. However, she does explain the downside to this as *disrupting* the moment. As you 'stop' to record what is happening, your flow of thoughts can be interrupted and your reflection in the moment may alter your natural response to the situation.

Attard (2012) explains how the very act of writing encourages more focussed reflective thinking than talking and he states that he is less likely to 'wander off' while writing. The process of compiling the narratives can illuminate aspects of the experience that would have possibly gone un-noticed and highlight mismatches between what the researcher–participant believed was happening and what was actually happening (Harnett, 2012, Stuart 2012). Ellis (2004) explains that 'With a personal story you are saying "This is my experience; I present it as a true story" (Pg. 175). It does not claim, however, to be a

reproduction of reality but a constructed interpretation of the complexities and muddled chaos of everyday life (Muncey, 2010, Attard 2012). However, whether this 'messiness' mean it is in-authentic is also an area worth considering. What is important here is recognising the uniqueness of the individual's account and their perception of the event or experience that is presented as a 'thick description' showing multiple layers of consciousness. These layers of consciousness could also give rise to the acceptance of hindsight as a valid process in the research. Geertz (2000) also suggests that this enables the researcher to identify generalisations within the narratives and diary entries about the individual during critical analysis and reflection. Kincheloe (2003) and Hughes and Pennington (2017) refer to the critical analysis and reflection as engaging in critical social theory. This involves a raising of the consciousness of the reality of the situations that we are involved in and the interactions that we engage in. During the process of the narrative construction in this study, the world is being described through the eyes of the researcher in a way that promotes self-reflexivity and aims to challenge accepted truths or claims in order to gain an awareness of my own behaviour and change beliefs and practices (Harnett 2012). Bold (2012) assures us that the use of narrative research does not lose rigour, 'a narrative approach requires rigorous collection, collation and synthesis of data followed by critical analysis…it is also the means of nurturing critical self-reflection (pg. 2). Reflective professional practice has been advocated as a process within action research, to enable teachers to gain insight into their own classrooms (Harnett 2012, Kincheloe, 2003). The process can be illuminating and show rather than tell the reader and researcher what has happened. Attard (2012) states that, without reflective narrative writing, *'…most of her learning would be tacit and unquestioned.'* (pg. 162). In the reflective writing process, as in auto ethnography, the researcher is also the participant practitioner. The diary, as Chang,

(2008) and Kincheloe (2003) explain, provides an opportunity to engage in an internal dialogue and ask questions about what you have learned, what you are accepting as the norm and practices that are perhaps tradition rather than suited for the situation. With my history of keeping diaries, being less than desirable, an opportunity to get this right and produce data that would engage the senses as parts of my teenage diary had was too good to miss. However, with my track record, I felt that a pilot study was essential in order to make sure that I could fulfil the expectations of the research question and the rigour and authenticity that was required in auto ethnographic approaches.

The pilot Study: the tsunami wave

These following sections will explain the context of the pilot and how the data was collected, field notes and reflections upon the process of data collection and the ethical reflections. The pilot was essential to helping frame the systematic and rigorous approach to the data collection whilst maintaining the personal (Wall, 2006) and most importantly the type of analysis that would need to be employed in order to ensure that the auto ethnographic study was further legitimised. The primary aim of the pilot was to examine the process of diary collection in order to ensure the effectiveness of the diary as a method for understanding the moral dimensions of my practice.

The timeline for the pilot was for approximately two months, between October 2014 and January, 2015. Consent was gained from one cohort of 22 students who would be representative of the main study's group. It was intended that at the end of the two months I would have a clear plan as to the process for collecting the data safely and the most effective process of analysis to ensure that the emergent ideas and illuminations were

trustworthy and authentic. My initial plan was to collect the data in the most natural way possible, as if the diary was un-solicited, un-edited, un-censored and limit any editing that may occur as I write the diary. Unlike grounded theory approaches which aim to conduct analysis during the data collection process (Charmaz, 2014), my intention was to analyse the entries as a whole across the period of time and avoid being overly informed by conscious analysis in my role as researcher and participant. However, I additionally maintained a research 'field' diary as a way of capturing the conditions surrounding the data collection process. In order to ensure that the entries were focussed and systematic in their approach (Aleszewski, 2006, Holly & Altritcher 2011, Anderson 2006), while not restricting the content and reflection of the event, a set of questions as prompts to complete the diary entries were initially set to support the process. The prompt questions aimed to satisfy the Academy's need for structure, systematic data collection and coherence towards analysis.

Diary prompt questions

- *What happened in the lesson/tutorial today where I had to make a moral decision?*
- *How did the students react?*
- *What had I planned or hoped would happen? Did it happen?*
- *How did the lesson develop your relationship with students?*
- *Did you make any moral judgements?*
- *How did you make them and what was the result of them?*

Initially during the first few weeks, my plan was to record in the diary after every teaching session with the identified cohort for the pilot. This plan was supported by my list of 'prompting' questions I had set and my endeavour to control the process of data collection in terms of consistency and reliability as suggested by Aleszewski (2006), Holly & Altrichter,

(2011), Coffey (1999), Anderson (2006). The cohort chosen was a group that was representative of the group that would be chosen for the larger research project and we met every week. It was a group of 22 students of mixed ability and mixed employment contexts within the tertiary education sector. After collecting the diary for a few weeks, I read through them to reflect upon how effective the process was in the task of data collection (not content analysis). I noticed that my accounts were mainly descriptive in nature. I recognised my naivety in assuming that I would be a competent and engaging diary writer, as I had been as young diarist, and decided that I would need time and practice to move beyond the 'safe' and surface nature of my diary writing. The accounts were, in places, 'listing' the events that had happened in the session and it was difficult to synthesise or see a 'story' emerging from the accounts due to the disconnectedness between each other. Ellis (2004) Ellis et al (2011) alluded to this and would describe them as 'messy' accounts. Trying to make the collection of data systematic but not overwhelming for the pilot study, I concluded, after the first few weeks, that only completing the diary on the teaching day with this group was limiting my ability to put the account into the context of that week or semester and potentially meant that I would miss other connections from other areas of my teaching life, culture and society. In addition, the 'prompting questions' that I had set myself were also difficult to apply fully in practice when I was restricting myself to a fixed point in time of that particular teaching session. There were times where what I wanted to say simply did not 'fit' the prompt questions and caused me to try to edit or view the experience or interaction in a way that perhaps would present it differently. Limiting the extent to which the ethnographer could be the impressionist of reality (Van Maanen, 1988)

To compound matters further, the teaching session finished late in the evening and at week two I had forgotten to complete the diary as soon as I arrived home and instead completed it the morning after. The timing of the diary entry became a focus because although the reflection was detailed, longer and more reflective than descriptive, this could be attributed to the fact I was not as tired as I may have been the night before and had more time to complete the diary as Attard (2012) would suggest is important. However, I was concerned about how different my recall would have been and whether I had romanticised anything or omitted or forgotten any part of the event (Hastrup 1995). I was surprised at how much the effect of 'missing' one systematic record could cast this much doubt into my mind and leave me wondering just how close to fully representing the event it may have been. Although the entry was more reflective in terms of making suggestions and asking questions to explore later, it was making presumptions in places about my interpretation and analysis of what was happening as Attard (2012) had also noted. Also, during the pilot study, my diary recording was not as immediate as 'in the moment' but as soon as was possible after the event. It resulted in the records of self-observation being more descriptive in some cases where time had lapsed of a few hours, and in records that were immediately after the event, they were more emotional.

In my analysis of the diary process at this point it raised more challenging questions about truth and authenticity than I had had to grapple with in my Masters study where I was interviewing others and seeing my role as researcher being a clearly defined one from that of the participants. Bold (2011), Stuart (2012) and Attard (2012) stress that narratives are pragmatic and existential and *'…involve reconstructing the experience*.' (Stuart 2012, pg. 441). In accepting that my diary would only ever be a representation of the meaning of an event for me, as Richardson (1990) would suggest, my ideas about truth and authenticity

took on a different role. I had to remind myself that I was not looking, nor did I believe, in one absolute truth and auto Ethnography was not a methodology intended to produce this outcome (Marechal 2010, Muncey 2010, Ellis et al 2004, 2009). I decided to change the structure of the diary keeping and record in it every day and I also decided not to stipulate whether I should record on the same day but to *notice* whether it was an entry from the previous day and continue to highlight the differences in their ability to seek meaning between them (Bold 2011). This process of 'noticing' and recording became my field notes and the starting point for what Van Maanen (1988) would refer to as confessional tales which allow the researcher to be freed from the expectation of the more traditional social sciences, namely, the immaculate perception (pg. 73). I had found a way to bring together the natural approach to the writing of the diary with a transparent start to the analysis process.

My decision to continue the diary entries on a daily basis was in order to get into the 'habit' of writing in the diary. My 'natural' diaries (Aleszewski 2006) that I had used in my career to date had been ad-hoc and often happened after a formal event for professional development or after a critical incident. The aim here was to have a more fluid and consistent 'voice' in the diary that meant there were no 'gaps' in recording the times between teaching sessions. Following Aleszewski's (2006) four-point model of a comprehensive diary record, it would adhere to the following structure to ensure the systematic approach to the data collection process. *Regular:* The diary entry would occur every day for the entire period of the semester. The entry will be recorded at the end of the day or at a point where there has been an incident or event that the researcher/diarist considers relevant. *Personal:* The diary is appreciated as a complex diary that is not only a record of activities and events but also a personal commentary of personal roles,

relationships and personal feelings (Aleszweski 2006). Elliott (1997) cited in Aleszewski suggests that diaries that are mainly for the audience of the diarist should be considered as 'intimate diaries'. At this stage, I had not fully considered how I was going to analyse the data and present it. I think at this point I was still imagining that I would be presenting stories which would represent the themes which had emerged. This way, as Ellis's (2004;2009;2016) evocative auto ethnography did, characters could be created rather than 'real' participants who were identifiable. This enabled me to feel safe that my diaries would remain private. I felt that this was important to protect relations in my other roles (researcher as teacher) in this study, I saw it as my duty of care. I was concerned that by sharing my diary 'un-edited for public reading' may be counterproductive to building and fostering positive relationships with my students. My role as a teacher would need to come first in this context, therefore, the diaries needed to remain private to ensure that I felt un-restrained in my accounts and reflections. *Contemporaneous:* the diary was to be recorded as soon as possible after the event. Where this was not possible, the event would still be recorded but it would be highlighted in the field notes that there was a delay in recording the event and this will be taken into account during the analysis where additional records may be sought such as artefacts and solicited and unsolicited external accounts as Muncey (2010) suggests. *A record:* The diary record itself, would include what I, as the researcher, considered important and relevant activities, interactions, feelings and impressions (Aleszewski 2006) and it would develop in a chronological order. Like Attard (2012) I also found the act of writing contributed to the reflective process and enabled a flow of consciousness that often the process of typing can interrupt through typos and re-reading and editing in order to 'tidy up' the account both grammatically and therefore affecting the

initial and instantaneous response. However, in order to ensure that the data is not lost, a regular 'scanning' of the diary into PDF document will be made and stored electronically.

The daily accounts enabled me to see some connections between the teaching sessions and fully appreciate the external impacts upon the sessions, exploring the whole cultural context (Maréchal 2010). I was aware that this would mean collecting significantly more data to interpret (Holly & Altrichter 2011) and would further open up the ethical issues as more entries meant more participants would be entering my diary records and my relations with students and colleagues would be visible outside of the classroom scenario. A consideration of relational ethics as well as procedural (process) and situational ethics became more acute (Ellis 2007). When gaining consent to undertake this research, I would need to make it clear that the focus on the diary is around my response to the event more than their personal and detailed involvement in the event.

I had in initially decided to use an A5 page per view diary, mainly for ease of carrying. I wrote in pencil, not because I wanted to rub it out but because I think I felt nervous about the permanency of the words as it is my personal diary. My PhD supervisor had suggested that I type it up, for ease in analysis but I worried about the editing that I know would occur and felt as Bolton (2010) described, *'longhand feels more comfortable because its personal*' (pg. 132). However, as 'comfortable' as the process had planned to be, after two weeks, the pressure of completing the daily entries began to build. It was sometimes difficult to maintain due to the pressures of my workload, and I had forgotten to complete it on some days and the entry would then begin to merge into one. The benefits of the 'naturalist' approach as Aleszewski (2006) mentioned were slipping away as I did long days that ended in late night teaching and very little energy left to reflect upon the day. The diary became a

chore and the systematic and rigorous nature of the narrative was becoming limited. It was becoming increasingly difficult to actively consider the structure of practice from 'noticing a judgment to addressing the action and consequence of the practice. Although the daily entries did show more of a 'story' and linked together more fluidly, because there was not a process of structured and regular analysis, it meant that I was not able to see my actions clearly and systematically – what did I do as a result of noticing these dimensions of practice and critical incidents? When other work tasks were of a higher priority, the diary entry was pushed to the bottom of the list. Pring (2002) had noted this could sometimes be a concern with educational researchers who were also teachers as the depth of research required could be undermined by the time able to spend on it alongside their teaching work.

I had to again, reflect upon how I was to maintain regularity and contemporaneous recording without the diary adding more pressure onto timescales that were already tight in my role as a teacher. Ellis (2004) wrote that an auto ethnographic researcher can potentially be including their *whole lives* into their data making it difficult to mark the boundary between when you are collecting data and when you are not. As it was, the pressure to 'collect the data' about my teaching was beginning to affect my time spent on my role as a teacher. I worried that if I was to spend too much time reflecting and not enough time doing the things I 'know' were effective for my student's wellbeing (and mine for that matter) and their progress then the process of keeping the diary was conflicting with the ethical considerations of teaching and research. I felt this tension in a significant way. Adams (2008) also alludes to this when he refers to the use of typologies to aid analysis of narrative. He is concerned that when prescription is forced upon stories then it *'contradicts the dynamic qualities of ethics…every situation is different and a preformed set of principles runs the risk of doing violence to a story and its author.'* (pg. 179) By the end of the pilot in

January I was beginning to feel like I was already failing. Bold (2011) also notes that being too focussed in the narratives may mean that *'other interesting reflections will not find their way into the diary like personal feelings and attitudes.'* (pg. 88). I was in turmoil about how much to write, what to write about and when best to analyse what I had written and where to record what I did next. With conflicting literature in support of a variety of views, it was at this point that I felt I needed to begin to undertake some analysis of the content of the diaries to see if there was reason to carry on in this approach. There was building pressure from fellow researchers and advisors to ensure systematic, and increasingly ridged approaches to data collection and while I understood where they were coming from, at this stage in my study, I felt unable to articulate an alternative approach that would fit with my aims. In addition, my role as a teacher that needed a considerable amount of my time was sometimes overwhelming. At this rate, I remember thinking, the PhD would never get finished.

Ethical considerations and constraints – is it all or nothing?

For this study I had referred in the first instance, as I had in my Masters study, to BERA (2011) guidelines for ethical advice. As with most generalised guidance on ethical issues, they are vague on the practicalities and tend to take an overarching principled approach that the researcher still needs to further apply to their context. The guidance implies a *distance* between the researcher and the participant leaving the guidance for auto ethnographers, where the distance is limited or non-existent, more difficult to apply. The guidance (BERA, 2011) asks researchers to gain informed consent, protect participants from harm, and maintain their confidentiality and to report accurately the outcomes. On the face of it this appeared straight forward and I began thinking about how to gain consent from my

students and those around me who may be mentioned in my diaries or become significant influences on my diary entries. For the pilot I designed a short seminar to explain to the pilot student cohort about my research and gave them assurance that they would not be made visible in the study. I think they grasped what my study was about, after all they were reflective teachers also, but I am not fully convinced that, just as with my Masters participants, they really understood what it means to be *visible* in someone's research or not. They knew I had a further five years of study for my PhD and I imagined them saying;

"I probably will never read the study anyway", and in any case,

"*What would she be able to really say about me that I wouldn't be happy with? She has told us it is about her practice and not US*."

However, at this point in time, I had gained informed consent and all participants had the right to withdraw any information that I asked of them at any time.

Tolich (2010) has since challenged many respected auto ethnographic research projects such as Ellis (2007;2009, Richardson 1990) for the apparent ease with which they justified why they had not asked for consent from the 'others' within their stories prior to the data collection or to publication. I was struggling with the same tension. The pilot had gained consent, but I was sceptical as to whether it had been fully informed. I found myself worrying about whether the students, my colleagues, my family and friends behaviour may change if they fully understood that potentially every conversation, every interaction and utterance could be entered into the diary and open to analysis. Ellis and Bochner (2016) now recognised, to some extent, the lack of discussion and illumination of these ethical issues in their work up to now and in their most recent work, refer auto ethnographers to

consider a relational ethic of care when conducting their research. However, care of *who* is still not fully explored for researchers.

With the potential of every interaction being entered into the diary, protecting the data was a necessity (BERA, 2011). I decided to move towards an electronic diary that was password protected. The Application for iPad called 'iDo Notepad' also automatically uploaded the entry to iCloud so there was always a back-up copy. Students were less likely to 'find' my diary or gain access to it and the programme instantly saved text and would lock after 2 minutes of inactivity for additional security. My diary was light and portable and the automatic text editing ensured that spelling, grammar or typos could be easily corrected. As the data was now readily electronic, it removed the need for 'transcribing' the paper diary in order to work with the data for analysis and meant that data was more portable and easier to work with.

Using the electronic diary now made sure that my entries were secure and I felt less inclined to worry about them finding it accidentally and being able to read my thoughts and reflections 'raw'. Tolich (2010) recognises that protecting the privacy of others in auto ethnographic stories is more difficult than in other research methodologies and that to a certain extent, researchers could argue that they own the story because they are telling it. He would most certainly see this assumption as incorrect. Although I needed to consider the ethical considerations for myself as the primary participant in this study, I could not forget about protecting the other as I would in any other qualitative research. Where I had initially thought that focusing upon myself would be the ultimate protection for the other, I was beginning to see there was a flaw in my reasoning. I cannot write my narratives about

teaching without writing about the 'others' in the situation. I had to consider ethics not only to protect the 'other' but also to protect myself. As primary participant I started with me.

How do I give myself informed consent to participate in this study*?*

I thought about this principle in a few ways. Firstly, I could argue that I gave consent simply because I chose the methodology and the mode of data collection as being my diary. I gave consent almost by default – I am the researcher, by its very nature, consent is a *given* in this situation. However, the multiple roles of *researcher as participant* (Ellis 2004; Muncey 2010) in this study prompted me to think more widely about this principle. Is it possible to give the same consent as a participant and as a teacher? Kennedy-Lewis (2012) described the same confusion between her role as a researcher and as a participant-teacher. I can give consent to use my diary as the data collection tool, that bit feels easy, however when it comes to what will be shared from the content of those diaries it will come down to the potential ambiguity between the ethical principles as researcher and as teacher and this is where I need to also consider the 'other'. Kennedy-Lewis (2012) stressed the value of teachers as researchers, as does Kincheloe (2003) and explained that the dual role and the use of self-narratives can explore practice '*that might otherwise remain tacit and inaccessible'*. (Pg107). However being unable to clarify these ambiguities either with yourself, or more to the point the 'others' in your narratives, as to when you are wearing the researcher hat or the teacher hat is problematic. At what point can this confusion affect the data?

The danger is, that I may know how a particular diary entry might 'look' like to the reader after it has been interpreted by me in my role as the researcher. This may cause me to edit the entry in order to protect myself as the teacher. This was my greatest concern – how to

ensure I am being honest with myself. Rappert (2010) refers to exactly this issue when he writes openly and honestly about the negotiations that researchers have about what to reveal and what to conceal and he puts much of this deliberation down to the '*delimiting ethics of exposure'* promoted through auto ethnographic research. Giving consent, as a teacher, to share 'warts and all' was going to be more complicated and challenging than I first imagined and had the potential to put the whole study at risk. Bold (2010) and BERA (2011) both state that the researcher should not agree to conditions that might undermine the integrity of the research therefore seeking a blanket catch all 'informed consent' without fully being aware of how it could risk the validity and therefore trustworthy, was not going to be sufficient in this case.

How will I protect myself from harm and maintain my confidentiality?

Tolich (2010) stated that where you cannot minimise the risk to self or others in auto ethnography then you should use a nom de plume (pg. 1608). Changing my name or referring to myself as 'the teacher' throughout was not only going to be detrimental to my health (after five years), it is also not in the true spirit of auto ethnography (Ellis 2004, 2009; Wall 2006) as I understood it. The spirit of auto ethnography is to make genuine and authentic human connections between researcher and reader therefore hiding behind a pseudonym or nom de plume did not seem like an option. The risk to self and others had to minimised. Where the readers are also the participant others in the narrative accounts, Tolich (2010) advised a careful consideration toward 'internal confidentiality' (pg 1607). Visibility is less likely to be an issue with outsiders reading the auto ethnographic study but more likely to come from the participants reading the study and reading my accounts of them or the situation.

I had to accept to trust the readers of my study – to trust that they would not judge me for what I present but to respect me for the fact that I was courageous in sharing it. Brown (2012), in her studies into vulnerability, would attest to this 'leap of faith' and having the courage to be vulnerable to be a way of transforming who and how we are in the world and how we build relationships. I had to accept that I would have little or no control over this but approach the study as an 'inked' tattoo' and anticipate that I would be vulnerable in this situation (Tolich 2010) and to protect myself as Chatham-Carpenter (2012) had needed to by sharing a perspective of herself that would protect her from harm while not editing the real her out of the story. Would they be able to read my study as a piece of research independent of the fact that I am an employee of the University where I am completing my research degree? Or as their teacher? Or as their friend and colleague? These rhetorical questions are arguably not questions of ethical harm but reasons not to take on such a revealing methodology if the researcher is not prepared to see the value in the reveal.

One of my supervisors, at the time of the pilot study, was also my line manager – what conflicts could emerge here? My thoughts and decision making at work, up until now had always been a private affair, now potentially, my employers could know more about me than I even know of myself. In the early days of my proposal it was determined that because I was the main participant, supposedly of sound body and mind, there was no need to take this to the ethics committee for additional approval although ethical considerations of the 'others' in my study are reviewed at annual monitoring points. At the time I agreed, but in hindsight, for auto ethnographic studies, perhaps this needs to be reviewed as even topic choice can harm the researcher (Tolich 2010; Chatham-Carpenter 2010). If I am to be presenting accounts of my work as a teacher in this organisation, to enable me to be fully protected from harm [at the worst case, perhaps losing my job or entering into disciplinary]

after sharing some of my deepest concerns, conflicts and dilemmas in my work may mean some additional 'protection'. In addition, auto ethnography is often referred to by critics as 'navel gazing' (Silverman and Atkinson, Richardson 1990) and often results in the researcher being so self-critical and self-deprecating that they could lose confidence in their abilities after stripping away all that they know about themselves (Chatham-Carpenter 2012). Teachers traditionally, find it easy to take the blame for things that their students either do or do not do. My aim in this study is to become a better teacher and I want to understand more deeply the decisions I make and the consequence of those decisions. This position ultimately comes from the premise that I already think there is 'room for improvement' therefore the potential is there for me to look, and possibly only see, the gaps and the deficiencies in my practice. Supervision and support must be able to help auto ethnographic researchers see context and situation holistically and realistically, to limit the negative effects of this.

On the flip side, this approach can also be therapeutic and consciousness raising (Ellis 2004; Kennedy-Lewis 2010; Wall 2006; Chatham-Carpenter 2012). Deepening self-awareness and self-understanding to increase confidence in yourself and certainty of who you are as a person, teacher and researcher and the cultural context you are in. This could also cause issues of criticality in the research and become so personal that the reader is unable to connect or relate to the writer -researcher therefore defeating the point of auto ethnography as a being research as Wall (2006) would attest.

How will I ensure that I report the outcomes accurately and ensure that I don't deceive myself?

The requirement to be seen to be reporting accurately, implies that there is one answer to be found at the end of this study. As a rather positivist approach to data collection, accuracy was a difficult one to fully address and as I was writing up the pilot data, it was still one that I was wrestling with. I was asking myself a number of questions. My diary entry is my recollection and interpretation of that event or situation. How then, can I be certain how accurate it is? I can either say categorically that it *is* accurate because the philosophical underpinning of the study is to accept that I can know the world from my experience of it (Kincheloe, 2003) and take an anti-positivist stance that values cannot be separated from facts and that my view of the world *is* the world. Therefore, it is accurate simply because I say it is and believe it is. However, the conflict comes with me as the participant and the researcher and my growing scepticism of the postmodern condition which repudiates the idea that the individual is shaped at all by the cultural context they are in (Norris 1990). I am going to know if I have held back on some information or focused in on one incident more than another. Surely this means that that I should be held to account for authenticity rather than absolute accuracy? In reality, this is the aim of auto ethnography; to make the usually invisible, more visible (Ellis 2004, Richardson,1990). Reporting accurately will depend upon how honest and open I can be with myself (Rappert 2010, Ellis 2004, 2009, Wall 2006, Chatham-Carpenter 2012) The use of the electronic diary enabled me to feel more confident about the ongoing analysis that would occur in the diary writing. Narrative analysis, as summarised by Bold (2012) and Kim (2016) in its expected form, is a way of enquiring deeply into situations and contexts, usually with small numbers of participants and for a specific social purpose. It can begin at any time during or after data collection and they note

that there is not one single way of approaching the analysis of narrative accounts. I followed Ellis's (2004, 2009) guidance to see analysis as a 'moving back and forth' between data collection and analysis, actively looking for omissions or misrepresentations. Prior to each new entry, I read and reflected upon the last one and without making any changes to the entry itself, I noted if my recollection of that entry was missing anything, had changed now in hindsight or if my actions since that entry had resulted in any developments. Allowing myself the opportunity to analyse as I was collecting the data, may seem an obvious point to some, but to me it released the pressure to try to conform to more traditional approaches to research. The consciousness of diary writing is an analysis in itself as you become more acutely aware of what you said *yesterday* and begin to 'see' connections that you may not have seen otherwise (Ellis 2009). Raising my awareness and consciousness of the ethical challenges in using the diary as a data collection tool was developing as I was collecting my field notes on my use of the diary. The next section will explain what the data was that was collected and the final reflections which shaped the diary's use in the main study.

The pilot data

The pilot data sample consisted of 12 diary entries, collected from October 2014 and January 2015, each ranging from 100 words to 300 words. Supporting artefacts included one un-solicited student email and 22 student responses in the form of a free writing reflection on their learning experience. What will be presented here is an example of how the process for analysis of the diary was developed in preparation for the main study.

My initial intention was to identify themes or patterns which were noticeable across all, or many of the diary entries, gain some reflection on these themes from the students and then use the diary extract, the student's reflections and feedback, to create the evocative story

which would become the analysis of the 12 entries. I was able to create one story from the diary entries and the data (see Foreword). When adopting Ellis's (2004) evocative auto ethnography, the aim is to allow the stories to show the thinking process as data in themselves. What I was struggling to feel certain about was what felt like an enormous leap from the data to the story. The process of analysis was hidden from the reader, and although Ellis and Bochner (2016) state that autoethnographic researchers adopt a range of analytic techniques to interpret their worlds, it did not sit well with me to simply leave that wide open. I would need to clearly state what the 'range' of analytic techniques were and at this point I was not entirely sure that I knew. The Academy, the organisations and the process of the assessment of the PhD – the audience for my research training if you will – were expecting me to be able to justify my methodological decision making at all stages and illuminate my understanding of the process for reaching new ways of looking at the world. I needed to be able to fully capture the process of analysis. What appeared to be more challenging for me, with the use of auto ethnography, than I had initially expected was the skill in making the 'unseen visible'. How can I capture, so the audience can understand, the chronicity and automaticity of my daily 'sense making' of incidents and experiences which occur in my life and work? In other words, how can I make clear judgement, intuition and gut-feeling in such an intensively subjective and personal methodology like auto ethnography when the process of interpretation can get lost in assumptions of the researcher/participant.

I was conflicted by the contradictory ideas about what constituted analysis in auto ethnography with what I felt I could trust in my data. On reflection, perhaps I was not ready to completely trust my own data without the support of others to corroborate it. This was a bigger transition from the grounded theory, interpretative paradigms which I had used

previously and I really struggled to find a process of analysis that would suit what I was trying to accomplish by using auto ethnographic methodology. Ellis's (2004) and Muncey (2012) Ellis & Bochner (2016) both state that the analysis of evocative auto ethnography is the story or the written, performative piece in itself. I began to explore Pace's (2012) and Tolich's (2010) suggestion that a *form* of grounded theory is possible within auto ethnography. I felt daunted and overwhelmed by the amount of data I had and the complexity of it – there was a new theme on every line if I was to code it and the unstructured nature of the accounts, since I had ditched the question format, meant that the text 'jumped' around a little in its own stream of consciousness. No two entries followed the same format therefore I intended to use language analysis (Bold 2012) of the narrative accounts in the first instance. Focusing in on the language and content used in my diary entries as the first stage of the analysis then the second phase of analysis would be to note what was omitted or missing from the diaries (Bartlett and Milligan 2015), for example noting where a week had passed without an entry and looking to other evidence that may suggest a reason for this. Bartlett and Milligan (2015) and Bold (2012) both note that this is a limitation of collecting solicited diaries as a form of research as usually the researcher cannot identify this omission. However, in this study, with the researcher being the participant also, this is the distinctiveness of this data. The *researcher* has *access* to the *participant* after the data collection period is over and can illuminate what was omitted or not shared (Chang, 2008). It is this process that is the most important according to Tolich (2010), he stressed that auto ethnographers must assume that all people mentioned in the study will read it one day (pg1608).

The pilot data collection had ended and I was in real dire straits as to how to proceed. Flipping back and forth from the scientific, analytic nature of grounded theory practice and the postmodern subjectivity of evocative auto ethnography. I was also beginning to doubt the authenticity of creating stories with characters of my students which were composites of 'typical' students. The aim had been to hide their personal identities while recognising that culturally they were connected from the same concerns, fears, and inspirations. The stories were knitted fragments of remembered incidents and situations and they assumed their relations with each other and me as their teacher. While I could see a value in this process and arguably, this is what had drawn me to auto ethnography in the first place, I did not feel as if I had the authority to reconstruct our lives in this way and at this point in my training as a researcher. The stories were distancing me from my students and by re-creating the interactions through even the slightest of editing, de-valued the real interactions which we had been experiencing together during the first semester. I was not ready to give upon auto ethnography or the diary as a data collection method, however I needed some guidance. As part of my PhD training, I attended a conference in Aberdeen about auto ethnography.

The auto ethnography conference: experiencing discomfort

The picture above represents my understanding and experience of the limitations of auto ethnography. It's my picture. I made it during an Auto Ethnography conference in July 2015. It marks the point at which my next crisis in the process of research

would occur. By definition, evocative auto ethnography (Ellis 2004) requires that you are to speak to your readers in ways that evoke pictures and visions. This is what I was inspired by and I was keen to create. I had collected my pilot data and reflected regularly on it in my field notes that my writing was overly structural and descriptive. I was struggling to write evocatively and so desperately wanted to find my voice. Would I re-write my diary entries into composite stories, co-constructed with the characters or would I create something fictitious from the incidents in the diary? The struggle was becoming a distraction to the real purpose of the thesis and was preventing me starting the analysis of my pilot data. My PhD supervisor at the time suggested I find a conference to meet with other auto ethnographers. I found a small, inexpensive conference in Aberdeen University. It was a small conference, only 12 of us and I felt as if I was gate-crashing a family gathering as they all appeared to know each other. They had asked us prior to the conference to think about something to 'share' about your auto ethnographic work – what you hoped to gain from the conference, blah, blah, the usual. I had had 4 hours on the train to ponder this and ended up with what I considered a good response to this.

I don't fully recall my response now. As we arrived, made ourselves a coffee and did our brief introductions, we were asked to make our way to the art room. I had read a lot of auto ethnographic works which were based on performance, poetry, drama and art (Spry 2001, for example) and while I enjoyed reading them, role play and research through the medium of dance left me feeling very uncomfortable. These situations made me feel vulnerable and not in control of how others could perceive me. Touchy, feely, abstract activity would take me way out of my comfort zone. Was this not the whole point of my thesis? Was I not expecting to be out of my comfort zone by turning the research process towards myself?

I was feeling a little queasy and anxious while others in the group were becoming animated and excitable. The art room was the first of 4 rooms we had to go into. The brief was to engage with the resources in the room and talk to others about your work and how the resources represented this.

"OK. Not so bad, I could do this". I kept telling myself.

The picture above is my 'stained glass window' to represent me as an auto ethnographic researcher. Fortunately, I never had to share my woolly interpretation of the positioning of my tissue paper. Others in the group spoke so enthusiastically about theirs. Offering deep and meaningful explanations to show how their creations revealed previously unseen versions of themselves. They were describing the practice of auto ethnography as being a product of your identity, conscious or sub conscious; the real you trying to get out after being repressed by the fake 'surface you', which you use to present a persona that is palatable to the rest of the world. Their descriptions were a form of postmodern relativism in the main, "I am saying this is how I feel, you can take it whichever way you want to…after all it is my truth". While I recognised its value as an evocative auto ethnographic piece, I was struggling to see how the whole process enhanced our understanding of the world and – what was the point in this if there was no attempt to even connect our experiences and thinking towards a broader social understanding? I simply was not 'there yet' and was thinking I might never even get to where 'there' was. This just wasn't me. However, I

was annoyed and I was a little frustrated with myself that I 'wasn't feeling it', after all it was evocative auto ethnography which had engaged my interest in research again.

Over the two-day conference what I noticed and experienced was not so much navel-gazing but 'out of body' experiences where they were floating above themselves absorbed in their 'individual uniqueness'. To me, it felt forced and far too abstract. Their out of body experiences, I saw as a way of relinquishing responsibility and recognition that the 'other' was influential to who we were in the world. The 'other' was vital to my study. If this is what I had to do to write evocative auto ethnography, then it wasn't for me after all –it just felt reckless. They talked about their projects and research as being true because they were saying them, and while I don't wish to deny them their personal truths, they were not going to have an impact on others unless they were to read it - there simply was no one to hold them to account. Even then, the others in their studies were nameless, faceless, generic characters. This was not the case for me and my research. My primary responsibility was to my role as a teacher, over that of researcher or participant. I didn't have the luxury of having an 'out of body experience' – there was nowhere to go. If I was to find a 'fake me' in the data then it challenges my role as an educator and therefore I need to be held to account.

My morning runs along the Aberdeen coastline were enough to help me figure out that I needed to take a different approach to analysis in my work. Evocative auto ethnography was beginning to feel careless in this context both to me as a teacher and the students who are also to be recognised as part of my story.

After the conference, I began to explore in more detail, alternative approaches to auto ethnography. In contrast to Ellis (2004/2009) and Ellis & Bochner (2016), Anderson (2006) and Tollich (2010) both advocate the use of more traditional analytical methods such as grounded theory (Charmaz 2014) in the analysis of auto ethnographic accounts. However, coding each line of text and breaking apart the narratives line by line, word for word, did not seem appropriate or useful during this pilot stage (Riessman 2008). After all, the point was not to distil and distort my own identity and that of the participant 'others' in the same way I had felt in my Masters, the aim was to find a new way of understanding and interpreting. The analysis was meant to be able to illuminate rather than narrowly define the characteristics of the moral dimensions of my practice. Stories and narrative, according to Richardson (1990) is both a mode of reasoning and a mode of representation and in doing

so is closely related to morality. Therefore, the analysis of my diary entries needed to be considered as such in their analysis. However, Wall (2006) challenges the need for 'systematic' and 'consistent' analysis. She states, similarly to Ellis (2010) and Muncey (2010) that the primary point of auto ethnography is not to engage systematically but to engage personally. This is an area that I was struggling with, being the engaging writer who was articulate in her personal accounts, as I try to ensure that I am presenting myself in an authentic way rather than looking for a scientific accuracy in the analysis of my accounts, I reflect upon Wall (2006) and Ellis's (2009) questions, **'***Can the author legitimately make claim to this story?* , *'Did the author learn anything new about themselves*?**'** These questions needed to form a clear part of my analysis.

Limitations of auto ethnography: the terrors of the performative soul

While the ease of *access* to data and the closeness of the researcher to the participant, through the nature of them being one and the same, is seen as a benefit of auto ethnography, this is also viewed by some traditional social and qualitative researchers as one of the biggest critiques of the methodology and is often described as 'navel gazing' (Anderson 2006, Chang 2008). This 'navel gazing' can be viewed as the 'self-over-emphasised' and some evocative auto ethnographical studies have been viewed subsequently as being without analysis (Hughes & Pennington 2017) because of this. This view emerges from the postmodern perspective that there can be no universally agreed truth outside of the self (Norris 1990; Barrow 2010). In post modernism, truth only exists in the beliefs of individuals and their beliefs are created from the driving forces which are external to them. In contrast to the enlightenment and modernism, where the self was

perceived as intuitive, independent, with the ability to reason, postmodernism views the knowledge of the self as separate from community. For example, a teacher cannot act in any way to make judgement if it is not bias. Fish (2010) would state that you cannot make judgement without bias – bias is judgement.

Although I had started this thesis with certainty that auto ethnography was the way forward for me, my weekend away at the conference was beginning to make me doubt my decision to follow the evocative and subjective position that Ellis (2004) had taken. The potential for auto ethnography to meet the aim of the study to understand the moral dimension of educational practice as relational, was not without its challenges. Choosing the type of analysis to theorise the auto ethnography that would be most useful towards this endeavour was not as straight forward as I first envisaged when making the transition from traditional qualitative social research methods towards this more postmodern approach. This conflict is best described by Hughes and Pennington (2017) as the debate between Anderson's (2006) analytical auto ethnography and Ellis's (2004) evocative auto ethnography. I had initially been engaged and inspired by Ellis's post-modernist evocative auto ethnography which she defined as a process of thinking *with* stories as opposed to thinking *about* stories. I envisaged that each diary entry would become a story which would clearly provide self-reference for my practice as a moral agent and educator and as a member of that community. In reality, the pilot raised some serious ethical concerns for me (Duffy, 2016) which I felt were insurmountable at this time. Tolich's (2010) work made me re-evaluate my naïve assumption about whose story it was and then the realisation that it did not *belong* to me simply because I had written it. Our identities are influenced by the roles and positions we take or are allocated in the communities we are members of. Ellis's (2004) evocative approach as a post-modern endeavour blurred the distinction between the

self and the other and I felt that this helped to remove my ethical responsibility in my role as the teacher of the 'other' and to a lesser extent, my role as the researcher. In the pilot my subjective interpretation of my experience aimed to present me within the community however, in the situations and interactions, I was not 'just me' in the community. As the teacher and researcher in the interactions referred to in my diary entries, my actions and contributions in these roles clearly had a different 'power' to shape the social world of the community (Harre & van Langenhove, 1999). It felt disingenuous to ignore or play down the power attributed to these roles. My 'self', in these interactions was only fully realised and therefore understood, *through* and *with* the others in the situation and my actions as their teacher, were in some cases *for* and *because* of the other. The interactions were *ours*, not mine alone. I am a part of the story, not *the* story. By choosing to take a greater responsibility for my role as teacher and researcher I decided to make the shift away from the postmodern evocative auto ethnography, towards a more objective, analytical auto ethnography (Anderson 2006) where I could clearly position myself and others within the interactions. Positioning theory (Harre & van Langenhove, 1999) supports an analytical auto ethnography as it enables the research to identify my role within the cultural and social situations and how my agency is shaped and shapes the interactions, dialogues and relations that occur within them. From this perspective I am able to view my narratives through my interaction with others and the community as well as the wider interpretation of my accounts in relation to theory.

In Ellis's early work she does not fully discuss or critique the ethics of auto ethnography, implying that it is your experience and you own it. In her more recent work with Bochner, Ellis and Bochner (2016) touch on the ethics of the approach and recognise that it is an issue for some researchers, however, they still fail to give any satisfactory response to the

dilemmas that I expressed above. This concern is also reiterated by Anderson (2006) and Delamont (2014) as they suggest that simply presenting a story as analysis is not enough to ensure that auto ethnography is considered as research within the social scientific discipline. Action must be considered within the discourses that it is immersed within. Hughes & Pennington (2017) and Chang (2008) are concerned by the debate between the more objectivists in social research and the subjectivists and recognise that while many studies fall between the two in auto ethnography there is a need to legitimise both in order for the approach to be fully accepted by the research community. Chang (2008) cautions against the excessive focus on the self in isolation of the other and the exclusive reliance on personal memory and recalling. She explains that this 'navel gazing' will limit the rigour that is expected in social research. Hughes and Pennington (2017) go a step further to state that such a personal account cannot be considered as cultural due to the very nature that culture refers to how the personal engages and interacts with the other and therefore auto ethnographic studies that are overly personal risk these issues of validity. The capacity for auto ethnographic studies to demonstrate authenticity is also crucially stated by both Chang (2008) and Hughes and Pennington (2017) as they insist upon reflection of the ethical standards of the studies. Hughes and Pennington (2017) suggest that one way to begin to legitimatise the study is to ask a question of fairness, 'is anyone privileged by my auto ethnography? Is anyone penalised by my auto ethnography? In this study, the risk to the relationship between my students and I was an ethical risk that may have penalised them if I was to prioritise the researcher relationship above the teacher relationship. This forced me to look at other ways to legitimise the study and Hughes and Pennington and Chang (2008) both who are more objective in their approach to auto ethnography and advocate a half way point between the pure traditional analytical ethnography and the evocative self-

narrative that Ellis (2004) would advocate. Relating my study more closely to existing qualitative research constructs such as ensuring fairness, authenticity and rigour is essential. Anderson's (2006) analytic auto ethnography enabled a return to the use of aspects of grounded theory to analyse the data. Ontological authenticity requires me to ask, 'is there any evidence of changes in who I think I am versus who I think I want to be?' and encourages me to examine the space between critical self-reflection and action. Educative authenticity requires me to ask, 'to what extent can any revealed constructions or assumptions be linked to greater insight about the relationships with others?' Evocative auto ethnography, with its dominant postmodernist viewpoint meant that I would have had to accept that the structures, practices and cultures influencing the education of citizens, the practice of teaching, the dynamics of learning were not a factor in this study. This was something which I could not do, my own personal truth is shaped from my engagement and membership of the cultures of which I belong to (Chang, 2008). Arguably, it was this disconnect between the philosophical approach which was driving the rest of my thesis and the postmodern positioning of evocative auto ethnography, that was causing my difficulties in finding a process of analysis that was not only appropriate for the topic are but was aligned with my values as a researcher also.

Following Andersons analytical approach to auto ethnography, through the lens of Harre & van Langenhorn (1999) positioning theory, I am able to make the claim that that I am a full member of the group or setting and clearly visible as being so but significantly different to Ellis's evocative approach, I am committed to developing the theoretical understanding in a broader phenomenon. Muncey (2010) states that auto ethnography seeks to address the complexity of individuals and aims to subvert the dominant discourse of traditional research by adopting methods that 'examine assumptions that govern everyday life, behaviour and

decision making.' (pg. xi). Kincheloe (2003) agrees that teacher's self-directed research into the political and cultural discourses within education can enhance teachers work as they become more critically reflective and aware of these discourses. This interpretive paradigm can accommodate a wide variety of methods for data collection such as narratives and stories, performance, poetry, songs or art (Muncey, 2010, Ellis 2004, Spry 2001). The primary data collection for this study is my 'Teacher's Diary' and the aim of the diary is to illuminate the political and social structures within the context though a mix of reflection and reflexivity by not only reliving experiences but questioning my own attitudes and thought processes, prejudices and habitual actions '*to examine how we are involved in creating social or professional structures.'* (Bolton, 2010, pg14). In light of these new considerations and crisis of faith with evocative auto ethnography, the pilot study had had to review how the diary would be effectively analysed and set the ethical boundaries for all participants.

Learning from the pilot.

The pilot study enabled me to understand in greater depth, my epistemological position. As I began the study, I 'knew' that an interpretative paradigm was aligned with my ontological perspective on the nature of my practice as an educator. I was drawn, as I had been in my previous studies, to the postmodernist approaches to understanding the world, placing the individual at the centre. However, my struggle to engage fully and to the extent I had hoped to with the evocative process suggested that there was a mis-match between the postmodern position and my inquiry. The relativism of a postmodern approach, in this case, Ellis's (2004) evocative ethnography, felt at odds with the social and cultural expectations of my role as a teacher and researcher, both of which are more prescriptive and constraining in

comparison to evocative ethnography. I could not ignore, or make light of the 'other' in my study, it was central to it, more central than I was. I came to recognise that my view and knowledge of the world was determined from my relations with the 'other'. The cultural groups, to which I was a member, such as teaching, shaped my identity within them, not the other way around. The process of writing my diaries as evocative stories about the everyday, meant that I was being disingenuous to my students and the relationships that we were developing and I was working hard to maintain. There was a fine balance between keeping them confidential and anonymous and editing their existence out of the interaction. However, the potential that the student-teacher relationships could be harmed or damaged from the creation of the stories was still a risk that could not be taken. While it is to be expected that auto ethnography is seen as a postmodern approach to research by its very nature, I agreed with Tollich (2010), Chang (2008) and Anderson (2006) that I could not take for granted that I completely owned the stories I was writing. I wrote the diary entries from my privileged position as an educator within a particular context and had to respect that the context had other characters who would influence and shape my engagement in that context. The tri-role nature of this study***, teacher – participant – researcher*** enhanced the complexity of the ethical considerations that needed to be addressed. Ethics had been played down to some extent in much of the early auto ethnographic studies. There was an assumption that as a researcher, you were well aware of ensuring the protection of participants, and that you could protect yourself. This resulted in many ethical studies not being recognised as risky by the university awarding bodies to which they were submitted and a mis-understanding of potential risks for the 'other' in those studies. While this is an area which will require further exploration on its wider impact, it will need to be addressed more fully outside of the scope of this study.

I had resisted the use of aspects of grounded theory for the purpose of analysis, due to its crude 'breaking up' and fracturing of the data (Reissman 2008). A postmodern view of research resists the opportunity of theory to be able to 'know' or understand the meaning of the individual, however, in order to relate and connect to others within the cultural group of teachers or educators, a common language of theory would increase the ability to see me, as the individual, in a wider context. After trying some aspects of grounded theory such as open and axial coding, in the analysis of the concept map entries in the pilot, I decided that a blend of them both evocative (Ellis 2004) and analytical analysis (Anderson 2006; Tollich 2010) was required, something middle ground. It was important to use aspects of grounded theory in the first instance to be able to look closely at the concepts referred to and the themes emerging across the diary entries. However, it was also essential that the diaries were kept as a whole to capture culture and context and interaction. This was to maintain the complexity of the human interactions that evocative auto ethnography was effective in illuminating.

Moving forward into the main study

As outlined above, the ethical dilemma for me that was raised during the pilot was that I was not the only one experiencing those social and professional structures and how I experienced them were directly influenced by others within them. I cannot solely own my experience if I choose to research into it and while Ellis was potentially prepared to risk her relationship with her mother and the fishing villagers she wrote about, my dual professional roles as a teacher and a researcher make me unable to do this. Toward the end of the pilot study, I realised, as Kincheloe (2003) had when he described ethnographical and phenomenological research in education that it is not possible to fully separate my

researcher role and duty from my role as their teacher. The view that subjects and objects in research within an interpretative paradigm such as auto ethnography, cannot be and should not be separated is echoed by Gubrium & Holstein (2009) and Clough (2002). Coupled with constant reminders in all areas of qualitative research (Tollich, 2010 Bolton, 2010) that a researcher must be prepared for their readers to read their work, my role as the teacher in that relationship had to be protected.

The Data for the main study

This main study still focused upon the diary entries of one educator. As Teacher – Participant – researcher, the researcher is in a privileged position with an un-restricted access to the participant the opportunity to understand the motivation of the main character of the study – the teacher. I have privileged access to my past experiences and personal interpretations (Chang 2008). Auto ethnography values personal memory and recall and the value of this is the closeness of the researcher to the data and the participant and the ease of gaining access to the data and collecting subsequent data. However, it is equally important to stress that the purpose of auto ethnography is to illuminate the researcher-self within their culture (Chang 2008). The research question, to identify the moral dimensions of my practice within the context of Higher Education and implies an acceptance of the view that teaching and education is a moral endeavour and involved some acts or deliberations that involve moral consideration.

Data collection began in September 2015 and 34 diary entries in total were collected and included in this study. As the data collection began there were 60 undergraduate students studying with me. The first entry was stored in the electronic diary on 20th September 2015 'induction' and the last entry was recorded on 3rd May 2016, 'Tutorials'. Each entry varied

from 100 words to 800 words with an average of around 500 words. During the pilot study, the diary was collected daily, however, this requirement was overwhelming and often lead to descriptive accounts which were not always connected to the cultural or chronological significance of the entries. While it is accepted that some diary entries may record events or decisions which may not become apparently significant to the research questions until later, I took the decision to record an entry at least one a week. This was to ensure that the data collection process did not become an additional chore and remained meaningful where time was set aside alongside work and other commitments as much as possible. I chose not to restrict the structure and recording of my reflections and recollections through the use of the 'prompt questions' that were presented for the pilot study and instead chose to use free narrative writing about incidents or interactions which had triggered my response in an emotional or relational way.

There was a recording every week apart from December and April where there were no entries recorded for each of those months. Aside from this being holiday time and therefore limited contact with students generally, these times are also busy assessment times for students. Contact tends to be more one to one and based around clarification and assessment procedure. I planned in tutorial time for students who would require it. February recorded the most entries with 9 and the remaining months ranging between 3 and 5 entries. There was no significant pattern to emerge for the days of the week that entries were made with an even spread across all days, including weekends.

Process consent (Tollich 2010) was gained from the whole student cohort, (see appendix #1) colleagues and family members both verbally and in writing. With the student cohort, there was an open discussion about the research process and approaches taken in educational

research. This discussion formed part of their taught programme exploring educational research and should ensure that their consent is as informed as possible. Using a narrative approach requires more than just informed consent (Muncey 2010) but also a respect towards the narrative accounts by all participants. They were able to understand that they could be mentioned in the raw data because they are part of my narrative. However, what was made clear was that the process of analysis was not to focus upon their responses and actions per say but to focus upon my interactions and responses. Where some narratives made explicit reference to students, their names were changed. As themes of my practice and the interaction between self and culture, will be the focus of the analysis of the diary entries and narratives study any reference to specific 'others' who are present in the narratives will be asked for further consent to be included and student-participants will be able to withdraw their consent if they wish (Robson 2002). In this instance however, it may not be possible to exclude their entire influence and contribution on any entry unless they are specifically named or identified as they are part of the cohort. However, their explicit response would be the focus of the analysis.

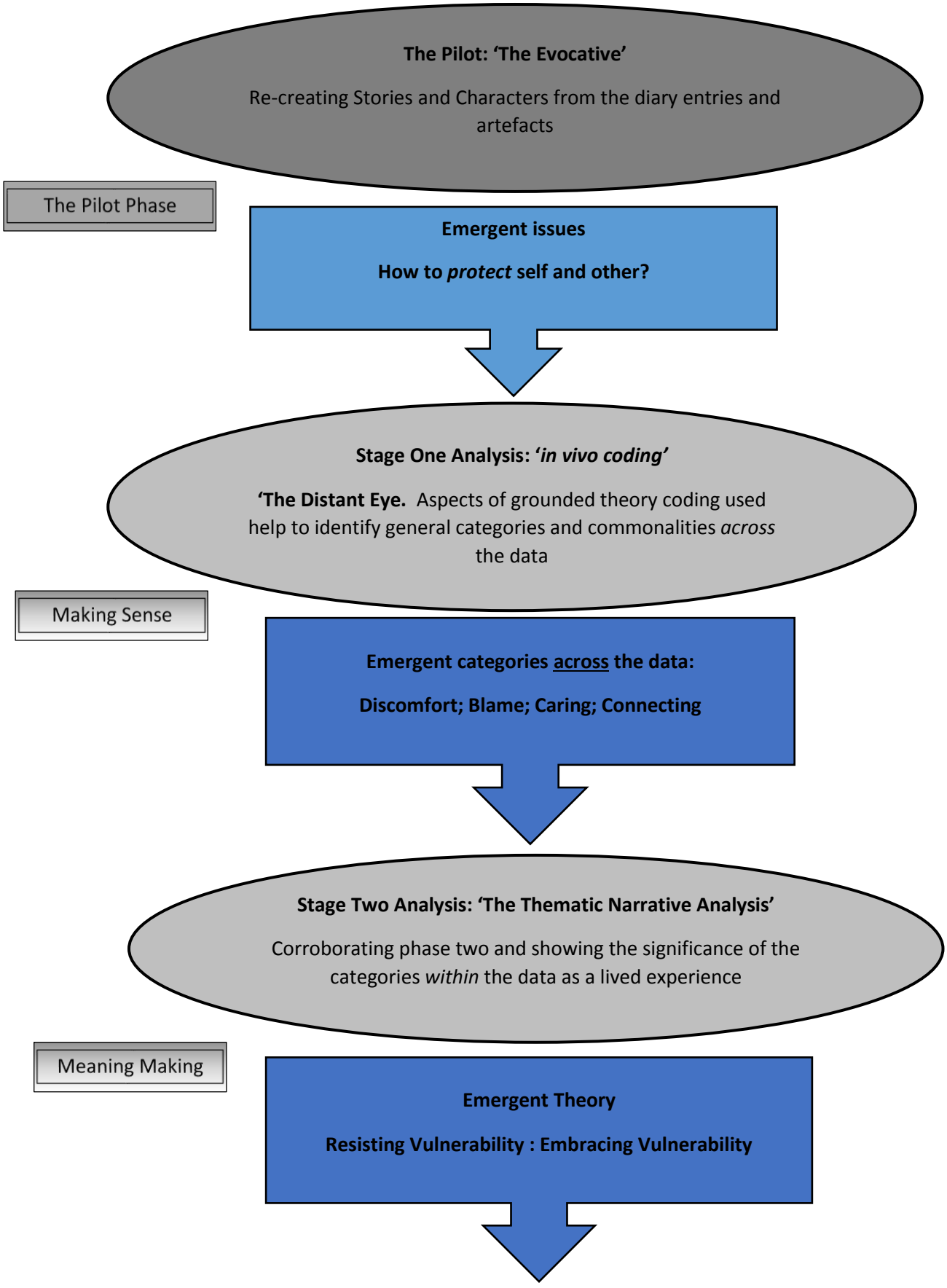
Analysis of the data

The stages of analysis of the main data began with the *in* vivo coding of the data entries. Earlier in the study I had been resistant to the use of grounded theory practices where fracturing the data was an essential part. I saw this as a reductive process where I would need to generalise the narratives and ignore their context and specificity and therefore going against the epistemic position of my methodology. However, the multiple roles that I had within this study, *researcher – practitioner – participant*, gave rise to a wider question about auto ethnography in education research. Can practitioners [educators], who are

emerged within their own cultural and organisational contexts think critically about their practice as they present them in their auto biographical accounts? In short, my ontological viewpoint states Yes. However, to resist the critical calls that auto ethnography is too focused upon navel-gazing (Anderson 2006) and to the imbalance of self-deprecation and identity bashing, research in this vein requires something which I have termed, a '***distant eye'***. My decision to adopt Charmaz (2014) coding as the first stage of analysis was my method of creating this space for the '***distant eye'***. A space for analysis which is for a time, '*quiet*' without the hustle, bustle and colour of the contexts and cultural influences. A non-judgemental space where the practitioner, as researcher, can look more closely at the concrete statements in the fragmented data and think more deeply about them. The codes which emerge from this *quiet* process of sorting and categorising, are the ones which are the ***loudest*** across all of the data. As Charmaz (2014) suggests, the codes were adapted directly from the statements and discourse used in my diary entries creating a grounded description rather than final theory (Charmaz, 2014). The codes were then connected to create four clear categories which were able to describe the substantive voice in the data. The second stage of analysis was a thematic analysis which aimed to show the categories [the voices] within their contexts and reveal the theory emerging from the cultures and practices where these voices can be heard. More detail of these two processes will be presented in chapter four. The diagram presented below, aims to show how the process of analysis developed throughout the study. In the pilot stage, the process did not fully recognise the 'other' in the narrative and placed the subject at the centre of understanding the situation. The ethical conflict between the roles that I had within this study, was the turning point for the position of the study. The subsequent stages of analysis in the main data looked more closely at the relationships and the situations where the data occurred

and recognised that part of the process in understanding oneself was in the context and structures to which you are a part.

Diagram B: The Process of Analysis



Summary of the chapter

During my research career I had adopted interpretive paradigms (ethnography; grounded theory analysis) where my intention was to interpret the stories and experiences of others in my cultural group. I was drawn to auto ethnography for this stage of my research career as a way of turning the interpretive gaze on myself with the possibility of reducing the power dynamic between researcher and participant and to further understand *my* interactions within the cultural group. I believed that an honest and open inquiry and process of self-discovery as an educator would increase my confidence in my integrity for my future work and practice as both a researcher and an educator. I also believed that this process would protect 'the other' as I was not fragmenting their identities in relation to generalised theories. This methodology chapter, while illuminating the benefits to an approach where the distance between researcher and participant is minimised, has equally shown the complexity and the challenges of auto ethnography as a method for understanding the practice of teaching.

The pilot study was effective in helping me clarify ethical and analytic issues. What became apparent during the pilot stage was the need to be fully aware of who the audience was for the data presentation and its subsequent process for analysis. This awareness had significant implications for the ethical considerations of auto ethnography and the process of analysis which should be adopted. On reflection now, I think I was naïve in thinking that presenting myself as the primary participant would be 'straight forward' and 'easy' in ethical terms and I had not been prepared for my hesitation and resistance to presenting my own story as I had been. This had caused some confusion as I tried to find a process of analysis which would effectively relate my story to the outside world. I initially adopted an evocative

auto ethnographic approach, which was aligned closely with a post-modernist position, using the diary entries to re-create stories which did not only hide the process of analysis that I had undertaken but also aimed to hide the 'other' within the stories. It took some time for me to feel I could see my own diary entries as valid stories in themselves that could be presented as such. The introduction of the electronic diary enabled me to continue to write freely without a feeling concerned that I may harm myself by being too honest or damage the teacher student relationship. In the main study I gained the confidence to embrace the vulnerable position that auto ethnography places the researcher in and was able to present my stories without edit, as they were. However, this meant that the process of analysis needed to be more explicit and to clearly protect both the researcher, participant and 'the other' in the narratives. In order to do this, I returned to aspects of grounded theory analysis as a way of creating, a space which I have termed as a 'distant eye' This space allows the researcher to think about the categories which emerge and the strength that they appear before overlaying the contexts and cultural influences. It was at this point that my approach to the study shifted from one of postmodernism, which placed the subject at the centre, to an approach which acknowledged the relational, contextualised and situated process of the educator.

In recognising that person to person encounters were crucial to my personal understanding of 'self', Harre & van Langenhove's (1999) understanding of positioning theory in helping to understand the interaction between agency and subject. In contrast to postmodernism's resistance to the view that theory can never hope to fully understand or describe the experiences of the individual, positioning theory suggests that it is theory which creates

common language and discourse which the members of the group can relate to and identify with and arguably what can hold them together as their cultural group.

Chapter Four: Analysis

The previous chapter justified the ontological and epistemic shifts, twists and turns of the research journey. The study has rested ontologically with Harre's positioning theory where interactions, language and discourse were viewed as integral to understanding the self. It has made the methodological shift from evocative auto ethnography (Ellis 2004) towards a blend of Anderson's (2006) and Chang's (2008) analytic auto ethnographic approach in order to resist the negative claims of navel gazing and to ensure that the '*other*' was protected in the analytic process. This chapter will show the data during its two stages of analysis. The first section of the chapter will present the data from the diaries as they were coded i*n* vivo. This stage used the process of coding with the intention to categorise, sort and look for connections between and across the events and happenings as they were presented in the diary entries (Charmaz, 2014; Kim, 2016). The purpose of the coding in this stage of analysis was to primarily address the research objective, **"how I perceive moral practice and agency in Higher Education.** Four categories were identified through this process and have been defined in this study as categories of emotions which were prevalent in the diary entries from my day to day interactions.

In the second part of this chapter, stage two of the analysis, the *Thematic Narrative analysis*' will be presented and will show full examples of the diary entries in order to illuminate the contexts and situations where the categories from stage one analysis occur. The primary aim of this stage of analysis is to address the second research objective, "**to illuminate, through biographical accounts, how I deal with moral choices and conflicts."**

Without the second stage of analysis, the emotions could only be understood in one dimension. The rebuilding of the biographical accounts, in the thematic narrative analysis, highlights the overlap between the categories of emotions and how they blend in the structures, culture and practice in HE. The themes emerging from both stages of analysis are then be combined in the Chapter Five as the emergent themes (See diagram A: Emergent Journey on Pg. 276.

"**What constitutes the moral dimensions of my practice**?"

The first part of analysis of the main data was to reflect upon the 34 diary entries and annotate them in the field note section. In the pilot this had been undertaken in another diary so it was separate from the main data as field notes would be (Gobo, 2010). In the main study, the reflection in the diary entries (made by the participant) was brought even closer to the reflexivity of the researcher as it was recorded in the diary entry itself as opposed to a separate field notes diary. This part of the analysis was not to make judgments on the content of the entry but to notice or capture the conditions for the diary entry, or make some chronological connection between previous events. van Maanen, (1988) refers to this as the researcher's confessional tales while Chang (2008) refers to this process of adding interpretations and reflections as analytic interpretative writing. This was undertaken at regular intervals and Ellis (2006) refers to this process as looking back and forth. The aim is to identify what has been embellished or left out and as Dyson (2007) states, to note what filters I have engaged during my recording and presenting of the diary entries and to try to understand why that might be the case reflecting upon the ethical and relational, cultural and contextual issues. Within this process, analysis begins as the data is being collected, not left to the end of a data collection phase. Both Bold (2012) and Attard

(2012) and Stuart (2012) Ellis (2004) state, that when the process of reflection is underway the analysis has already begun. This cannot be avoided with auto ethnography and should be made transparent in my view. Arguably, the very nature of auto ethnographic data assumes that it is not possible to be conscious of an event without some cognitive or emotional analysis. Following Bold (2012) suggestion, and Stuart's (2012) '*double construction*' of events the analysis will progress through a series of stages. Muncey (2010) Bold (2012) and Attard (2012) Stuart (2012) recognise that the analysis begins when the reflection starts, reflection starts when writing the diary entry starts. The reflection is unique as the participant is readily available and willing to respond to their initial thoughts – an interviewee would require another visit and may feel offended at reviewing their initial response. However, it requires self-honesty of an insider researcher.

Stage one analysis, Coding using in vivo

Making Sense: 'looking *across* the data'

Once the data collection timeframe had been completed, all diary entries with the reflective 'field notes', artefacts, documents and photographs were uploaded into the software package of NVivo (Bazeley & Jackson 2013) to assist with the logistics of structuring and ordering the dense qualitative data which had been collected. With the amount of qualitative data, which ranged between 12,000 and 17,000 words alone, it appeared essential to apply a logical process of analysis to sort and order the data in the first instance. The process of in vivo coding (Charmaz 2014) used direct phrases and statements identified within the data to create the codes. The codes then became categories as their relationships

and connections were made (Charmaz 2014). NVivo was used to assist in the development and structuring for the coding as a systematic and clear approach to enhancing the significant themes, concepts and categories as codes emerged by thinking more deeply about the data and the phrases, words and sentences used to portray meaning. By using the language and terminology from the diary entries it was possible to build a picture of how I describe my practice and how I would describe the extent of my capacity and autonomy to practice in this way. Once the diary entries, documents and artefacts were fragmented into their smaller categories through the process of *in vivo* coding (Charmaz 2014), thematic narrative analysis (Kim 2016) was used to begin to pull them together again. During the pilot phase of data collection, I had been concerned that fracturing the data into separate pieces (Charmaz, 2014) would result in loss of meaning rather than enhancement. However, the process of focussed coding prior to the thematic analysis helped me to think more deeply about the data. The strength and significance of each category was interpreted by the number of instances and smaller codes attached to it. The four significant categories became;

- Caring
- Blame
- Discomfort
- Connecting

Figure one 'The Distant Eye: In Vivo Coding'

What became clear after this stage of coding was that some of the codes and categories were closely connected and it was not easy, even as the participant, to categorically distinguish the exact points at which they separated and were discrete from each other. The breaking up of the data line by line during *in vivo* coding had been valuable in highlighting generic descriptions, however, as is the nature of qualitative and interpretative research, there are likely overlaps between the categories highlighting the complexity of the diary entries rather than narrowing them. The categories which emerged were *caring, discomfort; blame, connecting.* The following pages will present each category and its coding as a diagram, a brief description of the diagram, the raw coding data taken form NVivo and then a short discussion section to connect each category to the conceptual literature form chapter two.

The diagram presented below as figure one, shows all categories after the coding process was completed. The size of the spheres shows the strength of each category. The branches attached show the strongest codes identified within each category. Each code, shown here on the branches, describe my intentions or the results of my intentions which were visible in the situational examples in the diary entries. The subsequent diagrams show each category in greater detail beginning with the largest category of 'Connecting'.

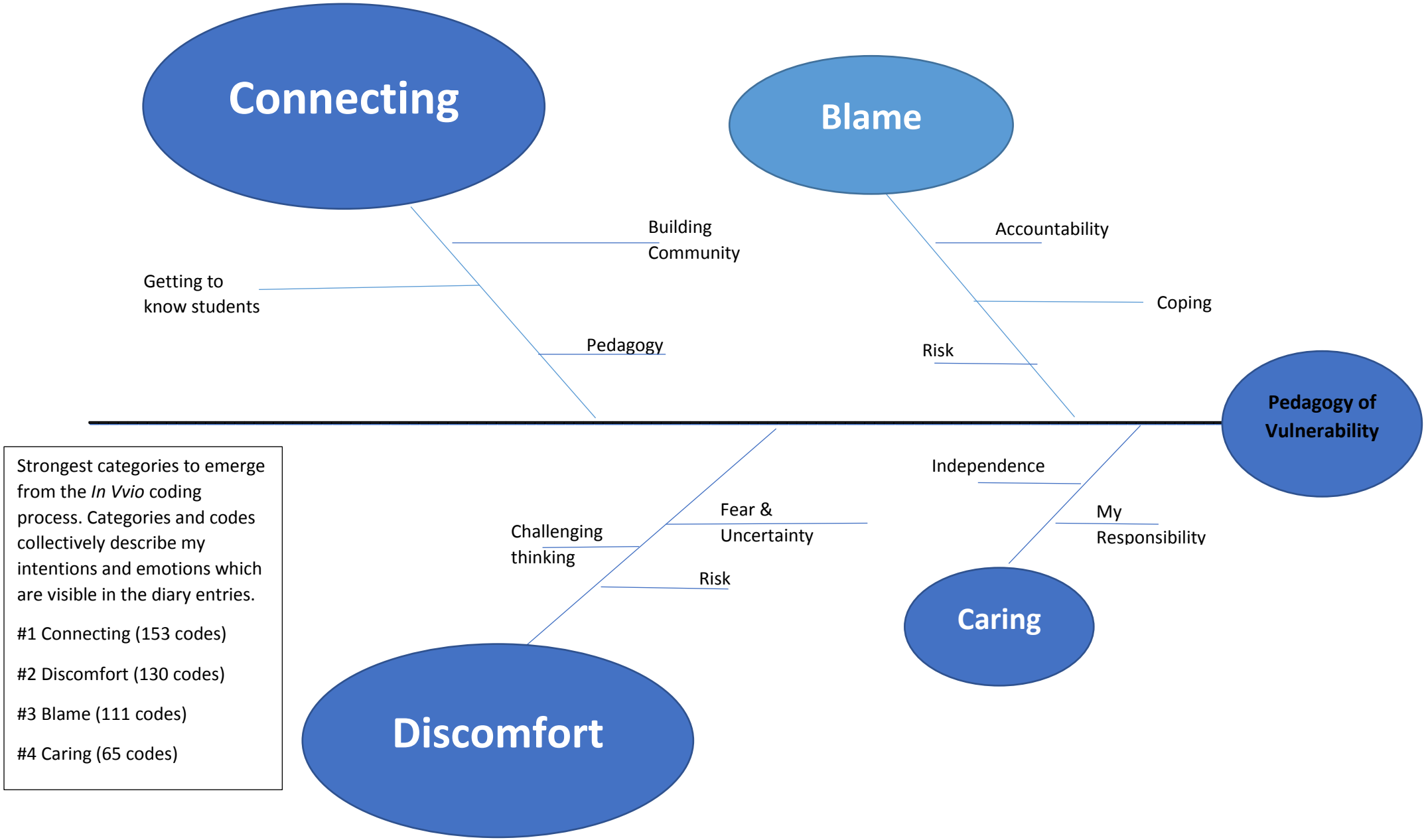
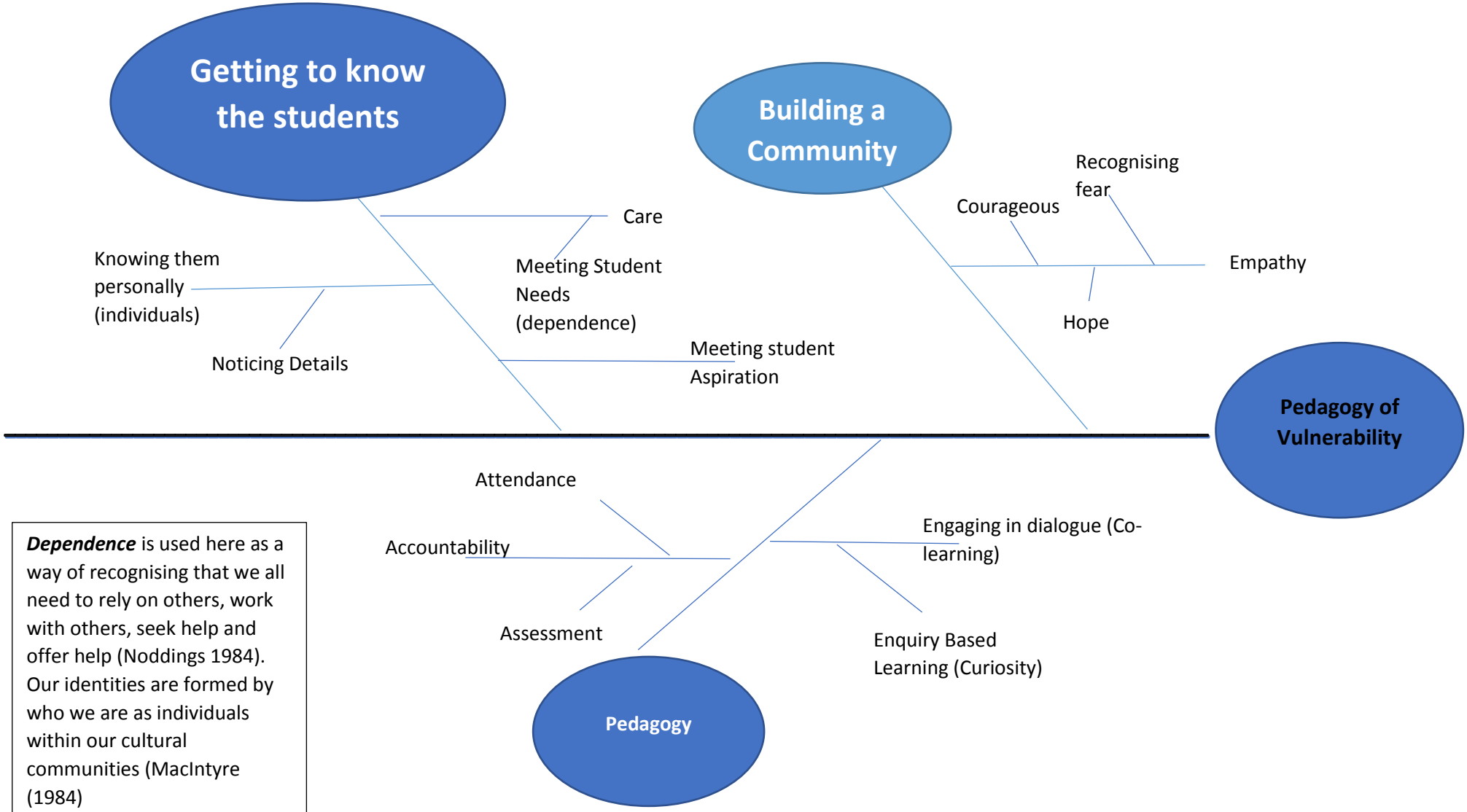


Figure One: 'The Distance Eye': *In Vivo* Coding

Category: #1: Connecting



Dependence is used here as a way of recognising that we all need to rely on others, work with others, seek help and offer help (Noddings 1984). Our identities are formed by who we are as individuals within our cultural communities (MacIntyre (1984)

Figure two: Category #1 Connecting

Figure two: Category #1 Connecting

The diagram presented above shows the strongest category emerging from the coding of the data. The 'Connecting' category is described by my intentions to get to know my students as individuals by understanding their personal aspirations and identifying their personal needs. Connecting with the group as a whole is also significant in my examples to build a community where they connect with each other as well as me. Pedagogical practices and events that happen in the classroom contribute to how we connect and relate to one another as a community.

Nodes	Number of coding references	Aggregate number of coding references	Number of items coded	Aggregate number of items coded
Nodes\\Connecting	15	153	10	30
Nodes\\Connecting\Building community	18	45	11	19
Nodes\\Connecting\Building community\Empathy	4	4	3	3
Nodes\\Connecting\Building community\Engaging in dialogue\Enquiry based Learning	9	9	7	7
Nodes\\Connecting\Building community\courage	1	1	1	1
Nodes\\Connecting\Building community\hope	9	9	7	7
Nodes\\Connecting\Building community\Recognising fear	4	4	3	3
Nodes\\Connecting\Getting to know students	19	79	10	24

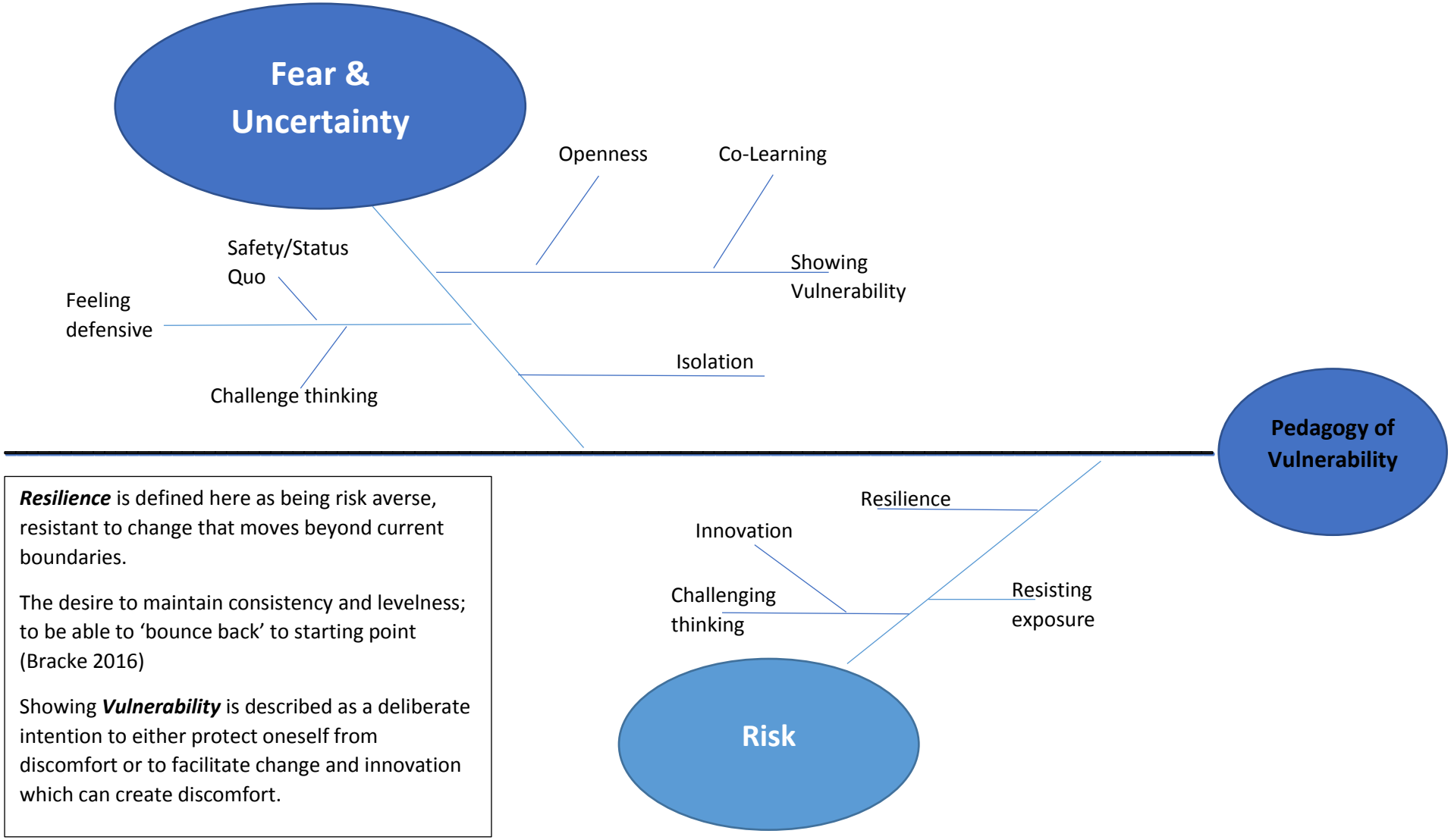
Nodes\\Connecting\Getting to know students\Knowing students personally\Individuals	21	21	13	13
Nodes\\Connecting\Getting to know students\Meeting Aspiration	23	23	15	15
Nodes\\Connecting\Getting to know students\Meeting students' needs\Care	11	11	8	8
Nodes\\Connecting\Getting to know students\Noticing details	5	5	5	5
Nodes\\Connecting\Pedagogy\Accountability	14	14	9	9

The category of 'connecting' had the greatest number of references. The category was made visible through regular references to pedagogical decisions and practices. Classroom practices such as enquiry-based approaches, student led interventions (Lipman, 2003) and collaborative activities where the experiences of the students are recognised (Dewey 1938). Progressive approaches to teaching and learning (Howlett 2013) enabled me to get to know the students both individually and as group. The purpose of these practices is described as building a sense of community in the classroom between students and teachers (Brantmeier 2013). Moral practice in this category is defined as the process of building relationships through deliberate noticing and recognition of where the students are in their thinking, their past experiences and, their motivations and their aspirations (McIntyre 1984; Noddings,2003). The enquiry processes in class are described as collaborative and mutual and adopted with the aim of narrowing the social distance between teacher and the student (Gilligan 2011). The diaries describe events where the teacher is prepared to show and model habits of thinking, and the expectations of the community. The process of modelling

may include deliberately demonstrating the processes of critical thinking, academic conventions and integrity and showing empathy, care and openness in my decision making (Cooper 2004; Halstead & McLaughlin 1999; Sanderse, 2014) The accounts also showed an understanding of the pedagogical importance and closeness of pastoral care and the students' academic development (Cooper 2004; Narvaez 2011).

Viewing students as individuals involved making time to see them in one to one situation outside of the timetabled interactions. During the tutorials there was a desire to empathise with the students and recognise their challenges and difficulties (Buzzelli & Johnston 2003; Hoffman 2000; Cooper 2004). In this category, there was an emotional investment to connect with the students by getting to know them and by sharing aspects of my experiences with them. The purpose of making these connections was to establish, build and maintain positive relationships and this often-added pressure onto my teaching and administrative, accountability led aspects of the role as it was rarely allocated sufficient time as part of the role.

Category #2: Discomfort



Resilience is defined here as being risk averse, resistant to change that moves beyond current boundaries.

The desire to maintain consistency and levelness; to be able to 'bounce back' to starting point (Bracke 2016)

Showing ***Vulnerability*** is described as a deliberate intention to either protect oneself from discomfort or to facilitate change and innovation which can create discomfort.

Figure Three: Category #2 Discomfort

Figure Three: Category #2 Discomfort

The diagram presented above shows the second strongest category emerging from the coding of the data. The 'Discomfort' category is described by examples of situations, intentions and interactions where the emotions of discomfort are visible. The significant codes in this category are more closely defined by risk, fear and uncertainty. The codes show interactions where there is an intention to take risks and a dual nature of fear and uncertainty as emotions that can bee viewed positively in their intentions to enable change and innovation or can be revisited in order to protect the self and other.

Nodes	Number of coding references	Aggregate number of coding references	Number of items coded	Aggregate number of items coded
Nodes\\Discomfort	17	130	11	30
Nodes\\Discomfort\Risk\challenge thinking\Innovation	6	6	3	3
Nodes\\Discomfort\Fear & Uncertainty	33	95	18	24
Nodes\\Discomfort\Fear & Uncertainty\Feeling defensive\Safety Status Quo	13	13	11	11
Nodes\\Discomfort\Fear & Uncertainty\Lack of Self-confidence\Isolation	15	15	11	11
Nodes\\Discomfort\Fear & Uncertainty\Showing Vulnerability	12	34	9	17

Nodes\\Discomfort\Fear & Uncertainty\Showing Vulnerability\sharing self\Openness	10	10	8	8
Nodes\\Discomfort\Fear & Uncertainty\Showing Vulnerability\Co - learning with students	12	12	9	9
Nodes\\Discomfort\Risk\Resilience	10	10	8	8
Nodes\\Discomfort\Risk\Resisting Exposure	2	2	1	1

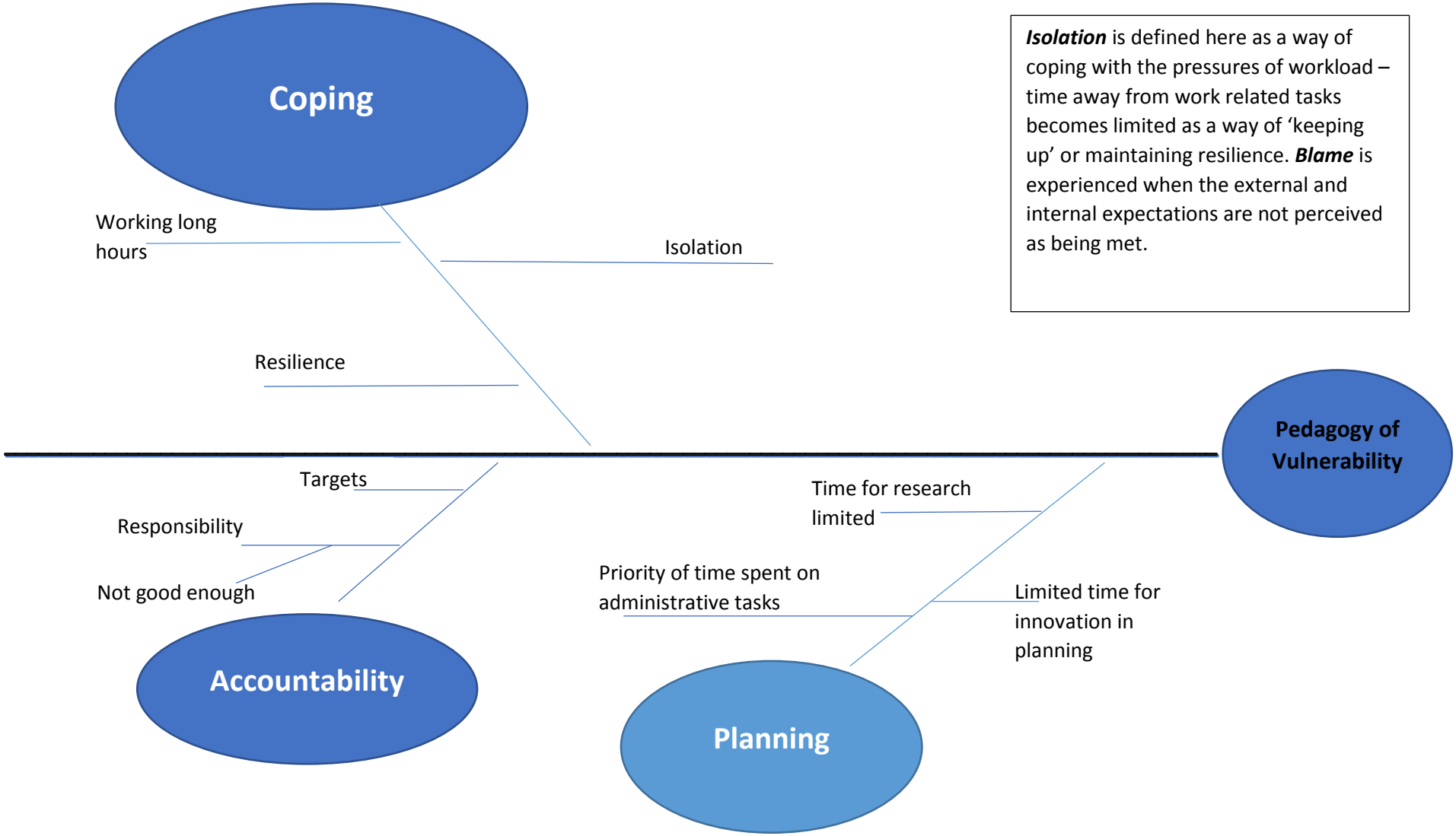
The category of discomfort was predominantly described in the diaries as states of fear and uncertainty and lack of self-confidence. The entries described a will to want to 'do a good job' for the students but a worry that it may not be good enough (Buzzelii &Johnston 2002; Goodlad et al 1991). The examples allude to a moral imagination and aspiration for the programme and how students experience it (Buzzelli & Johnston 2002). Many of the examples describe my feelings of discomfort in being honest and open with students. While I see this aspect of my practice as being important towards showing them that I care (Noddings 1984), I can feel defensive or vulnerable when they do not perceive this as care. Feeling the need to be defensive about the decisions that I make especially to colleagues, emerge in the examples which refer the expectations of the role of lecturer in university and it's the constrains upon taking risks in teaching and learning and trying new ways of working. The concept of vulnerability is strong in this category however there are instances where I am choosing to put myself in to vulnerable states of discomfort often happens when I am making decisions that may be for the good of the student (Noddings 2003). This may include times where I subvert the systems in order to support a student or try new ways of

working. This category made me think about the negative discourse around the concept of vulnerability in education and how there were clearly times when being vulnerable created change and adaptability and made me question the status quo (Sockett 1993; Buzzelli &Johnston 2002; Brown 2012; Brantmeier 2013).

The diaries raised rhetorical questions about 'what to do?' Sanger (2001) describes the moral tensions for teachers in how they want to be as teachers and how their teaching will actually be received by their students. Lacking confidence in myself and my ability, as examples in this category showed created both a sense of doubt and retreat to safer places whilst also acting as a catalyst to solve problems and create greater partnership with students.

The students also showed their resistance to discomfort in the examples specifically when I adopted new ways of working, encouraged processes of enquiry and partnership working through adopting critical pedagogies. Zembylas (2017) refers to developing students critical and independent thought as a form of care in higher education. However, with students from diverse academic backgrounds, what became increasingly apparent for me was that a process of scaffolding was required in order for this discomfort to be productive and not debilitating (Vygotsky 1978). Students were fearful of failure and this fear had to be managed and supported, not dismissed (Noddings 1984; Boler 1999)

Category #3: Blame



Isolation is defined here as a way of coping with the pressures of workload – time away from work related tasks becomes limited as a way of 'keeping up' or maintaining resilience. ***Blame*** is experienced when the external and internal expectations are not perceived as being met.

Figure Four: Category #3 Blame

Figure four: Category #3 Blame

The diagram presented above shows the third strongest category emerging from the coding of the data. The 'Blame' category is described by examples of situations, intentions and interactions where blame is visible. Blame is explained by the codes as a general condition of 'not feeling good enough'. The significant codes in this category are more closely defined by not being able to cope or live up to external or internal expectations.

Nodes	Number of coding references	Aggregate number of coding references	Number of items coded	Aggregate number of items coded
Nodes\\Blame	32	111	15	19
Nodes\\Blame\Coping\Resilience	37	51	16	16
Nodes\\Blame\Coping\Isolation	5	5	4	4
Nodes\\Blame\Coping\working long hours	9	9	8	8
Nodes\\Blame\Planning\Innovation\Time	13	13	6	6
Nodes\\Blame\Accountability\Targets	11	11	6	6
Nodes\\Blame\ Accountability\Responsibility\Not good enough	4	4	4	4

The category of 'Blame' was primarily visible when my diary entries were making reference to meeting the expectations of the system and of others. Many entries noted my feelings of not being able to cope with the workload, citing the expectations of the quality assurance processes, the pressure of targets and benchmarks as being a key factor (Cooper, 2004). Many of these processes and benchmarks were not directly related to the quality of teaching but to assuring accountability and feeling of not being able to cope emerged

generally from a sense of frustration (Sarason 1990; Winch 2017). Diary entries gave examples of working long hours in order to meet the additional demands and invariably, I would feel to blame for not being able to complete the administrative tasks alongside the pressure to want to plan for teaching and undertake thorough and detailed assessment for my students. There was a clear tension and conflict between the expectations of the organisations and the expectations and needs of the students (Colnerud 1997) My diaries expressed a general feeling that I was not good enough to juggle all of the expectations to the standard that I wanted to and I blamed myself, rather than the system (Brown 2012; Bracke 2016). There was a regular conflict between the shame of not feeling able to cope with the pressures of accountability and the shame of not living up to my responsibility to my students, which I valued more (Brown 2012). The longer work hours were a way of protecting both the management and the students from the reality that meeting both expectations to the quality that was expected was not achievable in the time allocated. It was important to show to both that this feeling transcended my work life and affected my family and life outside of work also.

Category #4 Caring

My responsibility to create situations of care for students; to be responsive to their needs and this this can result in my making sacrifices.

Safety/Status Quo is defined here as the consistency of care for students, 'always being there for them' (Buzzelli & Johnson 2002)

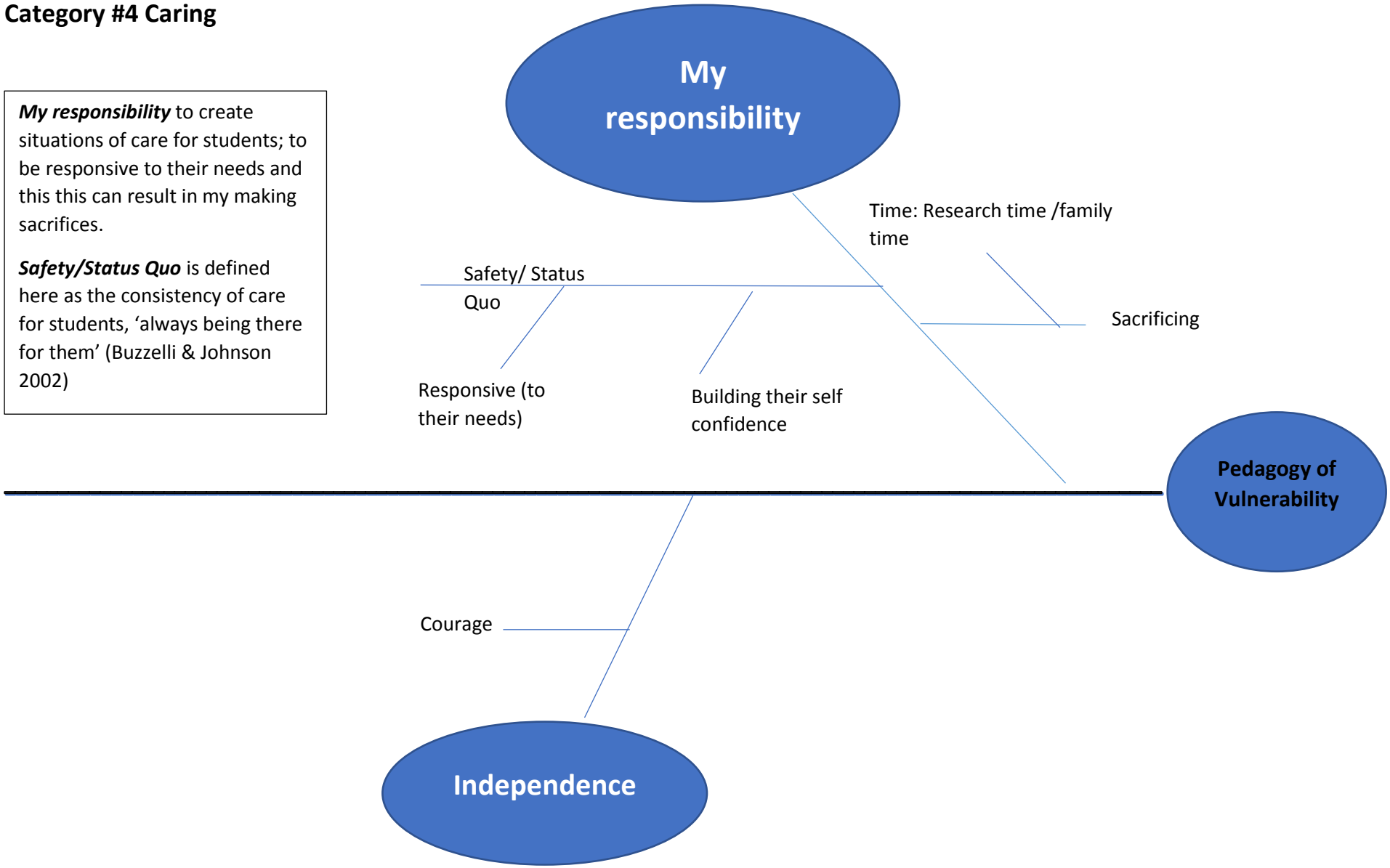


Figure five: Category #4 Caring

Figure five: Category #4 Caring

This the fourth category emerging from the data. The examples showed that I saw this as a significant part of my responsibility as a teacher in HE. In this category, the codes are attributed purposefully to distinguish aspects of 'care' which may be more closely viewed in the literature as more natural and parental forms of caring. This is to define it separately from the pedagogical and relational care which is more clearly defined in the first category of 'Connecting'.

Nodes	Number of coding references	Aggregate number of coding references	Number of items coded	Aggregate number of items coded
Nodes\\Caring	17	65	12	23
Nodes\\Caring\Independence\Courageous	4	4	3	3
Nodes\\Caring\ My responsibility\Safety/status Quo\Responsive	10	26	6	8
Nodes\\Caring\ My responsibility\Safety/status Quo\Build confidence	9	16	4	8
Nodes\\Caring\My responsibility\Sacrificing	15	27	11	14
Nodes\\Caring\MY responsibility\Care for others	3	3	2	2
Nodes\\Caring\MY responsibility\Sacrificing\Time	5	5	3	3

In this category, Caring emerges from examples in the diaries. This category is more difficult to separate from the other categories as it is described in states of being in practice and actions rather than a condition of its own. Caring for the person [student] over the context of the subject or curriculum is paramount in this category and is viewed in many of the examples. It underpins my decisions to use enquiry-based approaches where they feel that their ideas, perceptions and views are valued in the learning situation rather than the teacher's voice always being the dominant one. Through these teaching and learning approaches, their peers and the teacher listens and hears their idea (Lipman, 2003). Inclusive practices in this way are used to ensure that students retain their individuality and their personal interpretations of the world are valued. Critical pedagogies where ideas are challenged and questioned is part of a university education (Brantmeier, 2013; Zembylas 2017) however this challenge can come with discomfort as explained in an earlier category. It is essential that students feel that they are being supported to develop their ideas and helped to take responsibility for their ideas and this part of my care for them as I want them to be the best they can be (Garrison 1997).

My diaries show examples when I make time for them individually and this allows me to check that they feel cared for in the process. The tutorials and one to situations allow me to be responsive to their needs (Noddings 1984) and to show that I am there for them presently. Creating this time has resulted in me having to sacrifice other aspects of my time and role in order to prioritise students. Making the link between personal pastoral support and their academic development towards fulfilling their aspirations is integral to this role of caring in HE teaching (Cooper 2004; Walker & Gleaves 2016)

In summary, the *loudest* codes and categories which emerged from the data during this stage of analysis helped me to understand that I perceived my moral practice to be relational. Using teaching and learning approaches, the wider curriculum design, opportunities to connect the whole student beyond their university student identity were adopted as ways of encouraging and sustaining this relational approach to practice in HE

When I looked to build genuine relations with others, I had to sacrifice my own safety and security to 'meet them' where they are, I may have felt uncertain about how they will receive me and this may have forced me to change how I did things. Accepting that positive relations are integral to recognising the influence that emotional aspects of learning can significantly contribute to cognitive learning. This challenges the view that one size will fit all and can leave the educator experiencing uncertainty, doubt and open to continues change, a state of vulnerability. At this coding stage of analysis, it became apparent that states of vulnerability were central to many of the diary entries. However, the descriptions of vulnerability were not consistently viewed in a negative and deficit way as Daniel (2010) Ecclestone & Goodley (2016) and Ecclestone and Haynes (2009) perceive. It was often a deliberate state that I would put myself into or create in order to be inclusive, care and make connections with students, taking risks in teaching towards developing critical pedagogies with students where we would both risk exposure in order to grow and connect.

Stage Two Analysis: Thematic Narrative Analysis Making Meaning, 'Looking *within* the data '

The next stage of analysis was to use thematic narrative analysis (Riessman, 2008; Kim 2016) in order to address the second research objective," **to illuminate, through biographical accounts, how I deal with moral choices and conflicts."** 'While it can be viewed as having some similarities to grounded theory, it encourages the analysis of the diary entries as whole stories on their own. Each had an incident which was culturally relevant in its own right. Seeing and trusting each diary entry as a story in itself had been difficult for me and I was conscious not to rely overly on narrative to speak for itself as Chang (2008) warns. Not because I did not believe what I had written was an accurate account of its time, but perhaps due to a general mistrust in education that the teacher's view without the data to speak for them was an endemic view in the policy makers and regulators of education and its purposes. The purpose of thematic narrative analysis according to Bold (2012) and Reissman (2008) is to enquire deeply into meaning of situations. Autobiographical reflection in particular looks to analyse the relationship between the researcher and the context and any assumptions and beliefs that may be visible. The analytic process encourages the researcher to be reflexive and remain open to changing perspectives as themes and patterns emerge from the data. Therefore, due to the autobiographical nature of this study it is likely that an initial level of interpretation will occur whilst the researcher-participant is reflecting upon the event. The thematic narrative analysis (Reissman 2008) will then adopt narrative analysis of the diary looking for patterns and interpretations over the period of time across all 3 semesters as described by Bold (2012). When interpreting each diary entry, the themes which were attached to each entry from the open in vivo coding (Charmaz 2014)

were noticed and then the theoretical literature is related to the collective theme which is emerging. The case and its content became the centre rather than the codes which were applied to it. The theory and literature then became a resource to interpret the cases with, as opposed to the other way around, as focused grounded theory would advocate. The narratives, alongside artefacts such as the programme documentation and student correspondence have contributed to creating a version of triangulation for this study as both Chang (2008) and Muncey (2010) suggest as being essential to avoid pitfalls such as ignoring cultural analysis and relying too much upon the memory which can be selective and shaped and altered with time. For example, the emerging theme of '*Caring'* which was identified through the process of in vivo coding, could be interpreted as concern for self or concern for others. In the subsequent process of thematic narrative analysis, the cultural and social and relational conditions in which either of these actions occur becomes the primary focus.

This analysis section presents the raw data from the main study and presents the second stage of analysis, the '*Thematic Narrative Analysis'*. The purpose of this stage was to pull the diary entries back together again after the fragmentation from the in vivo coding stage and as a form of triangulation, to check that the codes which had emerged during the coding stage were also appearing when the context, cultural and relations aspects of the situations were made visible. The diary itself, at the moment it is written, is a process of reflection and memory recall and is recognised as one interpretation of the event itself (Bartlett & Milligan 2015). I have viewed it as being conscious *of the* moment rather than conscious *in the* moment, partly because the entries were written as close to the events as possible but rarely at the time of the events. During the pilot data collection, I was

distracted by a crisis of reliability of the diary entries due the time lapse and the opportunity for editability distorting the *truth* of the entries. This is arguably a potential issue with using the diary approach in order to capture a teacher's decision making and practice and present it to an audience. However, to limit some of this concern, a process of reflexivity on the previous entry was undertaken prior to the new diary entry being completed. I would reflect upon the previous entry and in a new font colour, note my later reflections on it. This has been useful in helping to promote the authenticity of the work by showing transparency, possible issues and contexts which might affect the initial recording in the diary and to capture any consequences of the actions after the event. This process helped me to accept that what I had felt was important to record in my diary at that point in time, was something which I had clearly *noticed* at the time and that had resonated with me sufficiently to be recorded later. The reflection on the entry was able to help me understand why I may have noticed certain areas and to consider how this influenced my decision making in my practice.

What emerged in the first stage of analysis, during the '*in vivo coding',* process were categories which described emotions and states of being which collectively could be described as states of vulnerability. These states of vulnerability were found within the conceptual literature surrounding the definitions of vulnerability across a wide range of situations (Zembylas, 2017; Brown, 2012; Brantmeier 2013; Vlieghe 2010; Fineman, 2008). The subsequent thematic narrative analysis, presented in the following section of this chapter, would then begin to identify a divergence within these categories into situations which either embraced the states of vulnerability or resisted them (See Diagram on pg. 277). There was a vulnerable position where I was defensive and resistant of my emotions and

described feelings of guilt, shame, uncertainty and worry over the decisions that I have made in my practice. The causes for this state of vulnerability would emerge from a variety of sources, personal, professional, structural, sociological and cultural and the moral. Conversely there was another position of vulnerability where I chose to embrace, and in some cases create situations of fear, uncertainty and discomfort. Here, I took risks and tried new approaches in my teaching; worked outside and around the system in order to personalise it for students; used self-disclosure and was open with students in order to connect with them; co-learned with them in an effort to narrow the social distance between us and build effective caring relationships. The two contrasting responses to vulnerability would often interact and thread together within situations of practice and relations. For example, feeling fearful within a situation creates the moral decision to act. Moral practice in teaching requires that I put the needs of the other first. Choosing to recognise, or embrace our vulnerability as opposed to resisting it or viewing it as something that makes us weak, makes us human and forces us to act. Adopting a pedagogy of vulnerability means that we are empowered to choose to respond to states of vulnerability and can make the decision to connect with each other, be open with each other, be susceptible to others needs and defensive in a way that encourages responsibility rather than blame.

There were instances in my diaries where I appear to be *choosing* to put myself into a state of vulnerability in order to develop, maintain or sustain the student-teacher relationship, especially in situations where I am trying something new, sharing my views, feelings and opinions or perhaps subverting the ridged system to help a student. However, if it goes wrong, or does not have the desired outcome, it creates a resistant response to vulnerability which overrides my pedagogical knowledge and awareness of my justification prior to

acting. I view the problem being entirely my responsibility to solve even though my pedagogical decisions are informed by collegiate and co-learning influences. however, if it goes right the converse is not true. Rarely do I give myself the credit for its success, I view it as a collective one. The pendulum shift between choosing to embrace vulnerability in order to enhance pedagogy and being forced by external conditions and pressures into feelings of vulnerability, appeared to be a feature of my diary entries. However, the responsibility for this is rarely shared between staff and students where the social distance is maintained, suggesting that this is not a mutual vulnerability, Brantmeier (2013), Keet et al (2009)

The remainder of this chapter will present the 21 diary entries, artefacts such as emails and correspondence and photographs which showed most significantly the categories and themes from stage one of the analysis and their divergence towards the theme of vulnerability. They illustrate the connection between the categories from the coding stage of analysis and how the concepts diverge in the second stage, the '*Thematic Narrative Analysis'*. The entries were chosen as they were deemed most effective towards illuminating the grounded theory categories from the second phase of the analysis clearly within their cultural, social and relational contexts. They were also viewed as being sufficiently complex and effective in highlighting my response to the research aims of the thesis in terms of presenting 'What constitutes the moral dimensions of a teacher in Higher Education?' (See Diagram A: Emergent Journey, pg. 276).

The titles for each diary entry were created during analysis to help to show the reader that each diary entry can be considered a central case on its own. They have been organised into entries which show a dominant perspective to describe either a *Resistance to Vulnerability*

or *Embracing Vulnerability*. However, it must be recognised that each entry is complex and there may be some overlap. The Diagram C: Pedagogy of Vulnerbaility, pg. 277, refers to fluidity of the situations and the emotions and actions that they elicit. They are not presented in any particular order of chronology but perhaps the earlier examples are more complex in the breadth of categories in which they appear from the *in vivo coding* stage. Each entry has a brief explanation of where it was placed, when it was fragmented, during phase two of the analysis process. Then the raw and full diary entry is presented and precedes a critical discussion of the themes which are emerging and the literature and the theory that it is supported by. The second stage of analysis, the '*Thematic Narrative Analysis'*, allows for a process of triangulation between the two and the wider theory and literature which was presented in chapter two.

Embracing Vulnerability

The following section present examples of diary entries and artefacts which represent situations and contexts where I am embracing vulnerability. Each entry is connected to the categories of emotions as identified in the first stage of analysis and the critical analysis of the autobiographical accounts are supported by existing theory to assist in their interpretation.

Step into My Office

At the time of the focused data collection for this study and the degree programme design, I was based in my own office. It was small and compact but had just about enough space for three visitor chairs and had a calming view of the garden, sheltered from the busy main road that cut through the town centre based University Campus. This artefact and photographic evidence, along with the personal reflection, describes the some of the dimensions informing the *in vivo* stage of analysis, categories for 'Caring' and 'Connecting'.

Each office had a notice board outside. It could be personalised and many 'residents' would do this but it also communicated some central messages such as clubs, events and changes to facilities. It harked back to the 'old style' paper-based communication which was increasingly becoming obsolete in favour of electronic systems deemed less ambiguous,

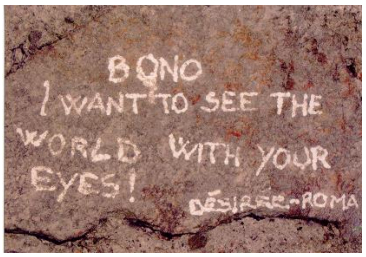
consistent and more standardised in the approach towards communicating with students. Paper notices on the boards to 'subliminally' catch student's attention are now replaced with '**Announcements**' on the Virtual Learning Environment (VLE), where a student can be tracked and monitored to show when they accessed the announcement and this is noted as 'information received'. Haythornthwaite & Andrews (2011) explain how the increase in eLearning approaches and opportunities within education are re-defining the understanding of a learning community, cultures of practice and discourses of learning theory. Carr (2017) cements this view, albeit sceptically, and observes that this increase may well be improving our accessibility to higher education, however is significantly,

> *'…reducing, if not entirely removing…opportunities for interpersonal association and relationship on which much past higher educational character shaping – through the direct influence of more or less personal tutors on students – formally depended.*
> (Carr, 2017 pg120)

Tangible, interpersonal relationships were also established with a more personal contact in the form of the wooden 'assignment submission' box (fixed on the office door), when, in days gone by, students would print out a hard copy of their work for the tutor to mark by hand and if students were lucky they received it back with legible feedback and comment. Now the assignments must be submitted electronically to ensure that there is greater accountability by the teacher (Sarason 1990, Flynn 2007, Sockett 1993, Nussbaum 2010, Burke 2010, Gill 2011) in returning appropriately marked work and to also reduce the temptation for students who find themselves needing to cheat, plagiarise or commit other acts against academic integrity (Fish, 2010). This point should not be misunderstood as reminiscing or romanticising about a 'golden age', these are changes which have been made in order to protect the credibility of the organisation and its professional values, however it must be noted that the systems do little to promote trust, collaboration and dialogue

between teachers and students (Kiss and Euban 2010, Carr 2007, 2017). For some student's, their engagement with the literature and the theories and ideas that underpin their disciplines is measured narrowly by the similarity index (Turnitin, Feedback Studio, 2018) that shows how well they have referenced their reading. The inference by this statistical measure of academic integrity can imply that referencing others' work in your academic writing is a simple structural action rather a recognition and internalisation and personal interpretation of those ideas. Students appear more concerned about their percentage of similarity when they submit and then the percentage grade as they receive their work back. On the notice board outside the door, I shared abstracts from my research papers, cartoons to provoke thinking, notices and research events which I felt should be shared with the students as well as some of my interests and passions (Sockett, 1993, Deiro, 1993, Brown 2012, Brantmeier 2013). I feel I wanted to portray an image or persona that was designed to show that I was against a standardised approach to education and more of an inquiring and inquisitive perspective. I hoped that this would give a representation of who they were about to see inside, a serious and thoughtful person with a sense of humour (Carr 2007), a way for me to share and make connections with students. Inside, the walls were covered in motivational phrases, poems and pictures around educational concepts and memories of trips where I had learned and developed. Carr (2007) describes the value to students learning and to teachers when they engage with the wider humanities and applications of their subjects. He notes, as Duffy & Ross (2016, 2018) did, that enthusiasm for the subject beyond the taught curricula was something that students were significantly influenced by in terms of their motivation and engagement and ability to connect with their teachers. However, Jackson (1993) were more sceptical of the moral significance to students of these items and messages displayed in this way and they considered their purpose from two

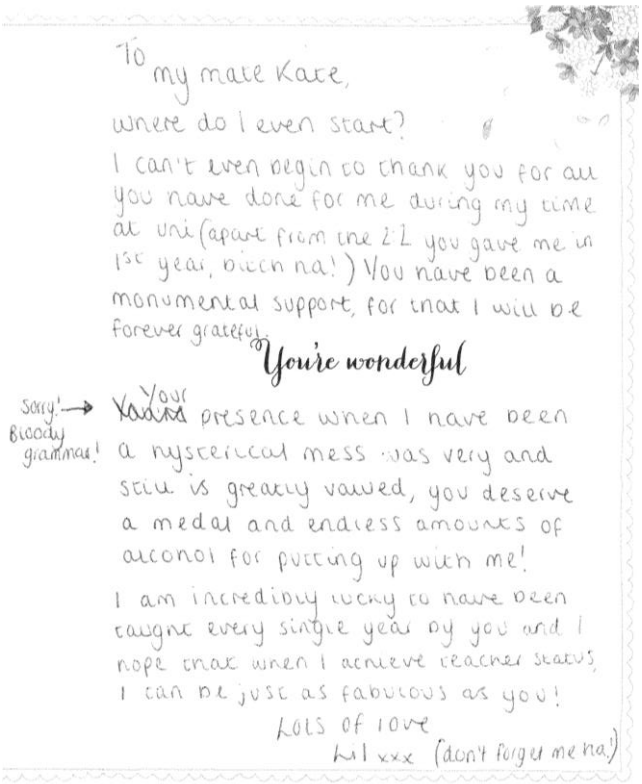
perspectives. In the classrooms where Jackson et al (1993) were observing, they argued that the displays of students work and moral message posters were there to remind students to show the virtues, such as working hard and being kind and to promote the moral culture of the organization, curriculum and perhaps the values held by the teacher. However, the messages and thought-provoking phrases displayed in my office, were less clear. Foucault (2003) and Castells (2004) see identity as constructed and these messages were arguably a way for me to shape and share my identity with students rather than a subtle reminder that this is how they should be and act. The artefacts were there as a reminder to me about what I think is important in my role and as a person. On occasion, these messages would have been noticed by students, however in the main, they did not receive any attention. Ultimately, the purpose of the student's visit was to focus our attention on their messages rather than mine.



(A Post card pinned to the noticeboard)

I was also extremely proud to display 'Thank You cards' that I received from students. I pinned them above my computer screen so they were in view. Jackson et al (1993) noted that their observers had made different interpretations of the moral significance of the decision to share messages of thanks and testimonials. Some observers felt that this signified a trace of insecurity and immodesty while others felt there was justification in teachers showing that they had done a good job. Many of the cards had such lovely, thoughtful messages inside and I did not want to part with them, some were handmade and

all were received with gratitude and I kept them out of respect for the time and consideration that they took to write and send. However, my decision to display them in my office could be interpreted as a reminder or validation to me that I can do a good job and that students have recognised this, suggesting some insecurity and vulnerability or need for reassurance. Equally, their display implies to others that previous students have found my support and guidance valuable and helpful and appreciated it, they can too.


To my mate Kate,

where do I even start?

I can't even begin to thank you for all you have done for me during my time at uni (apart from the 2:2 you gave me in 1st year, bitch na!) You have been a monumental support, for that I will be forever grateful.

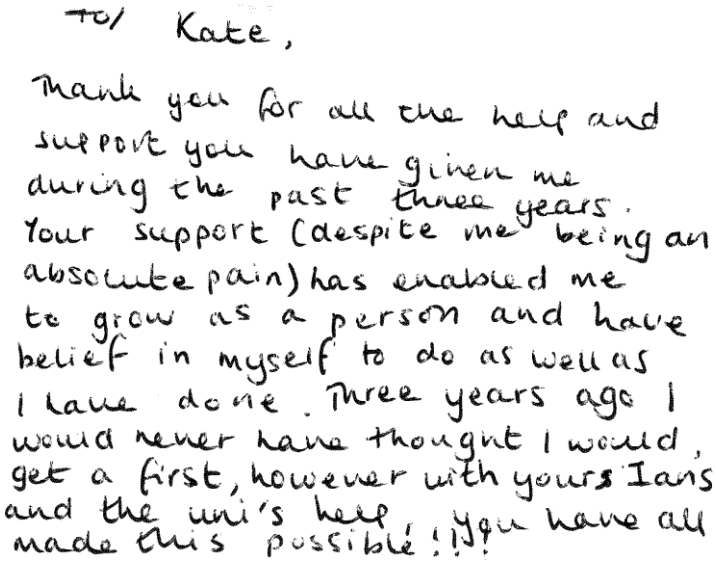
You're wonderful

Sorry! Bloody grammar! → ~~Your~~ Your presence when I have been a hysterical mess was very and still is greatly valued, you deserve a medal and endless amounts of alcohol for putting up with me!

I am incredibly lucky to have been taught every single year by you and I hope that when I achieve teacher status, I can be just as fabulous as you!

Lots of love

Lil xxx (don't forget me ha!)


To/ Kate,

Thank you for all the help and support you have given me during the past three years. Your support (despite me being an absolute pain) has enabled me to grow as a person and have belief in myself to do as well as I have done. Three years ago I would never have thought I would get a first, however with yours Ian's and the uni's help, you have all made this possible!!!

The 'Thank You' cards regularly mention the support they have received over a number of years that they have been taught or tutored by me, two to three years. This is important to note as the development of a relational pedagogy takes time and I had specifically designed the structure of the programme where tutors would be able to meet and teach the students at each stage of their studies. Creating the conditions for a relational pedagogy can be a

challenge within university systems which support 12 week blocks of teaching as semesters. This can lead to modular methods of teaching and learning where the modules are taught in isolation, barely time to note or recognise overlap and contrast in the ideas being raised. This can leave greater potential for a transactional experience where knowledge of the subjects (and arguably the world too) is viewed as linear and unconnected (hooks 1994, Moon 2013, Winch 2017). Equally, this structure can hinder the student's use of their feedback from one assessment piece to the production of the next one. The student's ability to use their summative feedback formatively can be limited to academic convention and the structure of argument and less about a dialogue with the student's ideas and thinking across the discipline they are studying. A genuinely relational pedagogy would not only need to provide space for human connection (Freire 1970, hooks 1994, Noddings 1983) but also a transformative curriculum which would elaborate on the complexity and interconnectedness of our experiences and how we know the world.

The programme had been designed to adopt a spiral curriculum (Bruner, 1960) in the majority of its design. Year one addressed the threshold concepts described by Mayer & Land (2003) as new ways of thinking and looking at things that can lead to engagement in more complex ideas and concepts. These early ideas and perspectives are built upon in each stage of study and students develop and hone the ability to look at educational issues from a variety of angles and lenses. While many of the 'Thank You' cards refer to students feeling that they are now thinking differently and in more complex ways, the pilot study showed that early on in this process, students were resistant to the use of dialogue and felt discomfort when they were encouraged to carefully challenge their thinking and help them to see other views. As with a liberal arts programme, there was a focus upon psychology, philosophy, sociology, history and in the final year, a focus on politics and applied

economics within the leadership module. Although most students began their degree with the plan to teach, there were many who changed their mind as they realise that there are more options that they can do once they see that education is so much wider than teaching alone. Winch (2017) Sanger & Osguthorpe, (2013), Peters, (1977) Noddings (2016) Kole (2011) Nussbaum (2010) all agree that the aim of teacher education should be to,

> '*…develop a good understanding of the conceptual, empirical and ethical world of education…a good understanding of how their work impacts on the wider society…a philosophical introduction to the conceptual field of education. Also, to understand the ethical presuppositions of teaching and a good knowledge of the framework of their subjects and the debates within'*
>
> (Winch, 2017, pg. 172).

In order to create the conditions for debate and critical appreciation, a relational pedagogy was essential. As programme leader of a relatively small course, I am able to be their personal tutor as well as their academic tutor and while the work-loading for staff in this respect is accounted for separately, I avoid the distinction pedagogically as one fuels and is influenced by the other (academic and personal). Many of the comments in the 'Thank You' cards refer to my response to their points of vulnerability, they describe themselves as '*being a pain'*, '*not being academic'*, doubting their ability or dealing with difficult times in their lives. They recognise my response as being understanding, keeping them going, having faith in their abilities. Some are personal about me in their cards, recognising my care for their needs alongside the challenges that I might be facing (PhD study for example), and the general pressures of the job role which my diaries show below are regular moral dilemmas that I face and which some of my students clearly pick up on. They feel that they know me personally and professionally and some can feel inspired by what Garrison (1998) would refer to as my passion for my work and subject and I feel humbled that I may have enhanced their character in this way (Carr 2007). Some cards allude to the changes that the

students are conscious of within themselves, '*challenging beliefs'*, reaching their goals and aspirations and are thankful for the support I have given to them in order to reach this. Interestingly, the changes in them, arguably evidence for some of them of a transformative education, is what I aspire for them and what, in my diary entries below, I regularly feel that both teachers and students are struggling to sustain. The success of education, across all levels and phases is measured by policy makers primarily on the narrow, tangible outcomes for the individual, how many certificates, how many points and how many facts (Noddings 2016, Nussbaum 2010). Educational organisations and their 'service practitioners' are held accountable to these policy makers (Sarason 1990, Noddings 2016, Winch 2017) and this can create a system that is more de-personalised and results in the acceptance of pedagogical approaches that can more quickly guarantee these outcomes. My diaries artefacts show that I am trying to counter this and re-personalise student's experience.

The busyness and clutter in the office space suggests that there are many tasks and activities happening and that my work is busy and multifaceted and complex. Although my intention was to create a safe haven (Deiro 1993) for students to drop in, unexpectedly and often when they were feeling vulnerable, confused or anxious and I always hoped they would leave feeling less so, the clutter may not support this feeling. Conversely, having the messages and artefacts around me to remind me of what I view as important work and when I have done a good job, can counter the some of the contrasting cultural, organisational and sector pressures which put other values ahead of my own.

If I was in, then the door was always unlocked and students and colleagues knew to simply knock and enter. I occasionally used a choc block to hold the door open but as I was across the hall from the toilets and the little staff kitchen so it could get busy in the hallway and was not conducive to thinking and getting things done. However, it was nice when

colleagues would pass and call in “morning Kate!” I really miss that now that we have moved buildings. It was important to me that I was accessible and visible in the buildings where my students would be. I believe as do Kiss and Euban (2010) Buzzelli & Johnson (2002), Noddings 2003, Brantmeier 2013) that there is an important relationship between who we are, what we teach and how we teach it. Holding open my office door was more than simply an empty gesture to show that I am not protecting myself in a metaphorical ivory tower but was to show that I am genuinely open to hearing whatever they might want to tell me. Making connections with students can only happen if you create the right conditions. Sometimes these conditions involve making yourself appear more vulnerable so they can feel safe (Deiro 1996, Brantmeier 2013). It is as mistake for educators in Higher Education as well as other phases to see their only role as the academic development of students and to ignore the pastoral and emotional contribution to academic and personal development. A student’s openness to learn (Winch, 2008) is likely to be affected adversely by cultural and social issues which are competing for their attention and consideration (hooks 1994; Deiro, 1996). These issues will be varied and complex and will have a direct effect upon their ability to achieve academically (Noddings 1984). Organisations need to balance the needs of putting the teaching of the formal curricula first and devaluing the space and time needed for teachers to work with students about their development as whole beings (hooks 1994).

The room felt like an extension of me in a way. I wanted it to feel productive and busy while being supportive and human, welcoming and thought provoking. It was almost as if I wanted students to feel that someone ‘lived’ here and the reality of the long hours and teaching two late evenings meant I was in the office more than at home some times of the year. There were three chairs for students to sit. This meant we could hold ‘cosy’ but useful mini group

tutorials and this removed some of the intimidation that students sometimes felt when a tutorial was arranged. In 2015 I asked the cohort to answer a short questionnaire on why they did not utilise tutorials as much as I felt they should and what they thought should happen with them. A strong theme emerging was the feeling that they were under the spotlight in tutorials and were worried that they were not always prepared well enough when the tutorials times came. While this surprised me, their feelings of fear, worry and intimidation, I listened to what they had to tell me and made some changes. They did want formative feedback but in a variety of ways, not only via the tutorial system. This helped me to introduce small group workshops and mini triad tutorials, where the focus of the discussion was not so intensive with one student and could become more dialogic. Tutorial times, in my view were, and still are, a way of getting to know students on a personal basis and to have a dialogue with them about their work and their approaches to thinking about the work they work they were doing. During 1-2-1 tutorials, students have the undivided attention of the teacher but they are also the only one required to answer any questions posed. While I wanted to recognise their fear and discomfort as a condition that may prevent them from learning, I was careful not to simply remove parts of a pedagogical approach that was important to their development (Ecclestone & Hayes 2007; Noddings 2003). By tweaking the approach, I wanted them to overcome or perhaps deal with their discomfort productively (Zembylas 2017). However, an academic tutorial is not without its power hierarchy and as Noddings (1984,2003) and Sockett (1993) explain, are not by default dialogic in an equal sense as the teacher has the knowledge of the assessment task and views the student in deficit of that knowledge in order to move forward. Education is not only for the transmission of information but transformation (Freire, 1970, hooks, 1994) and as a teacher who is not only teaching but is a teacher who is still studying about her practice

I am open to transformation. I do not wish to only see the student as deficient in their knowledge of the assessment, but for me to take on the role of facilitator to draw out their interpretation of the assessment their learning based upon their understanding and grasp of the concepts (Noddings 2003). However, as some of the following diary entries will show, students are not expecting a dialogic and more equal relationship in tutorial and this mis-match has enabled their vulnerability as weakness and their resistance to it.

The room enables me to 'give an account of myself' Clarke (2009) and is arguably an element of the material bases for teacher identity, the rituals and practices and socially determined nature of the norms and discourses of the organisation and the practices 'our work as teachers shapes and is shaped by the very mode of our being Clarke (2009).

The Tiger who Came to Tea

This diary entry was categorised in all four in vivo categories; '*Discomfort*', '*Caring*', '*Connecting*' and *'Blame'*.

> **Diary Entry**: Frank popped in for a chat today. I am absolutely stowed off with admin and this was the last thing I needed. He asked if it was Ok and I should have said, "only for a few mins as I have loads on" but I didn't. I almost didn't offer him tea. Jenny popped in and made a comment about how much work I had but he didn't take the hint. Its only admin after all. He's not in a good place and struggling with his work. We went through the assignment and he told me about some of the difficulties he was having at home. Once he left, I was pleased I hadn't hurried him out. Another late night to get some of this admin stuff done.

Students know that if I am in the office then I am available for them. There is no need for a formal booking system with an 'appointment' and students feel that they can come to see me about anything, it does not have to be academically focused. Taking on the role of a friend, advisor as well as counsellor is part of my role as a caring teacher and invariably there are other situations affecting students which ultimately have a direct impact upon

their study. Responding directly, or in this case creating the conditions so students can access the support they require, is part of what Noddings (1984, 2003) would define as an ethic of care. Peters (1977), Sockett (1993) were cautious about the influence of care in educational practice due to the limiting effects of being *too caring* and the difficulty in establishing anything concrete about what caring means in practice for all teachers. However, there is now a compelling case for seeing the value of a principle of care as part of quality teaching and learning in higher education (Husu & Tirri 2003, Brantmeier 2013, Walker & Gleaves 2016, Scott 2015). In this diary example, the pressures of administration and paperwork are high and taking on an added demand to offer support to Frank created a dilemma for prioritising my time, the admin over the student. I wanted to be honest with Frank and explain my pressures and concerns however, I put my concerns to one side and prioritised his. Dilemmas where others needs are put before your own are outlined by Colnerud (1997), Husu & Tirri (2003) and Ehrich et al (2011) and define a principle of care where empathy is fundamental to the decision (Hoffman 2000, Clarke 2009). Feeling overwhelmed and overburdened can foster feelings of vulnerability and exposure as you appear to not be able to cope with the workload and therefore appear weak and incompetent (Brown 2010). Sacrificing your time for the benefit of others is essential for fostering positive relations as others feel cared for as you put their needs above your own or those outside of the student-teacher relationship. If students and colleagues feel that you are approachable, receptive, accessible and trustworthy showing care and interest in others helps you to care for yourself. The reference to tea suggests that the usual practice is that students do not feel 'on the clock', there is an expectation that this chat can take as long as is needed (Noddings 1984, 2003; Hoffman 2000). The limitations with most personal tutorials provision, is that the time slot is pre-allocated without consideration as to when

the students may feel ready to have questions or to want to share anything and it is usually time limited. My experience with pre-booking was that they were not regularly attended and often cancelled, possibly down to the fact that it is not matching the timely needs of the student. The open and relaxed situation enabled Frank to open up to pressures at home which were ultimately affecting his academic work. Arguably, the system of 'measuring' what is considered the work of the academic or the work of the teacher in HE is not able to fully capture or make allowances for time spent that cannot be fully pinned down to specific metrics (Sarason, 1990; Jackson et al 1993) and therefore administration activity and time for students is allocated notionally and more often than not, under calculated. As a female academic and the primary participant of this study, it is important to register that a prominent driver of my work is making time for students and ensuring that the work I do meets their needs. As Gilligan (1983) and Noddings (1984) note in their early work especially, that the motivation to work to an ethic of care through a relational approach is more often the work of women. This suggests that the systems and frameworks of measuring the work which is valued in the culture of education is not as balanced between masculine and feminine ways of thinking as Gilligan (2011) in her later work, suggested it should be.

Feeling compelled to care and show them that I care stems from the belief that caring creates conditions for safe learning and more effective academic engagement (Walker & Gleaves 2016, Scott 2015). Arguably, this was a positive outcome for both of us, as I was able to reinforce the discourse around my identify as a caring teacher and Frank was able to leave the office feeling better about his work. However, I still manage to feel guilt for even thinking that I might put my own pressures of administration before his needs as I sound relieved that I had not discouraged him from coming in.

The Kind Words

This un-solicited email from Frank was categorised into the themes of '*Caring', 'Discomfort'* and '*Connecting*'. It shows that the potential for adopting critical pedagogies are positive and transformation is possible when we connect with our students genuinely.

> Frank Craig [bg**vb@student.sunderland.ac.uk]
> Sent: 17 July 2017 00:19
> To: Kate Duffy
>
> Hi Kate, an email doesn't nearly do it justice however, I may not see you in the near future, I just wanted to say thank you for the support throughout the years. It's not your job role to be a counsellor, but you always welcomed me with open ears and a cup of tea and some advice, an altruistic nature caring about everyone you came across.
> You are truly an inspirational figure in my life and I learnt so much under your teaching.
> You have changed the way I think and question everything in my life. It could be a curse rather than a blessing because it takes hours of my day thinking about things I didn't even question before! How could I do this differently? How could I do this better? Or, what would Kate do? (WWKD).
> I know I wasn't the 'best student' (random absences, random outbursts, prolonged stories about wolves??? I seem to remember) but you showed equal care for every student (a rare quality in lecturers as I've found dealing with the business department for 3 years!)
> So yeah, I just wish you the very best future, and I didn't want you to go on thinking I didn't appreciate everything you did for me (I hope you never doubted it). Because I did, do and will do for the rest of my life.
> Thank you forever Kate
> Best wishes, Frank.

Sockett (1993) and Garrison (1997) recognise that teachers will want to be appreciated for the kinds of people they are not simply the curricula knowledge that they are responsible for. Teachers modelling qualities of character, as hooks (1994) and Carr (2007) would describe as being worthwhile for graduates such as care, critical thinking and careful self-correction (Lipman, 2003) need to be recognised by the students as being valuable in order for students to create that desired change. Sanderse (2014), Maxwell (2006) see this

recognition as crucial to influencing the moral action of others. Frank's email shows the value to him of me taking the time to connect, listen to him and show that I care and he appears to recognise that this was a pedagogical decision as he is able to attribute his university experience to who he is now as a new graduate. Inspiring someone to want to change and grow is what Garrison (1997) would describe as the education of Eros, where we become what we love. This example is also clear that the experience of caring teaching is not a universal one and alludes to the complexity of defining it within educational practice (Noddings 1984, Sockett 1993, Peters 1977, Walker & Gleaves 2016) and across cultural and structural conditions (Buzzelli & Johnson 2002). What is notable here, is that within different disciplines and departments of the same organisation, care is likely to be viewed differently. Rajczi (2003) like Ryle (1972) state that without any experts in virtue this is to be expected. What Frank does allude to is its impact upon his academic journey, who he is as a person and feelings of success as well as its potential influence on other areas of his life. To see this outcome as initially the success of developing a caring, trustworthy relationship where educational transformation can occur would be Noddings (1984, 2003) version of the ethic of care. Both Noddings (1984, 2003) and Coakley (2017) would describe this relation as a 'special' one, a one that is not intended to be equal but one which fully recognises the different needs and motivations of the cared-for within the relationship. Conversely, Foucault (in Mills 2003) may refer to this as dangerous caring, strategies which aim to control the conduct of the other (McCuaig, 2012). For Frank to experience this change and attribute it to me, infers a relational power that could be viewed as corruptive. He refers to thinking like me and his decision-making being informed by the choices that I might take. While my intention to show care and empathy to Frank in our interactions, my motivation, while not hidden from Frank, was to enable him to meet the needs and expectations of a

university education. This was arguably what he wanted and expected and was open to it, however, both Foucault (in Mills, 2003) and Freire (1970) may be sceptical that promoting my view of what counts as a university education, coupled with my role in the assessment process, affords me the role of sub-oppressor acting for those in power in society. I accept that education and teaching, as a moral endeavour because of its potential and capacity to enable change in the other. The power to affect or change someone's identity, or their self-perception, while in the main, may not be intended with any malice, bad or immoral actions, as a teacher, I must be conscious that where practice can be a force for the good, we must accept that it has the capacity equally for the opposite (Rachels, 1993). If I was to intentionally use pedagogical approaches and acts of care and empathy with the intention of manipulating, coercing and corrupting Frank into immoral ways of thinking then this would be easy to define as immoral practice (Mackie, 1977). Equally, if I employed caring and empathetic practices which were so overprotective that they prevented him from engaging in educational change (Sockett, 1993; Hoffman 2000) and he was unable to gain the university experience he had hoped for that could also be immoral. However, in the earlier example, it was clear that Frank is free to make the choice to come to me, it is his choice to share certain information and my responsibility in the special relationship (Noddings 1984) to understand how it all relates to his academic journey. Arguably, Foucault ( ) and McCuaig (2012) may suggest that this element of the 'confessionnal' in caring teaching is controlling and restrictive however, I would argue that I do not know how to help him fully until he can start to tell me how to help him and I am not forcing this help upon him, he is seeking it and it is my moral responsibility in my role as his teacher to act, recognising that this may also include listening and ultimately inaction (Noddings 1984; Garrison 1997; Coakley 2017).

The Community Taking Ownership

This entry shows aspects of the categories of '*Discomfort*' as students are encouraged to take responsibility for their own learning; '*Caring*' and '*Blame*', as I continue to feel responsible for them. The entry flows well into a second entry which uses dialogue as a key part of its pedagogy to encourage students to question and inquiry and through philosophy, learning to feel comfortable with uncertainty.

> **Diary Entry #32**: I had asked Jenny to cover for me in this lesson ages ago as I was going to the leadership in research training programme. Jenny knew the students after teaching them last semester (that was important) and she had taught the enquiry module for the diploma last year as well as doing my training ages ago. I felt guilty, as I do, passing over any assessment to others - the session was for them to host their enquiry for their reflection.
>
> Jenny and I have been so crazy busy this semester so it didn't occur to me to be more prescriptive in the times - I assumed she would realise it was the same as last semester - 9-12.
>
> At 9.45, Sam emailed me to say "*FYI Jenny hasn't showed".* My heart went into panic - what had happened to her - she had emailed me in the morning so something must have happened - why didn't she ring me?
> The other part of Sam's email said...
>
> "*It's ok we are just getting on with it anyway*."
>
> I told the other colleagues that my students were genuinely doing self-assessment - I felt very proud that they wanted to be there for their peers so they could have something to reflect upon. Has the enquiry module created this sense of community between them? I really hope so. My colleagues couldn't quite believe it - that the teacher hadn't turned up and they were still there!
>
> When I saw them again, I commented upon how considerate they had been and how proud I was for them doing it.

The training programme that is mentioned in this example was directed towards the preparation for the next Research Excellence Framework (REF) and I felt privileged to have been asked to attend as someone who is considered to be part of the forthcoming REF. New

Universities such as this one, often have to find a balance with a heavy teaching commitment, that was arguably the main aim of the university, and the expectations of research and development where funds were tight nationally. Research time was often relegated to the evening, weekends and holidays, in order to get it done. This was primarily due to the understanding that you could not afford not to maintain the work that was bringing the money in, which was the teaching and assessment activity. Research was often seen as a goodwill gesture. While my attendance at the 5-day development programme was not included in my already 'over loaded' work loading plan, colleagues around me offered to support me in order for me to attend.

Finding cover so that academics with large teaching commitments could engage in research was often difficult and this meant that much of their research time, as mine was, is taken from personal time as well as fitting it around the existing workplans. There are a number of entries in my diary where I refer to the frustration of needing to do my PhD work at the weekend however, the time becomes limited as tasks from the daily teaching role take over, such as marking and planning. Whilst this is not an unusual occurrence described across the profession of teaching (Sockett 1993; Sanger & Osguthorpe 2013) it should be recognized that the pressure and importance placed upon teachers and educators to evaluate (not reflect) in detail what has gone before so that plans can be made for the future, can force teachers to take their eye off the present. My diaries regularly state my concern over my planning and time afforded to the teaching and assessment of the current class and the tensions between responsibility and the increase in accountability (Sockett 1993; Sarason 1990, Ball, 2003, Noddings 2016, Winch 2017).

Finding cover for this session needed to involve someone who understood the pedagogy and process which underpinned the module. The session was one of their paired

assessment tasks where they facilitated an enquiry with their peers. The dynamics of their community of philosophical enquiry and their subsequent write up and reflection of it, I was concerned, could have been hindered with a change in tutor. I had positioned the module deliberately in semester two of year two, to allow them as much time to develop as a class and get to know one another and build trusting relations. They have also worked with me in previous modules and this particular cohort had been with me for a number of modules up to this point. I had started using enquiry-based learning, based upon the practice of Lipman (2003) and his Philosophy for Children programme during induction and had threaded it through my practice in all modules with them. I refer to the practice in a diary entry during induction as a way of introducing to them the expectation of their contribution, not only in their participation but in the design of the curriculum and seminar content. My aim was to show them that I am interested in finding out how, and what they think and I am interested in their views and perceptions. Equally, I wanted them to develop good habits of thinking. Habits of self-reflection and correction, of listening to other's points of view (other than mine too) and being prepared to change or refine their view, being confident and assured to carefully and thoughtfully express their own views and to justify their views based upon trustworthy evidence. Put simply, developing a culture of dialogue within the class (Simon, 2001; Lipman 2003; Laverty & Gregory 2007; Kennedy & Vansieleghem 2012). In reality, this process took a considerable amount of time to foster. While the feedback, engagement and attendance during the module was very positive, there were some students who did not grasp the rigour of Socratic dialogue used within the process to aid their critical thinking. However, they and the group were still affected by the experience in other positive ways that I saw were equally important to their learning and development. The process allowed me to model Socratic thinking and questioning and to show my curiosity, and interest in

their ideas and how to clarify them while also showing times where I was unclear or uncertain or needed further justification and explanation. Diary entry #26 showed an example of a regular occurrence within enquiry;

> **Diary entry #26**: It was lovely in the philosophy session today. I think the whole group really turned a corner with each other. Maria is so quiet in most classes but today she really opened up and everyone just listened. She shared an upsetting story of her being harassed and jeered at while she waited at a bus stop. They had been taking the micky out of her nun's habit and pulled her headdress. As a Nigerian born nun she knows she stands out in this town. She is such a clever thinker in these sessions when she feels able to contribute. She made the link back to our concept in the discussion of tolerance and acceptance really well. Others commented in her defence and expressed their outrage at her treatment. Ellen, who can often dominate and be opinionated at times was just so humbling and empathic. The feeling in the class changed – I think we all felt that we trusted each other a bit more and prepared to share and to hear others – well I hope so!

Over the twelve weeks of this module, there were more instances such as this, where the group came to lesson to primarily hear what their peers had to say and have their say too. Showing that I was listening helped their trust in me strengthen. Students who I may have considered 'at risk' of either failing or falling short, were easier for me to approach without them becoming defensive and there was one occasion, where a student was going to leave at the end of year two, had we not developed this relationship, it is unlikely that she would have allowed me to persuade her to continue and get some help. In another situation, she would have simply left without a word. Freire (1970), bell hooks (1994), Garrison (1997) Buzzelli & Johnston (2002) and Noddings (2003) Brantmeier (2013) all share the same view that teaching and transformative learning occurs when the classrooms are relevant to student's lives and where their experienced are valued and recognised and this process of enquiry as part of my practice enables me to do this.

The assessment task for this module is to plan and facilitate their own enquiry with their peers and it was important for me that the students were able to complete their assessment task with someone who knew them as the process of community of enquiry relied upon trust, care and mutual consideration (Lipman 2003, Haynes & Murris 2012). Jenny had worked with them in a previous module and they had got on well and she also had used the process in her teaching over the years. I was glad she could fit it into her timetable for this one week as her workload was overwhelming too.

The feelings of guilt that I had in handing over this one class to Jenny emerged from the difficulties and dilemmas that I faced around conditions of trust. Hoffman (2000) refers to empathetic guilt when an agent acts knowing that others may come to harm and in this example, students trusted me to be there for their assessment and conduct it fairly. I asked students to trust me, however, what my diary did not note in the first instance, was that I informed them of the change in tutor only the evening before, concerned that they may not have attended or came in late and disrupted their peers enquiries, ultimately impacting upon their assessment. I told myself that I did this so as not to cause any panic or distress to them as sometimes knowing about change can do. Cooper (2011) may define the 'managing' of emotions and protecting students as profound empathy. However, this decision could be interpreted at best, as me not trusting them to want to come in to support their peers when I 'was not looking'; at worst, my being deceitful in not telling them of the changes in good time. Sockett (1993), Goodlad et al (1991) stress that the key virtue for trust is honesty however, my decision was not without context and a wider understanding of the group (Cooper 2011). From the relationships that I had built up with them, I understood that there are many competing demands upon their time and I am

always conscious that they are find attending their classes worthwhile (Jackson et al 1993). I was concerned that if they had suspected that the replacement tutor was not going to be effective in their assessment, then that may discourage them from attending. Arguably, I was not convinced that anything that I had been doing pedagogically had influenced their personal responsibility for their learning. There was the additional complication of trying to fit another opportunity for assessment into the tightly structured timing of semester timetabling. However, I also wanted the class to trust that I would only ever put them in safe hands, not simply a caretaker tutor but someone who understood and would care about what they were trying to do. I was concerned that they would feel let down by me not attending this session that was important to them (I had always made a point to attend all of their presentation work even if it was not in my modules).

My feelings of guilt stemmed from the worry that I was not doing a good enough job for them by not being there for them at this important time and not sharing in the importance of the assessment, arguably I was putting myself and my professional development and the expectations of others, above them. The expectations of students to achieve well in high stakes assessment which go towards their final classification has intensified since the removal of free higher education and the increases in student fee structures and policies, every grade counts (Moon 2010; Giroux 2003). However, this is the nature of some of the dilemmas that are faced when needing to balance research commitments, expectations and aspiration with teaching commitments. In truth, teaching and research should not be separated so starkly in higher education as good research onto practice can only serve to improve and enhance practice in the long run.

This example, however showed that my concerns about their commitment to the module, their assessment and to their peers were unfounded. My concerns over the adoption of a critical pedagogy which is predominantly lead by them, arguably meant that they were aware that I was not necessarily required to keep the community going (Lipman 2003; Barrow 2015). Their willingness to support their peers was something that I had wanted to develop during their time with me. My justification for this stems from the acceptance that positive and caring relationships have a significant effect upon learning at all ages (Cooper, 2011). Relations between peers in a university setting are equally essential for student's wellbeing and attainment. While this suggests that a relational pedagogy in HE is primarily informed by the pedagogical understanding and theories of adult learning (Walker & Gleaves 2016; Knowles, 1973;2011), I would argue that taking a risk where there is a move away from traditional, behaviourist models of teaching towards a more humanist approach had been successful in this example towards students taking more ownership and responsibility for their learning.

Showing my vulnerability

The categories contextualised here are *Blame*, *Discomfort* and *Connecting*. My reasons for being open with my students about how well I am coping was to enable them to connect and care for me. Respecting them to be honest helps build a stronger community and relations between us as you share your vulnerability.

> **Diary Entry #18:** Last night I emailed yr. 3s to say I am sorry but I won't make the marking deadline. I added my 'sincerest apologies' - I felt awful but I can't work past 10 as I can't get up the next day and don't sleep well - it's all a vicious circle. I am at the point where I think ' what can they do?' I can't work anymore than I am doing - I am not exaggerating when I say there are no more hours in the day (if you want me up in time that is.!).

> Today I thought about being honest or less so with the yr. 1 - they hadn't got their feedback from me yet - it's crazy late but I am struggling. I tried to get it done for the afternoon lesson but still a couple out. In the end I said nothing. I will give it to them on Thursday hopefully. I am wresting with being really honest with them - I mean telling them the pressures I am under and what I feel is being squeezed as a result of it. Not sure what to do for the best?

The pressure to meet deadlines for marking and assessment alongside teaching, planning for teaching, maintaining administration, PhD work, and the programme design was becoming overwhelming. My diary entries refer to my concern over my ability to cope and meet the unrealistic expectations rather than addressing the system and structures which are allowing this to occur. I see it as my responsibility to inform the students of my failings and be resilient to keep going and finally solve the problem myself (Gu & Day, 2013). Resilience here is defined as the strength to maintain relations and equilibrium rather than bouncing back. My diaries infer that I am concerned that students will see this failure as a sign that I do not care about them and I wrestle with how much I should share with them in explaining why I have been unable to keep to deadlines which I had promised. The message for teachers and students to be resilient in education is currently a prevalent one (Morgan 2017; Paterson et al 2014) and one that aims to maintain the status quo in terms of outcomes and standards in teaching rather than addressing the flaws in the system, norms and practices (Butler 2016; Bracke 2016). The expectation to be resilient is the antithesis of a pedagogy of mutual vulnerability as it implies that there is no room for expressions of uncertainty, fear, honesty and authenticity as there is an expectation that these feelings, often described as weak, should be suppressed and not recognised and explored openly. Showing outwardly that you are able to cope lays the blame of failure with you rather than equally reflecting critically on the systems, structures and culture of the organization which may be restricting your capacity to cope.

Considering how honest and open to be with my students surfaces a number of times in my diaries. To develop trust Sockett (1993) and Brantmeier (2013) stress that in teaching, you have duty of care to consider carefully what you share and are open about with your students. My diaries regularly express my concern that I am building positive and caring relationships where there is trust, empathy and openness (Noddings, 1984; Gilligan 1983; Brantmeier 2013). In a pedagogy of vulnerability, self-disclosure and mutual responsibility for the learning and teaching on the programme is a strong factor, however when to disclose and to whom must be carefully considered. In this example, students in year three were appreciative to hear that there were difficulties and they understood and were supportive. Arguably, we had spent two years building trust between us. However, with the year one students, my dilemma was different. Sharing with them that I was struggling to cope could be seen by them as a sign of weakness and incompetence and damage or delay the development of trust. Noddings (1984) and Jackson et al (1993) explain that students need to be able to trust their teachers and feel that they are being cared for and careful, timely assessment can contribute to this. In my diaries, I often ask myself rhetorical questions about what course of action I should take "*Not sure what to do for the best?*" These dilemmas usually revolve around how to proceed in response to a learning situation. However, rarely do I explicitly answer myself or offer a solution or way forward that is visible. This is a form of self-reflection but not a useful one if I do not formally talk the process through to an action.

Is there a difference between a teacher and a lecturer? Should there be?

The main categories described here are *Caring* and *Connecting*. Being prepared to see the whole student and recognise the other challenges they are dealing with as well as the other elements of lives beyond their study and their aspirations builds connections and

> **Diary Entry #16**: I think she may be out of her depth a little bit but she is trying and if I can't say that my teaching can help her get there then what am I doing?

Being able and prepared to adapt my teaching to meet the needs of individuals is an aspect of my teaching that I am committed to. Showing empathy and care for students who are struggling but also a commitment to helping them is an aspect of teaching that is widely researched within primary and secondary schooling and less so in tertiary and higher education (Zembylas 2017; Walker and Gleaves 2016) primarily due to the lack of evidence supporting its direct link to achievement in HE. With the increase in students attending university alongside a widening participation brief for this university there are students who are attending university, who may not have had the opportunity ten and more years ago. This can sometimes be due to the increase in opportunity to enter HE through the changes to policy in HE but equally due to the expectation that a good job cannot be attained without a degree as well as the expectation that many roles previously considered as semi-professional, such as teaching, now require a degree. Bigger class sizes and the need to provide greater differentiated learning and teaching approaches to accommodate the diversity in ability, is now a challenge for educators who see their identity changing. In a School of Education, the transition is perhaps less noticeable and more achievable, however other disciplines in the university may not find it so straightforward. Caring teaching in HE where educators make space and time to get to know their students individually and identify how they learn and make conscious changes in practice to enable this. In this

example I see my responsibility as a teacher to *'help her get there'*. While Socket (1993) may see this as professional responsibility, Noddings (1984; 2003) would see this as a moral responsibility for teachers, Rowland et al (1998) and Ecclestone & Hayes (2007) would see this as the shift from the HE lecturer of knowledge to the teacher of the whole person, more commonly understood within compulsory schooling. The blurring of the lines of expectation between educators across different phases is perhaps culturally, rather than pedagogically driven. Either way, in schooling contexts teachers are given the choice to care, whilst in HE the conditions for caring must be enabled.

However, this example also alludes to the therapeutic nature of education as Ecclestone and Hayes (2007) would suggest. I have interpreted this student as someone in need of help, perhaps not able, on her own accord to meet the demands of university.

The pressure of expectation: we are all vulnerable because we are human

> **Diary Entry #16:** she's taking on additional duties to help her in her university life - I have to support that and help her when she asks.

When students take my advice and try to extend their university experience, broaden their activities to enhance their employability and deepen their experiences, I view it as part of my role and duty as their tutor to support them and encourage it. This is not simply a professional duty but common-sense towards a recognition that other people's interests count (Rachels 1993). Each student has a different need in this respect and I see it is my responsibility to find out what they need and how they can be supported. The most important aspect to note, is that I recognise that they all have a need in some way. Writers and philosophers such as Dearden (1972), Mackie (1977) and Noddings (2003) would argue that the distinction between want and need must be identified here and determined by

context. A student need could be described as something which a student is without, which they ought not to be without and this could be determined by the student expressing that need or the teacher identifying that something is absent. Identifying something which a student ought to have is subjective and is primarily based upon expected norms and standards. With this in mind, I make a point of noticing when some students are struggling or I look for signs such as absences or lack of work or engagement in class or assessments. I may determine that that these students need something such as study help and advice and seek them out to offer this, whether they know or feel that they want it or not (Noddings 2003). I have placed the value upon the needs of that student to seek study assistance in order to ensure that they meet their interests of passing their degree. This is part of what Dearden (1972) describes as needs-reduction against agreed standards and expected norms. However, in more recent times, heightened due to the pressures of achievement imposed on learners by neo-liberal expectations in a market economy, students are increasingly identifying their own needs. Ecclestone & Hayes (2007) controversially refer to the therapeutic rise in education, where students who are feeling the pressure and stress of a university degree can be clinically diagnosed as being stressed and need help to get them through their degree. As I write, there is a quarter of each year group on my programme with formally identified needs affecting their ability to learn, such as mental health issues and learning challenges such as dyslexia. Notably one of the biggest growing areas within the university sector are health and wellbeing support teams and provision. With the growth of this provision, I have noticed that for many of my students, being on a full-time degree programme is not the only full time position they have. Many are working in paid work up to 30 hours and have family commitments that are extensive. The message is that we need to be resilient in the current expectations of society and the market (Brace 2016)

and provision such as Mindfulness and online 24/7 help from counsellors in the 'Silver Cloud'. As I promote, advise and refer students into this provision, concerned that I do not have the professional expertise to really 'help' them in this regard, I worry that I am becoming part of the problem. I disagree with Ecclestone & Hayes (2007) view that students *want* to be in this vulnerable state where they are seen as being able to be protected from the pressures and stresses, however, I am concerned that some feel they need to be. I have heard myself say "*We need to refer you to health and wellbeing. Without a formal statement of need, I can't extend any deadlines for you or get you the support you require".* In this system we are both protected and I can also ask for some additional expertise in support for students. However, it is not always entirely clear to me or the student, which areas of their lives are causing the most stress. Here, University work is identified as hindering their resilience to the demands of their whole lives. In a transactional approach to education, students come to us wanting to achieve a degree alongside all of the other things that they need to juggle and we amend and tweak systems and procedures of university to enable this to happen. We arguably treat the symptom rather than the cause. Protecting students from stress and giving them the tools to choose to be resilient entices some students to want to stay in the safety of the status quo and not look to challenging the wider system that has created this stress (Butler 2016). Even my decision to show profound empathy (Noddings 2010) for my learners by recognising these commitments and needs that they have could be described as 'over parenting' by Ecclestone & Hayes (2007). Hoffman (2000) and Sockett (1993) and Zembylas (2017) warn against over empathising with students and suggest that this may ensure that both teachers and students resit challenge and discomfort as we desire to stay safe to simply 'get to the other side'.

With the increase in young people attending university and many of those coming from less advantaged backgrounds than previously was the case (REF) some students reach the conclusion that they need to do additional work and gain a wider experience pre-graduation, to make themselves distinctive in the employment market post-graduation. While this is arguably not what Dearden (1972) would have described as a need for my role in education to accommodate, more as a *want*. If students are motivated to engage with experiences and learning beyond the curriculum offer then I am keen to support their interests and passions (Carr 2007; Noddings 2003; Garrison 1997). Recognising the needs and wants of individuals in a subjective, non-standard way has resulted in some students experiencing a more transformative learning experience. I encourage and support them to choose how to differentiate their degree study and do my best to move barriers for them such as deadlines and modes of assessment. While this may be criticised as not being fair or consistent to all students, I arguably want all students to be courageous in their aspiration and I would not discourage any students from engaging in activity which they deemed worthwhile to their learning (Jackson et al 1993; Noddings 2003).

Why Do We need To Be Resilient?

The next two entries describe typical tutorial interactions and they explain the concepts within the categories for *Caring*, *Connecting* and *Discomfort*. The tutorials provide the space and time to connect and build relationships with students as I get to know them, how they learn and how they are motivated. There can be an element of parental care in these situations.

> **Diary Entry #9**: Today I had to give some emotional ‘ass kicking’ and emotional motivation. Ged told me he was struggling because he was working 40 hours a week in the pub alongside his study! I told him 'you really turned a corner last year - don't

> throw it all away or I will thump you! " so, this what they call tough Love? I was being blunt but they are year three students and it's all or nothing right now!!! He has been doing great and it needs to continue.

Students have many demands upon their time and during tutorials I find out how much this is impacting upon their university work, Ged was no different. Being honest with them about how allowing these other commitments can affect their studies has to be made timely from me. When students have made some good developments in their work and overcome some academic challenges, such as Ged, I see it as my duty to keep them going with their development and help them to prioritise where I can. Students who come to university from situations where they need to work to live, it is often a fine a balance for them to maintain. There have been increases in localised support for disadvantaged students at university over the last 15 years in order to increase their engagement in HE (Forsythe & Furlong 2003). They noted a lack of funds increasing likelihood drop out, fear of debt and cultural isolation as being influential. UCAS, in 2018 are reporting an 8% increase in disadvantaged young people being accepted to university. Their experience in university life is different to that of someone who does not have to be concerned with paying bills and self-sustaining. Showing that I care for their aspirations is essential but to also show empathy and understanding about the dilemmas they face in terms of how much employed paid work to maintain is also crucial to their university experience. Many are working to try to avoid taking on so much 'debt' during their studies. Here again, the underlying implication is that I feel I have perhaps been too nurturing or understanding throughout the previous years and now, in their final year, they need to be more assertive and dedicated, I worry that they are not fully cognisant of this and it could affect their final outcome. My aim is not always to make students happy and feel over empathised with. Hoffman (2000) suggests that this may lead

inaction and would not encourage a transformative education. This describes the cross over between the tangible outcome of a grade and the more transformational experience of higher education. While I might feel pulled between the values of each, they do overlap and one can be motivated by the other.

Telling Ged that he is about to lose all of the good development he made last year if he continues to choose work over study was my way of alerting him in good time that he needed to put more effort and work in to achieve the aspirations that he had set for himself (Dearden 1972; Noddings 2003). This was arguably 'tough love' where I am asking Ged to be responsible for his study now as I can only do so much to help. I am not un-empathetic to him telling me he is struggling but at this late stage I would do him no favours by taking responsibility from him in this respect.

...While others are seen as courageous?

> **Diary entry #9:** Poppy also needed a little boost - I took that one in a different way interestingly - she needed to hear that the way she was talking about what she had read and how she was interpreting it and making it her own was the traits of a first-class student. She smiled for the first time in ages - nice to see her tablets are working too.

Tutorials are a key element of my practice and taking the time and making space to get to know students not only in their emotional states but also how each of them learn and are motivated is essential to my work. Each student requires a different approach during tutorial so there cannot be a tutorial checklist pre-written or designed by me, it must be driven by what the student needs. The challenge with this, is that it takes time and requires that personal tutorial time is embedded within the academic tutorial time, I believe that they are closely linked and cannot be separated. I approach the tutorial by asking the

students what they want to leave with, what they feel they need. Here, I note that "*Poppy needs a little boost..."* suggesting that the primary focus of this tutorial will be the emotional state of the student. I see it as my responsibility to give this 'boost' of emotional self-esteem and encouragement (Sockett 1993; Noddings 2003). Poppy, responds well to discussion and dialogue and talking through her thinking and it is important that I simply listen to what she has to say. She is often concerned that she has grasped the wrong understanding of a concept or idea and needs reassurance that she is on the right lines. The assessment tasks are open so that students can put forward their own arguments rather than reiterate a position that I have taught or expect to read. This is often challenging for students as they are used to writing essays about the ideas of others rather than their own. Poppy was typical of many students who had excelled at writing the perfect essay at college and then struggled with the transition to presenting her own ideas and opinions for assessment at university. Building her confidence in her own opinions is essential to my role as an educator in HE. In our dialogue, I would ask questions for her to clarify certain points and this helped her reflect upon her own work and identify areas to enhance her work. This was in contrast to telling her how to write the 'perfect essay'. The tutorial was not intended to make students feel that they were in deficit or to come to be 'fixed'. However, she, as with other students often only came to tutorials for reassurance and reinforcement. Their belief in themselves was often fragile and they were fearful of failure. The experience of a university education is not always enough as the pressure to achieve and to achieve well is overwhelming for some. In Poppy's case, she had to get a 2:1 grade to enter teaching training and as her brother had achieved a 1st effortlessly as Poppy would note, she felt pressure to match that also.

Her desire for perfection resulted in her putting pressure on herself that significantly affected her mental health. During our previous tutorials, I had shared with her that I had also struggled with mental health issues through anxiety of not being 'good enough'. I had shared how I had and still was dealing with it and encouraged her to get help, stressing that it was worth it and not a sign of weakness or that you are any less capable.

Can support be cruel…?

The category described here shows the concept of '*Caring*'. This example shows that sometimes caring for a student in an ethical way means taking actions which are perhaps not what they want to hear.

> **Diary entry #20:** Elizabeth is going to the misconduct panel tomorrow. Because I feel that everyone deserves a chance to get a degree - mainly because I never believed I could do it and I still feel like an imposter at times! But there has to be a limit - a point where it's just not right to allow them to pay this amount of money if they are not ready yet or able at all? The thing with Elizabeth is that we will never know whether, had she been with us previously, she may well be ok now? But the pressure it's put on Jenny is too much really and that's not fair on any of us.
> I won't, however, give up on the year ones. Just hope they hang in with me

There are a couple of instances where my diaries show a tension between doing what is good for the individual and fair for all students. A conflict between recognising the context for a moral action, Aristotle's virtue ethics, or Kant's duty ethics as an educator or the utilitarian expectation of the organisation. In this diary entry, the student was struggling with the expectations of academic convention and the intellectual virtue of integrity. Both Jenny and I had tried to coach her and advise her, however her attendance was intermittent through illness and this prevented us really making any effective contribution to her skill in this area. I recognise the pressure that it is putting my colleague Jenny under, to carry the

student who is resisting support and needs so much guidance that is not within our capacity to give. The significance of the "misconduct panel" was that it was the final stage before asking the student to withdraw from the programme. This was perhaps her last opportunity to gain a funded university degree. This is frustrating and upsetting for me and I feel as if I have 'given up on her' and I relate it to my personal experience of feeling that I was 'given a chance'. Additionally, to the personal effect of this decision, I raise the financial and moral effect more explicitly. As students now must pay their own fees and have to take out 'student loans' in order to do so, my moral responsibility goes beyond whether they are capable of passing the degree. I have arguably made the decision for Elizabeth that the main reason for studying at this level is to gain the certificate, at an expected level. I have also judged for Elizabeth that continuous failure at academic convention, as perceived by the organisation and the sector, is not to be valued or learned from. I must stress at this point that neither Jenny or I felt that Elizabeth was a deliberate cheat, she simply could not grasp the convention or expectation. We tried to give her support but she still could not see where the difficulty was. At what point do we recognise that any more support and guidance would mean that we were doing the work for her and this would not be fair to others attending University? In an age where a university education is seen as an expectation for the masses, a route available to all, coupled with a need for universities to maintain their numbers of students to maintain their business. In my professional duty as an educator, I make the claim that she is not 'able or ready' to study. While I feel I should be trusted with this decision and ultimately was, there may have been other reasons that were encouraging Elizabeth to persevere at university. Perhaps how she, or others around her, wanted to see her as someone who was 'at University'. I am not comfortable with taking this away from her, but I was not given the chance by Elizabeth to explore this further, she

did not allow me to make a connection with her, to get to know her reasons for wanting to be here. My primary reason for effectively taking university away from Elizabeth was arguably utilitarian as I protect the teaching staff as they struggle to find the additional time to 'get Elizabeth through' but also, for Elizabeth not to be further burdened with debts or use up funds that she may want to use in the future. Noddings (1984;2003) notes that caring for students is not always responding to what they want but to what they need.

Resisting Vulnerability

The following section presents examples of diary entries which represent situations and contexts where I am resisting vulnerability. Each entry is connected to the categories of emotions as identified in the first stage of analysis and the critical analysis of the autobiographical accounts are supported by existing theory to assist in their interpretation.

I don't want to upset you but…

This diary entry was categorised at the second phase of analysis in the themes of '*Discomfort*' and '*Connecting*'. Students feel able to tell me how they feel, and yes, it is disappointing when they resist pedagogies which aim to put them at the centre of the learning situation, however what this has shown me is that transition takes time.

> **Diary entry# 1**: It's 3.50 in the morning. I am wide awake reflecting on how I might approach the next lesson with the year twos. [ALICE] waited at the end of the last lesson to see me. She began her point by saying 'I don't want to upset you but..." We were sitting next to each other and my leg crossed over and I had a strange defensive feeling. She told me that a lot of the students were not seeing the point of reading together or the book at all and many of them disliked being in the circle - that appeared to be the main gripe.

There are several examples in the diaries where I am kept awake or wake early by worries or concerns about areas from my practice. It is important to me that the pedagogical practices and decisions that I take have a positive effect on the students and the reflection is often used as a way of holding me to account for this (Garrison 1997). During the reflection process, feelings of guilt, embarrassment, incompetence and shame (Brown, 2012; Butler 2016) emerge as I compare my actions to my ideal as the 'perfect educator' and focus upon my limitations in being able to reach this status. When decisions have gone wrong, I rest the blame with myself, the learning experience is no longer viewed as one of a mutual

responsibility between teacher and student and it is for me to rectify the situation or come up with a solution. The process of self-reflection can arguably be described as an autonomous and empowering process where we are in control of our deliberation and the options afforded to us (Reason, 1994, Bolton 2010). However, the process of self-reflection is likewise a controlling and limiting process in that the vulnerable state that it moves you to is one of shame, disappointment and potentially self-criticism in the state of raised consciousness (Reason 1994). This can create an unhealthy relationship with oneself and lead to unhealthy relationships with others as well as affecting your mental health in the search for an absolute self-truth (Simsek, 2013). Self-reflection is highly valued in much of the discourse of professional being and development and teaching is not exempt from this. The benefits of this for organisations and professional bodies is that self-regulation and self-correction leading to feelings of guilt and shame can offer a level of control and conformity that no rule book or set of professional standards could hope to enforce (Foucault in Mills 2003). Being a self-reflecting professional, especially in times when things have gone wrong, can also ensure that the issue lies with you and that it is your responsibility to address it and this can prevent you from exploring other factors such as cultural and social and structural influences (Simsek 2013). Arguably this can enable the status quo to be maintained (Butler, 2016). The process can lead to isolation of individuals from their relationships until they can come back into line. In this example, above, I do not find a solution as to how I will approach the next lesson, the reflective process holds me in a negative status where I struggle to move away from the overwhelming memory and feeling of 'defensiveness'. It has created a distance between Alice and I which is uncomfortable. If reflection requires action (Freire 1970, Smith 2014) then in this example, the shame and guilt has served no other purpose than illuminating my practice to me as weak and not worthwhile showing the process as

almost debilitating.

The example highlights a number of pedagogical decisions which are implicit within the text. Identifying the cohort as 'the year twos' defines the stage of the relationship between the class and I and implies that the choices that were made here were made with some knowledge and expectation about how they can engage in their education at this level. There is an inference that the decision I took was appropriate for the students at this stage of their learning as an expert in the curricula and stages of the learning process (Bruner 1960). The depth of the relationship is further illuminated as Alice feels safe to approach me and is respectful to wait to do this after the lesson. Her opening comment "*I don't want to upset you…"* shows that she recognises that I care about my teaching (Carr, 2007; Duffy & Ross, 2016,2018) and while I do want to know when things are not working so I can put them right or address them, she recognises that honesty can be upsetting and she is mindful of my feelings. Alice and I had built up a good rapport over the last two years. She had joined the University through clearing when she had not gained the number of credits, she required to attend the Russel Group university of her first choice. Having come from a privileged educational experience of a private girls' school, Alice had a greater transition than most in her class, not only structurally but emotionally and culturally. We had had some honest and open tutorials about how she was struggling to fit in and how her assertiveness with her peers was alienating her from them. I was open with her about deliberated pedagogical approaches that I would adopt to enable her to model her good thinking and interesting ideas for her peers to learn from rather than feel intimidated and this appeared to have worked as they were now happy to approach her to do the awkward task of telling me they '*didn't see the point*'.

Conversely, this example shows a vulnerable position that I chose to enter into by taking a risk pedagogically. Instead of me didactically explaining with my voice and interpretation, the concepts which underpinned the module, the aim of reading and enquiring together was to collectively and collaboratively gain understanding of the concepts and interpret them against our own examples and experiences. By reading together, the intention was that there was a shared experience that was not teacher led but more of a mutual discovery and enquiry. '*The circle'* which is particularly mentioned, had the tables removed to take away barriers between us and to help to focus our attention on each other. In the circle, there is no 'front' or 'back' to the classroom, where unequal attention can be drawn and power implicitly stated. However, at times, and perhaps this was one of them, for some students, what we see as barriers, students may see them as places of comfort and safety. Or equally places to hide and be passive. Either way, engaging students in situations of discomfort is a controversial area and while Zembylas (2017) might view it as care in HE by suggesting that it the responsibility of the HE educator to challenge and develop students critical thinking, Boler (1999) took a more mutual view that both teacher and student should be able to engage in pedagogies of discomfort where their assumptions are explored critically. Arguably, the reading together of an academic text is beginning the process of thinking about the concepts, not from their position of consciousness and experience as perhaps intended, but is ultimately asking them to value this view, in the first instance over theirs. This is a difficult contradiction because an aim of their undergraduate degree is to empower them to critically explore and judge the value of established and emerging views by reading together the purpose was to narrow the distance between them and the work they need to read to pass their degree. Fish (2010) and Wilson (1990) would support the

teaching only of the academic virtues and dispositions of being critical however, without context and situation and some level of intrapersonal (Vygotsky 1978) understanding, the buy in for students into the value of this process is limited. In reality, the openness of the circle can expose their vulnerability and limited understanding of the implication and application of the text. My final comment which implies a level of frustration on my part, "that appeared to be the main gripe..." ignores the point that it is the state of 'feeling vulnerable' that the students are resisting rather than the expectation that empowerment can come from understanding the academic text.

The Terrors of Assessment

This entry illustrates aspects of the categories '*Blame'* and '*Discomfort*'. The feelings of accountability for student's performance is reinforced in the bureaucracy of the university reporting processes. As a caring teacher I already feel responsible for their progress.

> **Diary Entry #15:** It has taken me over a week to write about this. I have wrestled with the decision for ages. After moderating Alan's work, it was graded low - lower than he would have wanted or expected... I have read it read it over and over and think it is the right decision. However, when he called me, he said, 'I have let him down'. I knew that he wanted a First - I had almost told him it wasn't, but a 2:1 - perhaps. He might complain and maybe he would be right? I didn't get him to where he wanted to be.

Making judgments about student's work is a regular feature of concern in my diary. Summative assessment, regularly referred to in the literature as 'high stakes testing' (Halliday 2010), adds pressure to both teachers and students when the consequences of failing are high. I see this part of my role as the most important to ensure that the processes are followed and are reliable and that my teaching has enabled them to produce the work

that meets the intended outcomes of the assessment. However, equally I am in a dichotomy between the power that I hold in being the one to pass judgment (Vlieghe, 2010, Winch 2017) while feeling entirely vulnerable as it is my teaching and guidance that is also being tested. The data suggests that even though positive relationships have been developed between the teacher and student during the teaching and learning process, the traditional and formal boundaries emerge. The teacher has the sole responsibility of awarding the judgement based upon their depth of understanding of the assessment criteria and processes of assessment and it is this accountability that has the potential to break down any mutually co-learning relationships. In the transition between the role of teacher where co-learning is valued to the assessor where the teacher breaks away from that co-learning relationship, the relationship can change (Brown 2012, Noddings 1984, 2003).

My reluctance to write about this as it was happening is important here as it clearly suggests that my role within assessment is more complex than simply awarding a standardised grade. My wrestling with the decision for some time expresses the moral seriousness of the assessment decision and the dilemma affecting the outcome of the assessment and the need to assess fairly using standardised systems and ignore the person and the personal. Not feeling able to record this in my diary as it happened, is almost like the equivalent of not feeling ready to talk to someone about it. To not feel ready to 'speak to myself', arguably, to be honest with myself about this implies that I feel shame and guilt for the situation. I am just as upset about the student feeling upset Halliday (2010) notes that one of the major controversies in assessment is whose interpretation of the assessment judgment is to be preferred. This is more visible in summative assessment practice as there is no discussion and the decision is final. To the student the grade arguably represents their identity and is a

clear indicator to them of their ability and this is difficult for the assessor when the student's belief in their ability is at a mis-match with the assessor's. While Noddings (2003) Halliday (2010) Brown (2012), Brantmeier (2013) all agree that shared understandings between teacher and student as to how learning is assessed and a transparent dialogue about this is essential in order to build effective relationships and to limit this mis-match, it still may not be enough. Halliday (2010) recognises, as does Jackson, Boostrom & Hansen (1993) that in the transition between formative assessment practices and summative assessment the relationship of mutual trust and reciprocity can break down. This indicates to me how fragile the mutuality of the relationship is and a recognition that the consequences of not maintaining a clear social distance can have, where the blurring of the lines between student and teacher can also blur the expectations of both and the transparency of the roles as they change within this context. Sockett in Goodlad et al (1991), also holds caution with allowing the close student teacher relationship which Noddings refers to as being essential, as he explains that there are different obligations to be considered with a friendlier relationship. This, according to Sockett (1991) and also alluded to in Hoffman (2000) can influence the conditions of trust within a professional relationship where there is an expectation of accountability.

The breakdown of the relationship puts me back into a vulnerable position, switching between certainty and uncertainty. Part of my identity as a teacher is to believe that all students can achieve what they put their minds and efforts to. He was able to achieve a first had he acted upon the advice that I gave him. For some students the time and place and other conditions prevent them reaching that aspiration. I recall here that I almost went against the rules and practices for not referring to grades during our formative feedback

sessions, I made this decision based on the limiting effect that grades often had on students. They can feel that their job is done, however in this case, it may have spurred him on to go further. Colnerud (1997) and Stockhall (2015) refer to this as a dilemma between my ethical interpersonal norms and the institutional norms, my capacity to protect the student and motivate them with the expected goal of the education situation. As I note, '*I didn't get him to where he wanted to be...'* describes the now one-sided nature of the relationship, the transactional side where the student enters into the relationship with the expectation of gaining something in return more than sharing something. I see it as my responsibility to 'get him there...', not by telling him exactly what he must do but to ensure that the kind of support, advice guidance and teaching is appropriate to enable him to be autonomous in his work.

Shock and Awe: caring is dangerous

This entry illustrates aspects of the categories '*Discomfort*' and '*Caring'*. It alludes to a concern around being overly empathetic in education which could limit a person's confidence in their own thoughts and ideas and create a state of dependence for security and certainty instead of independent and courage to live with uncertainty and see it as growth.

> **Diary entry #11**: The dissertation seminar seemed to go to plan - they are all suitably 'worried' and concerned about the whole thing. I have bigged it up to be a big deal - of course it is but why do I want to spread the feeling of fear in them?? Well I think it's because I don't want them to fail it - to fail it WILL be a big deal - there's no coming back from it really. I also want them to realise the ethical and moral significance of their role as an educator - so I suppose I have chosen to use 'shock and awe' to do this - might have worked! We will see.

The students' dissertation module is the one that I place the most importance upon. This is the piece of work which has the most potential to define their capabilities as graduates. The

piece of work allows them to identify their own passions in their discipline and explore their own research questions about education. It is defined as an independent study, however the one to one relationship which can develop between the supervisor and the student can be quite profound as the supervisor guides and advises based upon the information from the student. The seminar I refer to in this example was an early preparation seminar for this module in order to explain the aims and practicalities of the piece of work. The major distinction between previous work that they have undertaken until now and this piece is the autonomy and decision making which they need to take on.

Interestingly, while much of my intention throughout this PhD study and within my practice has been with the aim to limit the overall power held by me as the teacher, here I actively use my position of power over the assessment process (Vlieghe 2010; Buzzelli & Johnston 2002). In my role as the teacher, I have placed a moral significance on this piece of work as it will demonstrate the culmination of their efforts and endeavours for the last three years and I want them to pay more attention to this work than they may towards any other, '*the ability of A to make B do something that they would not normally do*' (Buzzelli & Johnston 2002, pg. 51). I draw upon their fear of failure (Zembylas 2017) and not 'making the grade' in an attempt to increase their sense of urgency and the gravitas of the module and its relation to their final classification grade. After working with them for three years, I know this is the language that they will understand and while I try to challenge, through progressive teaching, the competitive nature of grade chasing in higher education (Kiss & Euban 2010; Lin 2013; hooks 1994; Nevradakis, 2015), I also must care about what they care about. Noddings (1984) would agree with my feeling that 'I must' create this condition of fear, worry and concern, is in line with the ethic of care. I want them to succeed therefore 'I

must' ensure that they understand the value and the influence that this module can have, not only to their final grade but also to enhancing the kind of educator they want to be in the future (Noddings 1984). Encouraging them into states of discomfort and vulnerability, or out of their comfort zone (Zembylas 2017) This is an additional seminar that is planned for them before they have even officially begun the module and its aim is to encourage them to start this module over the summer break to limit the high stress levels that occur with this piece of work (especially when they leave it to the last minute). Recognising and accounting for the vulnerability of students is becoming an increasing consideration of educators and administrators in HE and across all phases of education (Ecclestone & Hayes 2007). I have responded pedagogically, rather than therapeutically, within the curricula to pre-empt potential pressure points that may affect students completing their studies (Many of the messages which I receive in cards after they have completed their studies refer to "I was almost going to throw the towel in during this"). In this situation, 'I must' is indistinguishable from 'I want', a moral imperative (Noddings 1984) that is not motivated by duty but an ethic of care that is natural and serves both the carer and the cared-for. I am concerned about their stress levels in their final year of study and want to alleviate some of this for them before it reaches that stage. Knowing my students, as I have grown to over the years (Noddings 2003; Deiro 1996; Eaude 2016) I know that they panic when they feel overwhelmed and their resiliency, in times of pressure, can be low. Trying to pre-empt this and address it head on, early on is the right decision for both of us especially as we both know that this module will push them out of their comfort zone. Rowland et al (1998) views this approach to caring for the 'whole person', their emotional, pedagogical, personal and educational interests, as part of the change in expectation within HE for lecturers to demonstrate characteristics more readily used to describe school teachers. My concern,

and I mention this in other areas of my diary, is whether I have been overly supportive and empathetic with some students previously that their transition into an independent module is more difficult for them. Hoffman (2000) and Sockett (1993) also show these concerns, and more explicitly cite this as a limitation of empathy in education. While I do not share their view whole heartedly, I agree with Noddings (1984) and Gilligan (1983, 2011) that a balance is required to ensure that the ethic of care is always a reciprocal one where the cared for feels cared for while also trusting the decisions made by the teacher or lecturer to be of benefit to them. Arguably, the more prepared and confident they feel about the status of this module, the better their grades and confidence in their academic ability will ultimately be and potentially demonstrate, to the outside world, the quality of the programme in relation to the University league tables that exist, therefore it is for the benefit of both of us that I meet their needs.

Critical analysis of academic literature is often an area that students try to avoid as it is difficult, takes time and can lead to uncertainty and confusion. In an effort to help students feel more at ease with the discomfort of having to make sense of what they are required to read, move beyond page one and critique it, I made space within a module for us to read and unpack a seminal text together.

Democracy or Apathy?

This entry illustrates the concepts which are categorised in '*Blame'*. The pressures of workload and accountability as the focus shifts too far towards the paperwork and bureaucracy rather than spending time *on* quality teaching learning and good planning. This

is frustrating and has resulted in planning 'safe' teaching. Students can also feel safe with this style of teaching as it does not encourage them to take more ownership of their work, thinking and study.

> **Diary entry #1**: I had been working on the lesson until late the previous night - all my teaching feels like it is written on the back of fag packet, last minute. I had a weekend off and it has paid me back in this. However, I don't want to be the only one responsible for the content of the class - how do I change this? Maybe they don't want any democratic approaches - is it really democratic anyway? Democracy isn't all that great with the majority (only the ones that usually speak) making decisions for the rest of them.

Working pressure points are significantly noticeable in my diaries at the beginning of the semesters. Entries made during September and early October and end of January to February particularly make explicit reference to me struggling to meet the demands of a bottle neck where teaching, planning for teaching, assessment, administration and evaluation all demand equal attention. My frustration is always around the amount of time that is required for the administration and how I allow it to invariably take time away from my planning for teaching. I feel guilty for allowing this to happen and in some entries have expressed shame, embarrassment and disappointment with myself about the quality of some sessions that I feel should be better. However, this example also alludes to the amount of pressure and responsibility I am placing on myself for the teaching seminars. Some of this blame could be attributed to the influence of the market economy in education (Winch 2017) and the decline of reciprocity in teaching and learning (Fenstermacher 1991, Winch 2017). Students are increasingly considered to be consumers and with the pressure of accountability of teaching staff to provide that *service* it has become increasingly difficult to adopt critical pedagogies where some of the responsibility for learning and failure to learn is shared between the teacher and the student. When a student does not understand

the concept or grasp the reading, then it is assumed that it is up to me to increase my effort to help them reach this rather than them to increase their effort. While I expect both of us to rise to this challenge, if I over plan and provide too much detail and direction then some students may come to expect this and my efforts could have the opposite effect of helping students to become independent and more certain in their own ideas and informed views. There is a clear tension between what students are expecting and say they need from me and my aspiration to work alongside them to help them achieve their aspirations. Zembylas (2017) refers to this tension as an ethical dimension of caring in higher education. He advocates that caring teaching in HE should include pedagogies which interrupt and disrupt students thinking, encouraging them to be critical and re-examine their held beliefs, without which, learning in HE is limited in its capacity to be transformational, democratic and able to develop the skills to challenge injustice or the status quo. This view was echoed by Boler (1999) where she describes these pedagogies as pedagogies of discomfort. In the example above, I am the one left in expressing vulnerability, not only because I am trying to foster pedagogies which are more difficult to measure under the instrumental and rational banner of 'good teaching' (meeting prescriptive learning outcomes and attainment grades) that I may not be able to clearly show a link between my teaching and their success (Walker and Gleaves 2016). Here I imply that my intended pedagogy is to promote democracy but I note my failure to achieve this from my perspective. My interpretations of democratic pedagogies are where all views are shared, listened to and respectfully challenged and critiqued but also caringly understood. I encourage students to share, ask questions and contribute. However, this entry shows that I do not feel that this is being achieved. I appear to doubt that the reality of the situation is truly democratic and this may be due to the expectations of the students as some contribute while others do not. While feeling you have

the choice to withhold your views is equally a democratic position, this entry suggests that I feel students are resisting this exposure (Zembylas 2017, Biesta 2012). I see this as an issue that only the students and I need to resolve and ignore the important influence of the context which we are in. Students are together in their classes for two days per week as a full-time student. Each semester, there are three modules to complete and they attend the seminar for this each module once per week. The majority of the cohort still live at home and are not in student accommodation and this usually means that they travel in alone for their seminar then sit next to the same cluster of students, whom they only meet on these occasions. There is a short coffee break part way through the seminar and then they travel home again to their various corners of the region. Their expectation during their seminars, is to gain information to pass their assessment, their degree and they are likely to expect me, not their peers, to have this information. The time allowed for them to build trust between each other is limited and restricted, it may well be only my seminar that they are expected to contribute in this way – a couple of hours per week with strangers. I am making the assumption that they do not want to experience critical pedagogies where their views are valued and recognised while it is more likely that they simply need the conditions and the time in order to engage in this way.

Is honestly always the best policy?

This diary entry describes the categories of '*Connecting'* and '*Blame'* and shows how the current discourses in university, especially ones around attendance and engagement are changing the discourse between teacher and student.

> **Diary entry #21**: Well, I decided to broach the subject about the attendance with them on Thursday. I tried to stress that I didn't feel it was just a degree but a profession that comes with key professional expectations. My genuine concern is that they will fail if their attendance is poor. The other, perhaps more selfish reason is the bloody attendance monitoring system that is the admin bane of my life! … A couple of students were supportive of me by saying "it's disrespectful not to show after you have planned ". Ok, I sort of agree but I should have spotted the tone that was making the inference that their peers were disrespectful.
>
> It has since opened a can of worms. Two absent students both contacted me on the evening to say that people in the class were talking about those who don't attend as 'not caring'. A little flutter of Chinese whispers via social media. There are the beginnings of a breakdown in relations between them - this is not going to be good - it's not what I want for the group. Do I approach this too? Well I have started...

Colnerud (1997), Noddings (1984, 2003), Shapira-Lishchinsky (2010) all describe that one of the biggest dilemmas that a teacher faces is when the relationship between the students is at a crossroads with the organisation's administration systems. The challenge is between acting in the student's best or personal interest or need or meeting the expectations of systems and processes which aim to establish fairness and equity. In this example, a new attendance monitoring system had recently been put in place sending the message that regular attendance is expected and attending on time and being punctual is valued and a key to success in study. Reliability, and punctuality are signalled as being valued virtues which are universal for those studying at degree level (Kiss & Euban 2010). While I do not explicitly want to disagree with this Kantian view, it does narrow the definition of engagement at university somewhat. Regular attendance in schools and colleges and educational attainment are inextricably linked (RSM Maclure Watters, 2012) and this is unlikely to deviate too much when it comes to university education. Students from poorer families are less likely to attend university due to its affordability or their ability to gain the credit points required, therefore when they do make it, the support to increase social mobility can not end there (Crawford, 2016). This explanation is a valid one however this is

rarely the dialogue which emerges from any discussion about attendance at university. This 'schoolisation' of higher education was originally brought in with the legal requirement of universities to act as border police to immigration services and subsequently used to ensure that universities only receive students' funds for the work they have provided for them. Here is not the place to critique the motivation for these interventions in UK universities, however it needs to be noted that this obvious monitoring and regulation of students infers a mistrust, either of students to show commitment or to universities to be honest about the students they have, and these messages are interfering, and in some cases, changing the relationships between teacher and student.

In this particular example, there had been diminishing attendance with this group and what resulted was a steady stream of communication from administrators charged with analysing attendance, and reporting upon why it was poor with the intention of either offering support or withdrawing a student who has disengaged in order to halt the fund collection. I had resisted talking to the group as a whole to find out more about this issue and had been communicating via email directly with the students who were chronic poor attenders. However, the email communication which added to my list of tasks was increasing and, in this frustration, I decided to speak to the whole group to find out what was going on. My initial justification for my actions was to be open and honest with them and let them know how upset I was that the attendance was so low and to check with them that they still saw the seminars as worthwhile. In reality, the ones who I needed to speak to, to understand, were not there and this venture turned into a message board, where the students in attendance because the messengers for my upset to the whole group. My intervention with the wrong students, not only made our relationship defined by a narrow view of

engagement but also created cracks in their own relations as a cohort. I unintentionally, or perhaps thoughtlessly (Mackie, 1977), ended up manipulating the situation. Were my intentions only because I wanted them to succeed and I knew the implications of poor attendance, or was it to limit the additional workload that came with the attendance monitoring and the time this took away from other tasks I needed to do, such as planning? Either way, I appear to see their non-attendance more directly related to me personally than to consider their own reasons. I feel the blame as the accountability for attendance and retention lies with me to report against.

Due to the reasons for the poor attendance as being so varied, from individual anxieties to employment and childcare issues, all issues that I had recognised and was keen to help them manage and work around, it was unlikely that I would have received feedback that could pinpoint to one area that could be improved to increase attendance. I also again, ignore the context which these students are in. In real terms, at this diary entry point, they have been together as a cohort for only four months, two days per week, equal to 40 days. The early politeness within groups in new situations is arguably settling down to forming more closer friendships and possible conflicts in personalities emerging. They may have chosen the same degree, but they did not choose the people they would study with. This situation is not helped by the plain fact that a university education is a recognition of the individual, not the group and while there may be some groups assessments as part of the programme, ultimately, the this is an individual endeavour. Students are not likely to fail because they did not like or trust their peers, so long as they meet the requirements of the assessment. This knowledge is a challenge to any genuine approach to adopting critical pedagogies or democratic approaches which are intended to go beyond the superficial and surface

learning and relationship building. While Zembylas (2017) alludes to the discomfort in classrooms, Brantmeier (2013) does not fully recognise these challenges in his reflection of democratic pedagogy.

In the diary I make the point that *"…I should have spotted the tone that was making the inference*…" and this prompts me to more explicitly on my role as an educator responsible for the moral development of my students. There were judgements being made and comments passed by students which I later felt, as I wrote my diary, were not conducive to supporting positive relationships. By writing that I 'should have' noticed this implies that I consider it my duty address moral behaviours. While Stanley Fish (2010) and John Wilson, (1990?) would disagree with the view that this is an expectation of teachers especially within higher Education or adult learning situations, Kiss and Euban (2010), Buzzelli & Johnston (2002) would argue that by not noticing it, I have already made a value statement about what is morally acceptable. The entry goes on to note that *"It has since opened a can of worms."* Suggesting that I am aware of the irreparable change to the group dynamics and relationships in the cohort. My response is likely to have been taken as colluding and agreeing with the attending students that the missing students were being *disrespectful* by their non-attendance. I feel shame for allowing this as I try to play down the impact of this viewpoint by stating *"A little flutter of Chinese whispers via social media."* As I try to disconnect my part in encouraging the message that was likely to being relayed, with the assumption that the discussions on social media are often accepted as 'part truths' and gossip. I am not part of the social media platform that the students use as they collectively choose to maintain the distance between teacher and student and where I equally do not want to intrude and feel they need this space.

During this entire incident I feel I have made poor decisions throughout which began with me trying to be open and honest with my students about how I was feeling and my concerns for their peers. My intention was that we would be able to share information that would enable me to help improve the attendance and ultimately, improve relations between the cohort. In hindsight, this approach was too soon for the cohort to benefit from as we had not yet established a relationship where there was a mutual responsibility for the group and its learning. The students were still in transition to University and developing as a group and I naïvely do not fully consider this. Foucault (Mills 2006) believes, in contrast to critical pedagogues such as Freire (1970) and Apple (2013), that power exists within the relations between people more than the structures that they are part of. Buzzelli and Johnston (2002) equally feel that regardless of the power structures that exist, teacher agency is still influential and the choice to address this issue in this way was mine. In this situation, students still saw me as the one with the power and the authority and I did not fully appreciate the influence I would have sharing my anxieties, frustrations and disappointment, fears, vulnerability, with them. They reacted with their non-attendant peers, not in a supportive way as I would have liked but in the same disappointed way as I had.

In other entries I specifically note that I do not want to be controlling of students or my actions determined by the system rather that the needs of the students but there are occasions where I felt I had no choice. While Buzzelli & Johnston (2002) state that power relations cannot be removed from the classroom or learning situation, teachers can choose to reinforce certain behaviours and enact others which can close the gap between teacher and student. Zembylas (2017) and Walker and Gleaves (2016) both allude to the pressures of caring in HE as educators experience conflict between the universal expectation of the

organisation and the need to care for the individual and be responsive to their specific needs. The systems and processes of control, measure and standardization within the organization, such as the policy for attendance, have the potential to alter the narratives and discourses we have with our students and have clearly influenced the situation here. When I am trying to build close educational relationships that intend to narrow the social distances between the teacher and the student, that have arguably not always been as prevalent within the large lecture theatres of Higher Education, I have taken a utilitarian approach in this instance which has only served to do the opposite of what I intended.

90% administrator, 10% teacher…

The next two diary entries describe concepts within the categories of *Blame* and *Discomfort*. The pressures of bureaucracy of writing the new programme were very intense. As I was not part of a team, it was a solitary process with no space and very little time to work with others to develop ideas. The pressure to get it right was overwhelming at times.

> **Diary entry #4**: Spent time this morning working some more on the new degree programme. I don't feel happy doing this on my own as I can just see that everyone will have an opinion about where it won't work after I have gone through the whole process. No one is really bothered as they don't think it will affect them. Maybe it won't but it will help me with my work! Jenny popped her head in first thing and she was a welcome distraction then helped me look at the rationale for the programme. She thinks it looks good but I am sure that David will have something to say. I have sent it to them all so see what happens. Spent 90% of today on admin and 10% planning for tomorrow session. Haven't caught up with the dissertation students yet and I worried that I am going to lose some of them.

The opportunity to create a distinctive humanities programme felt very exciting and while it had taken some time to progress through the proposal stages, once it was agreed, the time given to develop the whole programme was exceptionally tight. In order to validate the

programme, the university required that a full specification was designed and agreed through a series of review panels, tests and evaluations. The whole process had to be completed within seven months to meet the deadlines for marketing. Within those seven months, two months were required for reviewing the completed documentation and the summer 'break' was within this time. Couple that with my heavy marking period at the end of semester two, and the time, in reality became three months to develop the programme. Burgess (2004), Horn (2008) Jackson (2003) and Morrison (2003) fully recognise the challenge in designing a creative curriculum and assessment practice. Burgess (2004) and Horn (2008) specifically noted in their work on the curriculum development of the social sciences, that the political and economic influences and pressures of the organisation significantly impact upon the ability of the curriculum team to be innovative in the restricted time and resources they have. '*Validation has to happen in such a short space of time*' (Burgess, 2004). With the political influences inferred within graduate attributes that aim to ensure that students can demonstrate through their assessment processes, a wide range of skills; to respond in complex situations; building their self-esteem; increasing their confidence and courage to take risks results in a complex approach to curriculum design, that takes time.

> **Diary entry #16:** Sat on the xxxx programme revalidation panel today. It was an awful experience from beginning to end. So much so that I invited the programme leader back to my office for a cuppa as she had been 'kicked all over' and 'dropped from a great height' in my view. I know that I have been whining about being on my own with my curriculum design (apart from Jenny – don't know where I would be without her – she gets what I am trying to do and believes in it). I had felt that I was missing the support of a team. Today was a reminder that I am absolutely better off doing this on my own. If that was team support, I can do without it. Every point that was raised by us on the panel to help them get the documentation right and the flow of the curriculum to work was back healed by the team leader to the programme leader who would respond by saying "but that's what you wanted me to do". With the other dominant characters in the 'team' clearly just looking out for themselves and their interests, it was clear that the programme leader was not given the

> opportunity to lead and they just hung her out to dry blaming any errors or issues on her – blatantly lying at times too. It was just awful. I never imagined that I would see this at this uni. We had a coffee and she was really pleased that I had noticed and told me many more horrors of bullying and harassment that she had experienced from them.
> Sent my draft specification document straight to Stephen. He is a stickler for documentation so if he thinks its ok then it will be – could not bear to be in the same position as xxxx. Who needs enemies when you have team members like that? Glad I don't really feel like I belong to a team at the moment.

The pressures within large organisations for the need to standardise and regulate internally is driven by the outward facing accountability of the education and university sector in current times (Winch 2017). In my diaries, I regularly note the difficulty in finding time to think, develop and design the degree programme as its development is added to the current, already full workplan that I had. I am placed in a vulnerable position knowing that the current programme which I lead is going into 'teach out' therefore I am creating a 'job' for myself and equally, a vulnerable position where the design will be all my own work. I note in this diary entry that I do *".not feel happy doing this on my own…"* highlighting my vulnerability, fears and concern that whatever I could do would not be 'good enough'. I was worried about how others will receive my programme design and assessment and for a time, my diaries suggest that I feel lonely and isolated developing this programme without colleagues to share and have dialogue with about the pedagogical approaches and learning outcomes and worries about the 'imposter syndrome' (Hutchins, 2015). However, the alternative which I witnessed at the panel review for another programme, enabled me to realise the potential for political gameplaying, blame and non-collegiate situations was something that I was missing, thankfully. Without a team who share responsibility for this programme with me, I ask Jenny, and intend to ask David, about the work for reassurance. They have worked with me before in other programmes and we were generally supportive

of each other. The phrasing in the diary entry suggests that I expect support and positive confirmation from Jenny but imply that David has a different perspective and I appear to be mentally preparing for negative responses from him *"She thinks it looks good but I am sure that David will have something to say."* I show feelings of vulnerability as defensiveness, expecting David to challenge or disagree with me at best, at worst, he does not understand what I am trying to do in the programme as his approach to the curriculum design is different to mine. In my reflective notes I stress that I am disappointed with myself for feeling fearful and resistant to views which are counter to my own.

Taking the Blame for Caring Too Much

The categories described in the next two diary entries are of '*Connecting* and *'Caring'*. In order to strengthen relationships which can foster feelings of belonging and community there is a tension between the students becoming reliant on that relationship and can prevent them from becoming independent and resilient in difficult times. However, we are not entirely independent beings and its human nature to depend upon others.

> **Diary Entry #19**: '…I need to make a shift towards separating out the confidence building through building positive relationships with being the one they come to always and more explicitly getting them to act on their own…This is probably my fault - in offering too much support to get them to the best they can be I have made some of them remain dependent…I need to stress that it's what they do with it that makes the difference.

I appear to view the support I give as being something I should be blamed for. As if I am doing something wrong or that is not expected of me. I make a clear distinction that what I am *supposed* to be doing is enabling them to be independent (seen as one of the goods of education) and what I am probably doing is increasing their dependency (seen as a negative

and unwelcome outcome of education). In virtually all other areas of my analysis, I am demonstrating that I advocate the building of community, making connections and fostering relationships through my practice so this makes no sense that I would feel guilty about implying that they should be ready and willing to give up their supportive relationships to 'go it alone'. The extract was taken from a diary entry where I had spent the whole day doing administrative tasks and it is likely that very little of it would have included a recognition of how we work together in social situations. Noddings (1984) reminds us that, *'…each of us is dependent of the other in caring and moral relationships … I might do far better if you help me …and far worse if you …ignore me'* (Pg48-49). This term 'independence' is synonymous with individualistic approaches toward competency, assessment, achievement and general success that permeates education and the wider society. Concepts such as dependency are viewed as weak and ideas of collaboration and support are often viewed as cheating and incompetent and perhaps less effort overall and therefore less worthy of reward. Walker & Gleaves (2016), Kiss and Euban (2010) both state that educators in HE are not rewarded for their care as a rule and they suggest that this may be due to the limited evidence to show explicitly what areas of a caring relationship have a direct effect on the achievement and attainment of students in HE. They also recognise that the organisation's structures and systems can implicitly, and explicitly reinforce this message. I have also been complicit in this view within the programme and module design. Through the design of module assessment where the grade for the group assessment tasks are weighted less than the individual assessment task grade, by at least 20%. By not recognising that, I have been complicit in playing down the effect of collaboration, and the impact of positive dependent relationships through my assessment planning. The grading for the groups tasks is further individualised in order to show independent contribution but

primarily because this is what students want and what the systems of recording, analysing and moderating require for ease.

Feeling miffed

This entry captures an example of the category of '*Discomfort*'. I feel defensive and vulnerable that students do not always reciprocate care and consideration in our community. When the pressures of time are there, feeling that your time has been wasted can be de-motivating.

> **Diary entry #34**: In the year twos I was a bit miffed by Frank - he's got lots to catch up on as he has been off and then he says "I have to leave early as I have things to do". I did react in a bit of tantrum if I am honest. A bit of a huff. I try to be as supportive as I can be but then I feel he takes a lend - there were a few that had left early and it just felt rude and that my last half hour of planning was a waste of time for them.

I like to think I am as tolerant and as understanding as I can be about the external pressures and commitments that my students have. They have significant pressures on them from all areas and I make every effort to be as flexible as I can be to assist them in keeping all of their plates in the air. However, this diary entry appears to show that the care giver feels they need some care and recognition too. Jackson (1993) explain that learning situations need to be seen to be worthwhile to students and arguably these were as they attended the majority of the seminar. However, I cannot hide my feeling upset by the students leaving early. I accuse them here (not to their face) of taking advantage of my 'good nature' and support and question their behaviour and conduct, effectively challenging their moral conduct. I recognise that this is probably uncalled for but what is uncomfortable to see is

the fact that I left my professional guard down. In relationships where there is an expectation of some mutual respect, it does hurt when it is not reciprocated.

What is not noted in my diaries but is in my field notes, is that I took Frank aside to apologise to him for my outburst when he comes back to class the following week.

Irrational Resistance

The categories best alluded to in this diary entry are *'Blame'*, and '*Discomfort*'. The work loading pressures and the need to study take time away from my family and friends. I feel guilty for not being prepared as I want to for my teaching but equally shameful that I cannot keep up with the workload. I also feel as if I am letting everyone down and this compounds the feelings of guilt and shame for putting work before family.

> **Diary entry #29**: Just been crying - Neil went out with the 'wino lot' [His wine tasting group] - I was meant to go but just can't - so much to do - he was miffed but there is nothing I can do (as I sit here - I am sorting admin, writing references for teacher training, planning for next week, planning for tomorrow and collecting data on PhD) not sure how long I keep doing this for ...
>
> The doorbell rang - it was a taxi driver with my tea from Irvin's (Local restaurant) - bless - I don't want to be working from 6 – 11pm every day and weekends too - it's way too much.

This theme was the most significant throughout my diary entries. The entries regularly voiced a sense of panic, feelings of inadequacy, a concern with a lack of perfection and a general sense of not being able to cope with the workload that was expected. There was a dichotomy between what I expected of myself and what I understood was expected of me from colleagues, management and students. The organisation wanted a rational and systematic response from me in my work while the voice in my diary was one of resistance

to this rational and logical approach. I have interpreted this as recognition that the work was more complex and I was struggling to describe, measure, evaluate and at times even make sense of, my role in this rational way. This theme illuminates categories of coping with pressures of workload, competing professional roles such as administrator, teacher and researcher, and personal roles such as wife, sister, aunt and daughter.

At the time of the data collection, I was managing two programmes and a subject strand. Even though one programme was on 'teach out' and was not taking on new students, the expectations for administrative review and documentation remained the same for the existing cohort. The new programme, with its new modules were running alongside the established ones. This coupled with trying to find time to think about my research and PhD, meant that I was often overwhelmed with pressures on my time and it regularly took time from my personal life.

My diaries refer to the pressure to get the paperwork and documentation correct and how this pressure is distracting me from my 'real' task of planning for teaching and supporting students. The 'professional ideal' (Sockett, 1993) is the definition of the role, its function and the expectations and this becomes more complex when the individual's ideals of a role and tis expectations differ from the organisational one. When I write in my diary that I am 'not coping', it is often when the dilemma is how to reach this professional ideal. Completing accurate, detailed and evaluative documentation about the success of the programme and modules is interpreted by me to mean that I am able to demonstrate that I am a good professional. Student achievement in terms of scores, grades and retention reduce my professional ideal to a narrow set of professional attributes. How I am seen as a good educator with integrity and professionalism is what is able to be documented and

evaluated clearly in the paperwork as opposed to my time spent planning for teaching and support for students. I say I am not coping when I have put the paperwork first.

Feelings of Isolation

Seeing my vulnerability as a weakness and something to be overcome, forces me to protect myself from the feelings of guilt, shame and judgement from others on my inadequacy. I feel '*Discomfort*' and I am to '*Blame'* for my situation and appear to accept the system is what it is and cannot be changed.

> **Diary entry #11**: I have felt this week that I have been running from one admin task to the other and am really only fulfilling the needs of the admin people. I know that it is required but I am firm believer that if I do things with the student in mind then the admin usually works itself out. Spent time this morning re-drafting parts of the new ed studies programme after feedback from the panel yesterday. I don't feel happy doing this on my own. How do I know what they want?
> **Diary entry #13**: I am so annoyed in myself as I am again way behind what I need to do for my students they regularly come bottom of the list - I don't want it to be like this but it keeps happening.

Sometimes seeing the value or relevance in paperwork was difficult. I often felt that I was either planning for the future or documenting the past as favourably as I could rather than concentrating on the students that were with us now. I get annoyed with myself when I am not courageous enough to put my students first, however, the pressures of accountability in HE is high.

The administrative cogs scrutinise the documentation as it 'progresses' through a series of stages, panels and meetings. I am not sure whether this is for the purpose of ensuring quality internally or for the benefit of external reviewers. At the time of this diary entry, the administrative system was as significant, if not more so, than the academic one with the only jobs really being advertised within the university in administrative positions. With each

role came a new document for me to create and complete so that someone could collate it hand it up the chain. It felt as though the processes were at the centre of it all and leading the way rather the needs of the students. I remember thinking (and probably saying) that without the students there would be no need for these systems – this is the wrong way around. Winch (2017) explains that the need for command and control in large, seemingly democratic organisations such as educational institutions, is seen as an imperative in order for them to survive. Higher Education has seen a significant increase in its managerial accountability (Sarason, 1990; Moller, 2010, Winch 2017) in recent years and with this, the increase in administrative systems that are required to ensure standards of quality assurance expected by external bodies such as the Quality Assurance Agency (QAA). This managerialism was driven by the quality department which was growing in size day by the day and influenced by the QAA. While it may have been explained to us as 'distributed leadership' (Burke 2010), It implied that academics could not be trusted to complete the documentation without this scrutiny. However, the reasoning, philosophy and pedagogy underpinning the programme design was perhaps scrutinised less so. On the one hand these systems, processes and documentation encouraged programme designers to reflect and think more closely and explicitly about their curriculum design and how it would be received by students. On the other hand, in my experience, more time, resources and consideration were given to the teams of reviewers of this documentation rather than design time itself**.** This may have only been my experience or may be that the academics are trusted to be able to produce the content and the ideas rather than writing it down in a format that would suffice the QAA/HEFCE requirements. Burke (2010) and Gill (2011) suggest that distributed leadership is used to create collegiate processes however the downside is that in systems where neo-liberal values are becoming dominant such as education, this can result in

distributed accountability meaning everyone is a leader without full responsibility or accountability.

Chapter summary

The diary entries presented above were analysed using thematic narrative analysis (Bold 2012; Madden 2010; Reissman 2008) which involved close reading, scrutiny and interpretation of each entry and its reflective annotation. It aimed to explore the detail behind the categories which emerged from the in vivo coding;

Connecting;

Caring;

Discomfort;

Blame

The thick description (Geertz 2000) of each diary entry meant that there were many examples where the diary entries were categorised in most or all of the coded themes. This only served to highlight the complexity of the captured experiences. During the pilot, I had some concerns with the use of the narrative analysis process where the entries would be broken up to allow the underlying theory to emerge, almost as if it was untouched by human hand. For the main data and analysis, instead of presenting all the examples of caring and all of the examples of discomfort, the next stage of analysis became the process of presenting entire entries which were representative of the most complex and arguably messy reflections of the human experience. As Van Maanen (1988) explained '*The impressionist's tale unfolds event by event in irregular and unexpected ways'* (pg. 104).

It was as the diary entries were presented in their entirety, illuminating the interwoven categories, their overlap and contradictions, where the theory began to emerge. What was common in all of the entries were the emotions which were presented and tensions which were alluded to and they were all connected to the state of vulnerability.

The next chapter, will begin to analyse more deeply the common emotions which underpin these categories and connect them together. What was emerging was that each diary entry showed an emotional state that could be recognised as a position of vulnerability. However, the conditions and agency to react to that emotion meant that I either felt I needed to resist the emotion as I interpreted it as a sign of weakness to be avoided or I chose to embrace, perhaps even force the emotions of vulnerability. On some occasions whichever response was taken, the emotional state remained. What was different was when the emotion was not viewed as something to resist but something that would build, sustain and preserve relationships it became a more transformational experience for both teacher and student. The following chapter will further explain this relationship.

Chapter 5: Emergent Theory

The purpose of this enquiry has been to illuminate the moral dimensions of my practice as a teacher in Higher Education. The interpretive paradigm of autoethnography (Anderson 2006; Ellis 2004), coupled with thematic narrative analysis (Reiessman, 2008) has helped me understand more deeply my agency for teaching morally. Aspects of grounded theory coding (Charmaz 2014, Anderson 2006) were adopted for the first stage of analysis and during this stage, categories such as Caring; Connecting; Blame and Discomfort, emerged. The second stage of analysis, *Thematic Narrative Analysis*' was able to make further sense and meaning of the cultural and social conditions where these emotions occur. This chapter aims to be a synthesis of the two stages of analysis in order to justify and illuminate the emerging theory towards a ***Pedagogy of Vulnerability***.

The four categories from stage one of the analysis, and the concepts within them, are being collectively defined in this study as the emotions of vulnerability. The situations, presented during the thematic narrative analysis, showed how I responded to the emotions of vulnerability and showed that there were events where I actively encouraged and embraced these emotions as a pedagogical approach to teaching morally and relationally. Conversely, there were incidents where I resisted these emotions and saw them as weakness, incompetence and failure. These two contrasting perceptions and experiences of the emotions of vulnerability are shaped by the conditions in which they occur. Vulnerability theorists suggest that we are all vulnerable because we are human (Rich, 2018; Fineman, 2008), and we are all in need of help, assistance and care at some level, from birth to death (Brown, 2011; Daniel 2010). Fineman (2008) states, '*Contemplating our shared vulnerability it becomes apparent that human beings need each other, and that we must structure our*

institutions in response to this fundamental human reality.' (pg. 12). However, I argue that if we continue to see vulnerability as something to be resisted and shamed by we are potentially resisting and shaming our humanity. Practice which is underpinned by a pedagogy of vulnerability does not seek to resist or deny our humanity, but to help it flourish and therefore to embrace it. This means that education should be committed to enabling and building trusting and caring relationships between teachers and students where both feel safe to show their vulnerability and use it as a form of personal growth through human connection rather than something to resist as a sign of weakness. My diaries show that I am trying to do this, however there are challenges and dilemmas to changing cultural and social situations in order to realise a pedagogy of vulnerability as a transformative and moral practice in higher education.

The previous chapter presented the analysis of the raw diary entries and showed the complexity of practice in higher education by demonstrating the interweaving and overlapping of the concepts which emerged from the in vivo coding analysis, into my everyday work (Kim, 2016; Reissman, 2008). As the final stage of analysis, this chapter aims to discuss how the categories and themes connect into a theory of pedagogy which centres around vulnerability. Each diary entry showed an emotion equated with the state of vulnerability, either by me as the teacher or by the students and I was able to show my moral responses and dilemmas to those feelings and actions. The emotions and actions are akin to Aristotle's virtues which remain opaque in most literature on moral practice and therefore the purpose of this chapter, and ultimately the thesis, is to illuminate them in context. Unlike Aristotle's virtues, the responses I make to these emotions and actions are not intended to be defined explicitly as either a virtue or a vice but as a way of noticing the motivations, intentions, conditions and contexts of the decisions which I make (Mackie

1977; Rachels 1993; Oakley 2016). How I choose to, or am enabled to, respond to the dilemmas which elicit the feelings of vulnerability in my practice as a teacher in HE, is determined by the cultural conditions in which I am involved. The discussion is not to justify that one response to the emotion of vulnerability is to be regarded as more morally just than the other, there is a time and a place where accepting and acting upon either version may be the right thing to do. This is what makes it a significant moral dimension of my practice as it informs much of my decision making and pedagogical responses. A pedagogy of vulnerability would be determined by the informed choice in how to respond to this emotion with the aim always to move towards embracing the emotion rather than resisting and supressing it. In doing so, we take the purposeful risk of experiencing a more transformative education for students and teachers.

There is in no way an aim to generalise the illuminations here as I am the primary participant in the study and therefore, this analysis can primarily relate to my situation. However, an additional aim of auto ethnography is to relate to the reader (Ellis 2004; Muncey 2010; Ellis & Bochner, 2016;) in a way which elicits their own personal analysis as they can recognise themselves in the story. The study comes from the premise that while some moral practice in teaching and education may be accepted as more universal and duty bound, such as professional ethics and standards, actions and decision making are not taken as universal but integral to the context and the relations involved (Noddings 1984/2003). The purpose of the study is to look closely at those contexts and relations in order to understand my practice more deeply as an educator who aspires to be as moral an educator as she can be. Within this chapter the aim is to draw the attention of the reader to the emotions of vulnerability illuminated in the diaries and explain the contexts and situations where they arose. However, it is important to note that the emotions and motivations often

overlap in the complexity of the situations and rarely are presented in isolation. The diagram below attempts to show, at a glance, the dilemmas and tensions which emerge as actions from the emotions of vulnerability. The emotions of vulnerability, such as uncertainty, risk, discomfort, fear, dependence and concern, elicit responses which can either cause us to seek protection and safety or growth and change. When we feel we need to protect ourselves and resist exposure, we often retreat from others; when we use the emotions to change and grow, we are open to change and newness. The pedagogy of vulnerability is not intended to judge one response worthier than the other however, I want to make the argument that if our conditions only ever allow us to see vulnerability as a weakness to be avoided then this will limit the capacity for education to encourage growth and change as an expansive moral endeavour (Halstead & McLaughlin 1999, Halstead 2010).

Research Question: What are the Moral Dimensions of a Teacher in Higher Education?'

Conceptual framework: Morality is shaped by social and cultural aspirations (Aristotle; MacIntyre (1984). Moral intentions take place in relationships. Teaching is a moral endeavour because it is fundamentally relational (Noddings, 1984; Buzzelli &Johnston, 2002,)

Pilot Data Collection – 12 Diary Entries

Pilot Analysis: Apply Ellis (2004) Evocative Auto Ethnography (EAE) to illuminate the self within the social and the cultural.

Ethical Concerns: Triad roles (Participant-Teacher-Researcher), raise concerns over the ethical protections of the self and the other in the EAE stories.

Reflection: Moral action in teaching cannot be fully understood without recognising the 'other' in the interactions.

A theory of Positioning: A shift to Anderson's (2006), Analytic Auto Ethnography in order to limit the *blurring* of the lines between the triad roles.

Main Data Collection – 34 Diary Entries

Stage one Analysis: In vivo coding (34 Diary Entries)

Category #1 Connecting | **Category #2 Discomfort** | **Category #3 Blame** | **Category #4 Caring**

Refine Conceptual framework: Categories are visible in theoretical analysis on moral aspects of vulnerability by (Zembylas, 2017; Brown, 2012; Brantmiere 2013; Vlieghe 2010; Fineman, 2008).

Stage two Analysis: Thematic Analysis

21 Diary entries diverge into 2 responses from self and other as the emotional states of vulnerability

Embracing Vulnerability: (11 Diary Entries)

Illuminates situations and interactions where the states of vulnerability, identified during stage one analysis, are perceived as deliberate in order to create change, growth, innovation and human connections.

Resisting vulnerability: (10 Diary Entries)

Illuminates situations and interactions where the states of vulnerability, identified during stage one analysis, are resisted in order to maintain safety and certainty.

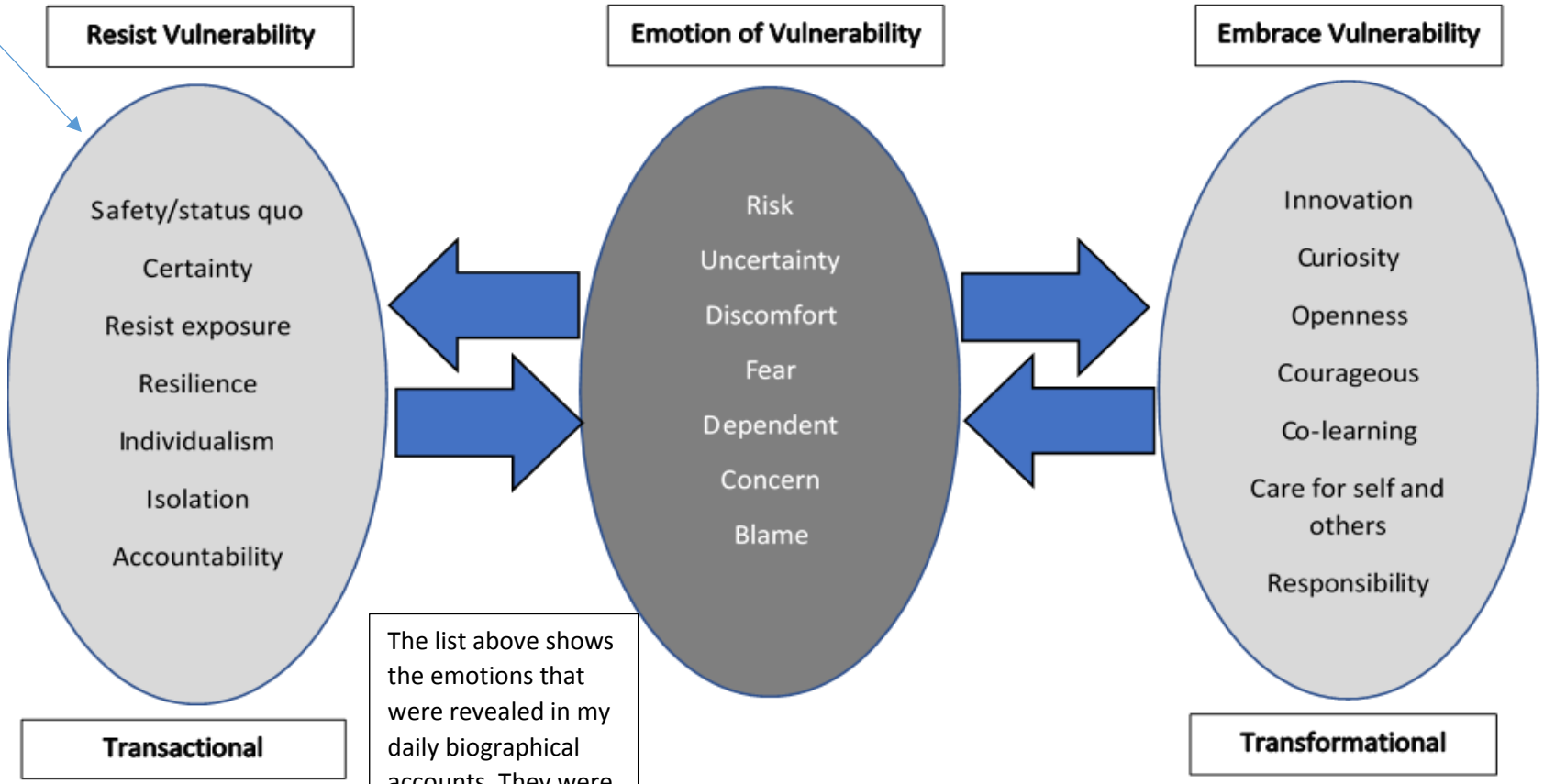
Pedagogy of Vulnerability as a moral dimension of teaching in HE.

The emotions are not judged or defined as being either 'good' or bad'. The human response to either 'resist' or 'embrace' them should not be viewed as either 'right' or 'wrong'. The purpose is to notice the systems, structures and practices that motivate the response.

Pedagogy of Vulnerability

The arrows are multi-directional to show that these states of being and their emotional responses, can be triggered by engaging with the characteristics of embracing/resisting vulnerability.

EG: Being curious can trigger uncertainty; accountability can apportion blame, while accepting blame can instil responsibility.



The list above shows the emotions that were revealed in my daily biographical accounts. They were also the emotions that I noticed were prevalent in many of my interactions with my students.

The data showed examples of resisting and embracing these emotions and states of being. A Pedagogy of Vulnerability aspires for us to move towards a balance between the transformational and the transactional. Alternatively, it aims to help us, in dialogue, to understand the systems structures and practices which prevent us from being in the transformational.

The emotions in the centre oval emerged from the in vivo coding stage of analysis and again in the thematic narrative analysis. The Thematic Narrative Analysis stage added to my understanding of the emotions as they were presented in specific contexts, events and situations. For example, when I chose to take a risk in my teaching to enhance learning and teaching, I embraced the emotional states of risk and was able to be innovative. Conversely, when I was choosing not to take a risk and try anything new, I resorted to a place of safety and using teaching approaches which were considered safe and a way that would protect me from failure or scrutiny from others. What the arrows show is that our response is fluid and not a constant, responding to these emotions for the good of self as the teacher and the other as the student, cannot be viewed as universal (Kant in Rackham, 1996). For example, when the teacher takes a risk which is intended to enhance the experience for her students, she has arguably embraced innovation and vulnerability. If the students resist that change as they want to stay with what they know and feel certain about, then the teacher must respond accordingly. An example in chapter four, of the thematic narrative analysis, "***I don't mean to upset you but.***.." showed this very example. This is a clear moral dilemma, because until the students are in a place where the conditions enable them to embrace vulnerable emotions then it is my moral duty to evaluate what I am trying to do and perhaps, as Vygotsky (1978) would explain, that we should take the students back to a point where they can begin to cope with change and innovation. However, I aspire to ensure that the educational experiences we have are more greatly balanced between the transactional and the transformational which means that a pedagogy of vulnerability would always be moving towards an embrace of those emotions as a way of making human connections, care for others and courage to take risks and be curious and be open. While it appears on the surface that the choice of whether to resist vulnerability or embrace it is determined by the

educator or students, my diaries showed that this was often predicated on the cultural and social conditions and expectations of these emotions (Brown 2012). If an organisation or the management structure, restricted the autonomy of teachers to take risks in their teaching and try innovative approaches, the teachers would simply not feel supported in doing so and may stick with their tried and tested methods for fear of gaining poor feedback which may result in checks by the organisation, control through surveillance (Foucault in Mills 2003) or blame (Nussbaum 2010; Brown 2012; Butler, 2016).

Vulnerability is corporeal (Fineman 2008; Butler 2016; Vleighe 2010; Li 2017) and to deny or dismiss it in any sense is dismissing our humanity and identity as persons and educators. While it is important to protect ourselves from danger, it is not to say that we should protect ourselves from change and growth and human connections which are in this context, the aim of education. As a moral educator, I feel it is essential that I model this accepting approach in my relations with students to encourage them and those around me, such as colleagues to also embrace this view of vulnerability. My argument is, if we create the conditions for genuine balance between transactional and transformative educational experiences then we accept that feelings of vulnerability should not be perceived as weakness, deficit or failure but an opportunity to be innovative, creative, make genuine connections and to be human (Mezirow 1991; Brown 2012; Brantmeier, 2013). What the diaries illuminated to me was that, when I was working with my students, I chose to show vulnerability as a pedagogical approach to enable the conditions for transformative education, however conversely when working on other areas of my role, my emotions of vulnerability were seen as a weakness and I look to protect myself from them and resist. How I perceived my vulnerable state became the motivation to act for both the good of my students and myself and this in itself created a contradiction, a moral dilemma.

The following sections in this chapter will aim to show patterns and events where these contradictions emerge; for example, where I would make a decision to be open and honest with a student to build relations but equally not to be as open with a student in order to protect the relationship. The sections also aim to show the overlap and connections between the emotions. The emotions of vulnerability rarely appear in isolation of one another and different contexts and situations will mean that the chosen response is not likely to be applied to every time that emotions is experienced. The sections aim to show that complexity and fluidity and therefore some emotions that constitute a vulnerable state will appear in the discussion more than once.

Teaching & Learning: Risk, Discomfort

Taking risks in my practice often required a moral imagination (Noddings 2003; Buzzelli & Johnston 2002) about the experience that my students would have. Choosing to do something different in my teaching or choosing to be authentic and honest and show my vulnerability in a particular situation can be risky (Brantmeier 2013). These decisions are pedagogical and moral in nature. If I was to take a risk where I knowingly expected students to be harmed or disadvantaged either academically or emotionally, the action would be neither moral nor pedagogical. Equally, choosing *not* to take a risk that may enhance a student's experience because of the need to protect oneself from scrutiny or challenge or a worry that it may have no effect, is also not moral. Furedi (2006) explains that as a society and culture we have become increasingly risk averse since the 1980's. We have created a sense of 'disaster consciousness' which persuades us to see vulnerability as a state of weakness and to be avoided. The message which purveys through modern cultures is to 'become' resilient, and be able to survive or at least resist change, which may lead us to feel

vulnerable and uncertain and potentially alter the path ahead. Education has not escaped this cultural change. In contemporary society, perhaps it is because we have more to lose that we allow institutions and systems to make us feel vulnerable, victims if you like, and without full autonomy of our practices and the outcomes we are perhaps easier to 'control'. Likewise, educational organisations go to great lengths to protect their students from vulnerability, to become invulnerable as Li (2017) describes. Something which she believes, as does Vlieghe (2010) and Butler (2016) is not achievable simply because it is the response to the individual's relation with the social and cultural world. Li (2017) explains,

> '*instead of pursuing invulnerability in our ethical reasoning, it is essential to avow our ethical vulnerability so that we will be able to undertake critical and reflective examination of the beliefs and values that underlie our ethical reasoning.*
>
> (Li, 2017, pg. 450)

Ensuring that I am a critical and reflective teacher is part of why I take risks in my teaching. Feelings of risk as vulnerability would either emerge from my critical reflection noticing the need to change or approach something differently. Diary Entries showed times where I would try different ways of teaching and learning in the classroom in order to support this. Predominantly, these approaches would be with the purpose of enhancing the relations between us as a community (Castell, 2004; Freire 1970). In the with example **''The community taking ownership**', the use of philosophical enquiry (Lipman 2003) and problem-based learning were integral to many of my modules and the aim was to increase student's autonomy, confidence in their thinking and to support their ability to think critically and creatively (Lipman 2003; Noddings 2016). These approaches were a risk as there were strong elements of student lead activity and there was no guarantee that the specific learning outcomes of the module would be met in that session, however, my aim was to use the curricula to develop their broader skills over factual knowledge. Some

students took their time to come to terms with this and would resist the change in focus within the seminar from one where my knowledge dominates to one where their knowledge, understanding and application are equally, if not more so, important (Freire 1970, Brantmeier 2013). Reasons for this ranged from students not yet fully trusting their peer group to share their ideas and or developed viewpoints and generally shying away from disagreements, discomfort or constructive challenge (Zembylas, 2017). We need to take a risk to trust others and if in the past students have been shamed in learning situations for getting the 'wrong' answer then they are more likely to want to protect themselves from that vulnerable state as a defence against further shame (Brown, 2012; Boler, 1999). Some students, this was visible in both the pilot and the main study, are expecting to be told the answer and receive 'factual information' each session which was shown to be directly related to the assessment task. While this is not an unreasonable request, it does rely upon viewing the modules as isolated topics with limited ways of understanding them and this is not how I wrote the modules to be perceived. I am hesitant to do this and wary of the power and authority of the teacher having the power over what is considered 'knowledge' (Freire 1970). It is a risk for me to choose to develop their skills of critical thinking, enquiry, autonomy and confidence as this takes time and perseverance (Zembylas 2017). Students within the class are at varying levels of confidence and academic ability and this is a way of differentiating the module teaching, enabling the students to explore the module content in ways that are accessible to them at that point in time. In addition, their prior experiences and the situations of their lives matter also (hooks 1994, Boler 1999). The use of enquiry-based pedagogy also enabled me to model critical and caring thinking, challenging my assumptions, errors in my thinking, problematic reasoning and emerging ideas and curiosities. This was also a risk in showing students the areas that I

did not yet fully understand, however, this was important to allow them to add their views and understanding and to learn to accept that the teacher does not have to have the answer all of the time. Teacher's knowledge is crucial to learning (Christodoulou 2014) and enquiry based, progressive teaching approaches should not be used in order to dismiss this, simply to allow all voices and knowledge in the class to be heard and validated and equally explored (Howlett, 2013). Some of the students in the pilot data were particularly frustrated when I had asked them to submit their developing ideas so I could have a dialogue with them through it, as they had excepted to be given the right answer and had felt confident when compiling it. Dialogue with their work was viewed as a way of telling them that they had not reached the 'right' answer rather than a way of developing their own ideas.

There were students who resisted any planned groupwork sessions and during enquiry sessions were more willing to state their opinion for others rather than explore other's opinions in Socratic dialogue (Zembylas 2017). They expected to learn directly from the teacher and saw the teacher as having all of the knowledge. They were persuasive to the other students mainly due to their age and prior experiences. Arguably this is another risk that the teacher takes when sharing or releasing 'control' and power in the learning situation over to the students and could result in a fear of losing control in the classroom results in a retreat towards conventional teaching strategies as hooks (1994) recognises. Some students may use the opportunity to take control and dominate during more progressive activities and simply replace the power authority in the situation which could ultimately exclude others even further. My diaries show the dilemma between trying to develop student's dialogic thinking for the benefit of their peers with the risk that others voices are simply not heard. I enjoy trying new ways of working in my teaching and equally

sharing this with them and asking them to tell me about their experiences. Equally, I always feel nervous and vulnerable in case it does not work. What Li (2017), Brantmeier (2013); Brown (2012) suggest is that it is not within our power to prevent this feeling and we should not seek to erase it. I am open with the students about trying something new and equally prepared to ask 'is this working?' and to change things if the consensus is 'no'. This also takes moral courage to be prepared to do this and genuinely listen (Buzzelli & Johnston 2002; Sockett, 1993). Prioritising pedagogical approaches that encourage students to develop skills and awareness that go beyond the learning outcomes of the module, when successful, build stronger relations between me and them and each other requires us all to show our vulnerability and because of this we develop stronger connections and this could be seen in the unsolicited email from Frank '**Kind words'**. However, conversely, I refer in my diaries, especially in the example '**Democracy or Apathy'**, to times where my planning time has been less than I have expected of myself and I return to 'safe' ways of teaching, viewing my feelings of anxiousness and nervousness as a weakness. In these situations, taking any risks and being innovative ad making changes in my practice is to be avoided in order to limit any potential resistance or pressure it causes either the students or me.

As I was writing the degree programme, I was aware that others may not value or appreciate the approaches to pedagogy that I see as being the foundations of the ethos of the programme, such as developing critical thinking and inquiry-based learning and my diary example '**Feelings of Isolation'**, I show that I am worried about what others will think of the decisions that I am making. I show that I am concerned that I am an imposter and not 'qualified' to be taking on such a big project on my own. I was highly appreciative of the opportunity to design the programme but I did feel vulnerable as the onus for its success was entirely with me, rather than a team. While I did learn a lot of valuable lessons about

the workings of the university, what did emerge was the fragility of the organisation and the way in which it will try to protect itself. In accepting the programme design, I was responsible for my future position in the organisation as well as putting my pedagogical beliefs, subject knowledge and professional attributes above the parapet for all to see. I had to respond to this vulnerability and challenge with courage and to be prepared to experience resistance and disagreement. This is the risk as I feel I am entirely responsible and accountable for the quality and marketability of the programme. My diaries show some of my internal conflict and hesitation to design something different and the potential that this pressure can encourage me to stay safe, to only make minimal innovative changes is a very real dilemma. Will the University 'like' it? Will it fit their 'plan', will the students like it? This self-doubt saw me move between resisting vulnerability and wanting to protect myself, to embracing it and being courageous (Sockett 1991; Sarason 1990; Winch 2017). When I imagined how the students would feel about the programme and experience it, I felt courageous to take the risks, however, when faced with the systems and structures and views of others in the organisation I wanted to retreat and stay safe. Meeting the requirements of the administrative process and avoiding risk and challenge within it was often a position I defaulted to when the pressure of work became overwhelming. Putting the administrative tasks above planning for learning and teaching was a regular occurrence. I felt that if I 'got that out of the way' showed the organisation that I was coping, then the other complex areas of my work such as planning and research would have space to develop properly. In reality, the administrative machine was just as complex and time consuming and much of it irrelevant to the experiences of the students who were studying right now and the transformative relationships, we were trying to develop. As Lyotard (1979) was alluding to decades ago, and Ball (2008) more recently, the marketisation and

commodification of education has resulted in a re-shaping of the narrative about what is valued as learning and education in a postmodern society. This new narrative values knowledge which can be measured which is clear and tangible such as 'customer achievement data' rather than the quality of teaching and learning to help develop students critical thinking and the ability to deal with disorientating dilemmas (Mezirow 1991) which puts transformative education at its core.

The design of the programme followed a more liberal arts approach with the focus clearly on student's discovering and interpreting the curriculum (see Wordle from NVivo). The open coding of the programme specification resulted in the analysis above which shows the frequency of the terminology and concepts throughout the programme specification including its learning outcomes. The specification focused less so on the content and facts of the subject area, but more about the pedagogy which aimed to develop the skills, emotions and literacies that the students would develop during the programme. Contexts and practice would underpin critical thinking and writing instead of factual presentations and the students experience of their educational journeys would be the basis for their research and thinking during the programme. The individual student, their personal learning, development and identity were seen as central to the programme and critical pedagogies and collaborative assessment opportunities were created in order that the students could build a community learn with and from each other. However, as hooks (1994), Boler (1999)

and Zembylas (2017) note, this takes time for students to engage with and they can feel discomfort in these situations. Some of my diary entries showed the students resistance to more democratic pedagogical interventions which were aimed at their becoming more dependent upon each other rather than only the teacher. While writers such as Brantmeier (2013) and Keet et al (2009) describe a seamless and smooth experience for university students into democratic pedagogies however, my research and experience has not emulated this experience and noted that students on this programme required a greater transition as they were often entering higher education from a range of prescriptive, directive and non-expansive (Mclaughlin & Halstead 1999) educational journeys. The expectation of both the teacher and the student is not easy to align and takes time and patience by the teacher. Many of the students on this programme have vulnerabilities which transcend their academic lives but are integral to their success and transformation within it. Tompkins (1996) recognises the complexity exceptionally well in her work and is clear to highlight that even adopting critical and democratic pedagogies still require full recognition of the individuals who are experiencing them.

Changing relationships: Uncertainty, Fear

The feelings of uncertainty often emerge within my diaries as my indecision about how to proceed or respond to a dilemma is presented (Colnerud 1997). Many of my diaries ask rhetorical questions about what to do and how I should respond and proceed, typically in situations where our expectations are a mis-match to each other's. Colnerud (1997) recognised the ethical conflicts of a teacher dealing with the complexity of individuals within a group. Whilst in compulsory schooling with young children, there is an accepted duty of care with a clear focus upon the moral education of the children (Eaude, 2016). In Higher

Education, the expectation and requirements are less clear. While there are policies for expectations on attendance, behaviour and academic integrity, the policy is more likely to be responding to the indiscretion rather than focusing upon its prevention. In accordance with Kohlberg's stage of development, there is an expectation that students, as adults in higher education, are aware of morality as a social contract and a set of universal ethical principles. However, Kohlberg's data did not find significant results to confirm this stage until at least the age of 20. With many students engaging in Higher education at the age of eighteen, Gartz (2009) explains that young people in Kohlberg's data, enrolling on college courses did show signs of regression to Kohlberg's lower stages as they gain the critical voice to challenge authority alongside their development of their autonomous identities. This raises more uncertainty about the need for continued moral education in higher education beyond that of academic convention and integrity.

One significant feature of my diary entries was the regular discourse around attendance. In the example ''**Is honesty always the best policy'**, I show my uncertainty as to the best way to approach the issue and the dilemma of whether to trust that they can choose when and how to engage with university or to enforce a mandatory attendance and a set of mandatory expectations from the organisation. With the introduction of electronic 'swiping' of their personal campus identity card into classes, students must only swipe in the correct timetabled room within a set time frame in order to show they have been in attendance. If for some reason the student is late, forgets to swipe or bring their card, they are marked as absent. This results in an automatic email to me to check that they are still in attendance at the university. The justification for this electronic automated system has been explained as essential to ensure universities are not taking fees for students who are no longer attending and to formally check engagement of overseas students without singling them out from

other students. While, this seems perfectly reasonable, what it has caused is a change in the discourse between teachers and students as to how they engage with their higher education. These automated systems, where student's engagement and involvement have been taken away from the teacher and become the control of a central management system, creates a sense that students are not trusted to make decisions about how they wish to engage in their learning. The pressures of accountability of civic organisations such as universities, coupled with the need to be more efficient and predictable (Ritzer, 1998) and to offer value for money and to create measures of effectiveness, changes the nature of those human relationships. My time is taken up responding to the emails from the attendance administration about certain students who have not met the 'accepted' level of attendance, rather than planning more inviting seminars, or spending more time with the individuals in finding out their reason for not coming to class. The level of monitoring from managerial policies such as this one, has created a culture of 'schoolisation' of higher education in terms of making engagement more systematic, standardised and arguably more compulsory. Unfortunately, unlike school and compulsory education, the introduction of non-human systems (Ritzer, 1998) create a distance between the teacher and student relationship which is not focused upon the quality of their experiences and the care for the student. The monitoring of this becomes the role of the faceless administration and it is at this point when it becomes a moral dilemma for me. The discussion around attendance became a bone of contention for the students and created a divide between those who were regularly in attendance and those who were less so. Some students viewed lack of attendance as being disrespectful, or a lack of commitment and against their identity. In reality, many of the students with erratic attendance were suffering from pressures of anxiety, pressures at home, pressures of having to engage in paid work. My moral

accountability is to recognise these challenges and see each student as an individual in order to support them (Campbell, 2003; Buzzelli & Johnston 2002). However, the system which has been created to set fair protocols and arguably take some moral responsibility for collection of fees and providing a service for students, is to take this responsibility out of my hands as a menial task and to ignore the importance of knowing our students personally in order to teach them effectively. The 'schoolisation' effect which these automated systems have created, as Kiss and Euban (2010) argue, by their very nature send out a moral message. Moral messages and assumptions such as, who you are as a student, and your potential future commitment as a professional in society, students cannot be trusted to make adult decisions about how to spend their time in university and arguably, that the teacher has all of the answers. These are messages which can only hinder young adults in building relationships where mutual trust, appreciation and co-learning can occur. Regularly my uncertainty about how to respond to an incident is predicated on the dilemma between my moral responsibility to recognise all of my students as individuals and to enforce and the standardised organisational systems (Erich, 2011; Colnerud 1997). Trying to marry these sometimes conflicting viewpoints together adds additional pressures onto my workload and can add to 'burnout' as Zembylas (2003) recognised.

Butler (2016) and Bracke (2016) describe being resilient as being able to 'bounce back' or maintain the current state even in times of crisis. In my diaries I refer to the fear of not being able to keep my head above water, or to maintain the pace of work expected especially with regards to managing the administrative elements of the role alongside research and study. In reality, bouncing back to a former state is not what occurs within a neo-liberal context such as education. The administrative process requests continuous improvement and change within an evaluative context which is narrowly defined by

prescriptive outcomes, such as how many students achieve a 2:1 and gain graduate jobs. This narrow discourse about the purpose and aim of HE is also valued by the students and I worry, and become as fearful as they do, about them missing this 'goal' or meeting these expectations. The ability to 'survive and thrive' along with everybody else has become part of the moral code in a postmodern society (Lyotard 1979) the message is that you are a good citizen, good employee, a strong person if you can achieve this outcome, or perhaps more to the point, that you have not 'wasted' your money (Yorke, 2004). Gaining the 2:1 or the graduate job does not, in my view define them as 'good people' and the administrative process does not leave room to express the moral courage that is required to engage with students again and again and in different ways until they get it (Buzzelli & Johnston 2002).

My diary entries refer to the frustration that I feel as my values are conflicted in this way. I want to perceive my role as one of creating an experience that transforms people regardless of the grade (Noddings 2003/2016; Freire 1970; hooks 1994; Brantmeier 2013). I am annoyed with myself that I am prepared to show my vulnerability to my students as I explain in the example, '**Showing my Vulnerability',** that I am feeling overwhelming pressure and ask them to bear with me, but I am not prepared to show or tell the administrators the same. I am fearful that they would see that I am not able to be adaptable and resilient to changes in workload pressure. Not feeling able to 'keep up' feels shameful (Brown 2012). Ultimately, the paperwork and administrative tasks gain greater priority, the documents are submitted on time and my teaching and research activity and family take a back seat. The picture in my head is one of the iceberg, to the administrative elements I am as solid as a rock, however my students and I, ever fearful that we will not 'make the grade', are treading water underneath. My decision to show the administration my resilience to meet their expectations over my courage to work within and around the system to meet the needs and

expectations of students, only serves to perpetuate and maintain the systems of accountability (Ball 1993/2008).

Trying to meet the needs and expectations of students, in the first instance requires that I am continually there for them, as highlighted in the example '**A tiger came to tea'**, and while the detailed planning for teaching may fall down the list of priorities, making time for students does not (Sockett 1993; Buzzelli &Johnston 2002; Sanger & Osguthorpe 2013; Walker & Gleaves 2016). Often, when they need to see me they are fearful about failure or struggling with their list of commitments too. Buzzelli & Johnston (2002) suggest that moral courage is to show consistency of strength to continually be there for those we are teaching. However, even the idea of being 'continuously there', raises dilemmas when referring to their independent project. I was surprised to see my use of fear, in the example, '**Shock and awe: caring is dangerous'**, as a way of motivating the students to take ownership of these projects. After two years of support and guidance, I am presenting them with an independent piece of work, their dissertation, which has a significant influence on their final grade. With many undergraduate programmes removing the dissertation, often due to ethical constraints of collecting primary research, I have maintained it as a place within the

programme. The work enables students to present their own ideas and articulate their interests and passions for their subject. It is a culmination of their learning and clearly defines them individually as graduates. The definition as an independent project does not meant that they do not receive academic support and teaching, it means that they have more choices and decisions to make. Not taking ownership of their work, they will struggle to achieve well. I am as honest as I can be about the influence of the work because I am worried and concerned that if they avoid taking ownership their aspirations and goals may not be achieved. My moral judgment to show that I care for them and that my responsibility is to enable and support them to achieve is tied up with both our fears that their vulnerabilities and anxieties may cause them to become isolated and stay with what they know, avoiding transformation and challenge. Noddings (1983/2003), Enrich (2011) explain how important it is for the relationships between student and teacher to be one where they can be honest and in order to do this, we both have to put ourselves into a position of vulnerability where we are open to making genuine connections.

Building relationships: Care, dependency

Graduate attributes are often explained as the purpose of Higher Education and arguably crucial in the expectations of students, is for them to be able to think for themselves and to be confident in the own decision making as ethical citizens (Rust & Froud 2011). In order to think for themselves they need to be able to articulate clearly who they are, their motivations, influences and contextualise their experiences (Freire, 1970). My diaries show that my use of Critical enquiry as a pedagogical approach is my attempt at supporting them towards this aim. Noddings (1984) Walker and Gleaves (2016) and Zembylas (2017) refer to care as being more of a conscious pedagogical choice in higher education rather than the

natural care that Noddings refers to and I can relate to this. While the use of critical enquiry is effective for developing some students in this way quite quickly, due to the diverse nature of needs of a cohort in higher education, differentiated approaches are needed to ensure that all students can develop in this way. My use of one to one and small group tutorial time is where I can support students more individually and specifically. The examples, '**why do we need to be resilient?** And '**while others are courageous'** illuminate this aspect. During these tutorials, I am able to help students make sense of their own ideas and share them in a safe environment where it is OK for them to have partially formed ideas and share their misunderstandings outside of public group situations. I am able to get to know who they are as persons, their motivations, aspirations, worries and frustrations. I believe as Noddings (1983), Garrison (1997), Cooper 2004/2010) Haste (2008) that the emotional and the affective state is crucial to enabling them to learn to their best potential. While a pedagogical approach does underpin my initial interactions with them, this relationship develops into one where there is genuine empathy for their well-being. I feel like to some, I become the 'monitor' of their aspirations (Noddings 2003; Hoffman 2000). The one who helps them stay on track when all they want to do is fall off and the one who advises them how to get there and is there with the support they need when they struggle. I notice when they are not in class or if they hand work in late and I brief other teachers who encounter them so they know they who they are too. I sacrifice my time and personal life for work and teaching because I care to do the best job I can for them and I reflect upon whether they are receiving all the support they need. I move deadlines if they need it, after all it is not a race to the finish, and ask them regularly about what they need. I care for them and I want them to have the best experience that I can facilitate and this can sometimes mean putting myself into a vulnerable position to help them.

As idealistic (and potentially 'parent like') that this sounds, it is my intention for them to know that I care for them and in their feedback and comments that I receive, many of them feel cared for (Noddings 1983). However, some of my diaries show that at times I worry that my caring for them is keeping them dependent, as shown in example, **Taking the blame for caring too much**' They do not always show that they can think for themselves even though I feel they could. I am sometimes the first point of contact with what I perceive as the most basic of issues and questions. While I do feel frustrated with this at times, and this shows in my diaries, I do understand that this is a matter of confidence for some, dare I say laziness for others, not an obvious issue of capability. However, a lack of confidence to think of themselves is equally concerning for me as their teacher. Hoffman (2000) may conclude that this is the response from students who have come to depend too much on the teacher and through the teacher's empathy with their worries, concerns and stressors, they resist the responsibility to make their own decisions without backup. Hoffman (2000) explains that being overly empathetic can sometimes serve to reinforce the student's current state as being OK and limit their ability to cope with change and challenge. This is a moral dilemma in practice, to know when and how to reduce dependency and increase their trust in themselves. Conversely, Eccleston and Hayes (2009) suggest that when students wish to maintain their dependence (rather than Hoffman's view that it is the teacher's effect), they are seeking to maintain their state of vulnerability as a weakness from which they need protection. This results in students actively resisting change and challenge in order to protect themselves. As I mentioned earlier in this chapter, this could result in them resisting valuable connections (Brown 2012; Brantmeier 2013). Society's expectations that the standard outcome from education is to be able to be independent, arguably it is also the main condition that defines the change from childhood to adulthood.

The focus on becoming independent celebrates individualism and is counterintuitive to the care and relational interaction that I try to embed in my practice and interactions with them, where we rely on each other, learn for and with each other. Arguably my intention to help them 'think and reason for themselves' makes me part of the problem here. Society, as Fineman (2008) and Sennett (2003) explain, values care and dependency in our private lives, however, in public situations being dependent is often viewed as shameful and to be avoided. In education it may be viewed as childlike not being competent to be self-sufficient. I also wrestle with the fact that while I am encouraging critical thinking and reflection in their assignment work and dialogic practice I am perhaps being deceitful about the real world. The students on this programme are generally intending to enter into public service of some kind. Within these sectors, challenging or resisting the status quo or the system may be deemed as militant or subversive (Butler 2016). To enable the students to feel that they can and should question the systems for the good of their future students may not help them in the reality of the organisations they will work in. There is great deal of shame still be gained from organisations being made to feel vulnerable and showing vulnerability is a sign of weakness (Brown 2012; Butler 2016). Equally students feeling safe to show their weakness and mistakes in their thinking is not within the current culture of many educational organisations. The pressures of regulators of quality such as Ofsted, QAA supporting standardised approaches prevents this.

Accountability: Blame, responsibility

You can only take blame for that which you have had the opportunity to choose how to act (Frankfurt, 1998; Rachels1993; Mackie 1977). The expectation of free will comes with the expectation that you have the responsibility to act. Responsibility and accountability are often used interchangeably within literature (Brown 2012; Sockett 1993) however accountability can often align itself with more Kantian view that 'ought' means 'can'. The measures of accountability in education are clear however, just because we can measure easily the narrow outcomes of success of education, does not mean we should or feel obliged to accept this as a true reflection of its success. Lyotard (1979) and Griffiths (1972) view accountability as decision making for the agenda and expectations set out by the other as a cause to act, not necessarily a reason. My diary entries show that I blame myself when things go wrong or not as they were 'expected' to as shown in example, **'Terrors of Assessment'**. I accept that I am in a responsible position as a teacher in HE, however what the entries also illuminate is the context of that responsibility. I take responsibility when my students don't achieve what they set out to or hope to. The complexity of supporting some of these students is lost on the accountability measures as outcomes they are fixed and are narrow. A successful experience is viewed as a 2:1 or higher rather than the distance travelled. Many of the students on this programme and within the cohort had significant challenges to overcome in order to complete their studies as described in the introduction chapter and within some of the diary entries in chapter five. This has resulted in some intense relationships, support and guidance which are crucial to their journey and is not easily captured anywhere in the evaluation paperwork.

Key issues

This chapter brought together the two stages of analysis and illuminated, overwhelmingly the occurrence of vulnerability as a dimension of my practice in Higher Education. It becomes a moral dimension of my practice when my decision to respond to the emotions of vulnerability affects how I engage with my students, colleagues and the organisation. When I embraced or even placed myself into a vulnerable position, this created instances where genuine connections were made with students, I was able to show that I care for them, and they could feel cared for, I was able to be open and honest with others and make closer human connections (Noddings 2003/2003; Brown 2012). When I encouraged students to show their vulnerability through the pedagogical activities we used and how I engaged with them outside of class, they gained confidence to be curious, think critically and take ownership of their work. Brantmeier (2013) would describe this as a pedagogy of vulnerability, however where this study differs is that it explicitly highlights the challenges towards aspiring to adopt a pedagogy of vulnerability. These challenges include the resistance of both the organisation to embrace vulnerability and the student as we find safety and comfort in the transactional aspects of education. The pressures of accountability and the need to maintain tight control by the organisation is the result of neo-liberal influences on education which resist fallibility and results in the creation of measurable experiences over the complex and potentially more time-consuming relational ones. For students, the challenges are also in their resistance. Pedagogies which encourage uncertainty, curiosity and openness mean students become more responsible for their learning and this is sometimes a transition which takes time for them to adjust to. For a pedagogy of vulnerability to be as effective in transforming their experiences, students need to be open to it and prepared to engage in critical reflection and disorientating dilemmas

(Mezirow 1991). This, in the view of the researcher/participant, is the job of the HE educator to help to prepare them and recognise that their safety in transactional experience is where they need to be at that point in their learning journey. What the analysis of one teacher's experiences over two semesters shows is that the moral dilemmas for this higher education teacher was not so different to those of school teachers. However, the messages that my response to these dilemmas can send to students in enhancing their character development, especially in students of education is significant. Crucially, if we show vulnerability as a weakness then future educators may only have the agency for a transactional view of education and not be afforded the flexibility to be both transformational and transactional. They will never quite be good enough because of the diversity of their students and the conditions in which they work with them pupils will also be a factor where they have no space to adapt their contribution to change the status quo. The expectation by society to be resilient is already a major element in the expectations of public servants and teaching is not immune (Bracke 2016). Resilience asks the educator to keep things the same and to maintain equilibrium. It means to be unbreakable, unbendable, inflexible. Educators need to be supported to be courageous and innovative. As this chapter concludes, the moral dimension of my practice to aspire to embrace vulnerability is not without its challenges and resistance as the weighting is currently too far towards a transactional view of education. It is essential that there is a greater balance and with that balance, emotions of vulnerability should no longer be seen as a sign of weakness but growth.

The final concluding chapter will review the insights and implications for the two research objectives and the overall research inquiry. It will evaluate the methodological approach taken, its effectiveness in meeting the research aims. It will also identify areas for potential

future study. I will also comment about the implications for future teacher training in higher education, the training of teacher educators and the moral education for university students.

Chapter 6: Conclusion

This final chapter will revisit the research objectives in order to support the response to the overall research question.

Research objective (1): **How do I perceive moral practice and agency in Higher Education**

This study has illuminated my understanding of my moral practice as relational. Examples demonstrated that my agency to practice in this way is either supported or constrained by the conditions and environment around me.

Research objective (2): **to illuminate, through biographical accounts, how I deal with moral choices and conflicts."**

Biographical accounts show that I deal with moral choices and conflicts in an emotional way. When these emotional responses are perceived as weak, interactions and relations become transactional. When these emotional responses are viewed as a strength, interactions and relations become transformational.

What constitutes the moral dimensions of my practice in Higher Education?" Higher Education which aims to be transformational must be accepting of change. This will require both teachers and their students to embrace features of change such as uncertainty, discomfort and fear in order to be creative, innovative and collaborative. These features are characteristics of the emotions of vulnerability. Therefore, the dimensions of moral practice in HE must embrace vulnerability in order to be transformational.

Dimensions of Practice

My pedagogy as the practice of vulnerability, highlights the importance of the emotions for learning in HE (Nussbaum 2010; Plumb 2014) and challenges the assumption that these practices are deemed more relevant for teachers of younger learners in compulsory phases of education rather than adult provision (Fish 2010). This auto ethnographic study showed that the images portrayed by much of the literature which described moral practice in the compulsory phases of education, are just as relevant to my moral practice as I have interpreted it. Practice which predicated itself on caring for students, building close relations which aimed to create mutual respect and co-learning through genuine dialogue between teacher and student were visible in my day to day events (Buzzelli & Johnston 2002; Garrison 1997). This study also demonstrated that shaping, building and maintaining these close relationships were integral to my pedagogy as an HE teacher and were most effective for learning when both I, as the teacher along with my students were prepared to be mutually vulnerable. Mutual vulnerability was able to break down barriers to forging genuine human connections and could help to narrow the social distance between teacher and student (Brantmeier 2013; Brown 2012). However, what this study has equally demonstrated, are the cultural challenges to enabling this in practice. Our showing or embracing of a vulnerable position in society, including education, is not widely accepted and is viewed as us presenting a weakened state which is to be resisted (Brown 2012; Butler 2016). This study showed that when either students or I resisted vulnerability, we became more isolated and fearful. We retreated from making genuine connections with others where we could be supported to be innovative and be creative. Students were fearful and resistant to experiencing uncertainty in new situations for fear of failure and I was at times resistant to trying new ways of working that may challenge the status quo, for fear of not

meeting accountability targets and expectations. Events in my diaries demonstrated that many of the pressures currently imposed on the university sector, and those engaging within it, were there in order to prioritise accountability, value for money and standardisation. These neo-liberal practices and systems often created a tension for me, as my experience with my students told me that relational practice, as moral practice, was able to create a more transformational experience rather than a narrow transactional view however, the systems were often working against this. This is possibly the greatest challenge for higher education to ensure that it lives up to its aspiration to be transformational.

This study is distinctive as it has not tried to present an ideal framework or taxonomy towards moral practice and pedagogy in higher education which is intended to be applied generally to teaching. Alternatively, in the study I have tried to present an open and honest interpretation of my experiences of trying to be a moral educator within the current culture of higher education in the UK. My model of a 'Pedagogy of Vulnerability' can be used as a reflective lens to open up a dialogue with the reader about the practices in higher education which shape its purposes and aspirations towards moral practice as moral education. It attempts to raise our awareness of moral practice and agency within HE and make it more accessible to the higher education educator by synthesising the everyday practice in a university with the theoretical and analytic academic work that already exists. The ontological perspective for the study aligns itself with positioning theory (Harre & van Langenhove (1999) and supports the idea that moral practice and moral education is relational and is understood through the interactions between the self and the community. This view contrasts the postmodernist advocates of the methodology of auto ethnography such as Ellis (2004) and Muncy (2010). The methodology deliberately prevents me from

making a generalised assumption that my experiences would be replicable by all teachers in HE. However, a potential use for the model of 'Pedagogy of Vulnerability' would be to facilitate reflection by other teachers to help to identify the influence of emotions in their practice. This in turn could lead to more relational and transformational experiences.

Many established studies around moral practice, actions and judgment have been based upon cognitive perspectives such as Kohlberg's stages of moral development (Garz, 2009) and Gilligan's (1982) development of his work. Kohlberg's work had been influenced by Piaget and therefore was a more seamless fit into compulsory phases of education where the development of children was the focus and this was more recently promoted through the work of Narvaez (2006). Critics of the established developmental psychological position are sceptical of the universality of the approach as a view to understanding moral behaviour. Gilligan (1982) especially noted that moral behaviour differed between the genders and challenged the validity of Kohlberg's work as he had only used men in his longitudinal studies which skewed his understanding of moral behaviour. Gilligan's (1982) work showed that care and responsibility were vital for human development and this was shown in her sample of female subjects. Noddings (1983) was seen to generally support this with her philosophical view of an ethic of care. An ethic of care, rather than an ethic of justice as Kohlberg had promoted, advocated that moral behaviour was relational and contextual, not simply cognitive and logical. Relational and emotional responses to moral development and action generally take their position from the philosophical perspective of Aristotle as virtues in our character which become habits that we practice in our everyday lives. Showing empathy as a significant part of our social and moral character has been researched by Hoffman (2000) cognitively and by Cooper (2011) qualitatively as the modelling of empathy which enhances the relationships and moral values between teachers

and pupils. Researchers such as Sanger & Osguthorpe (2013) and Rosenberg (2015) have continued to adopt more subjective research methods in an effort to distinguish between teaching morally, such as showing care and empathy and teaching morality, such as teaching fairness and directive values. More recently, researchers such as Husu & Tirri (2003), Gholami & Tirri (2012) and Rosenberg (2015) have adopted ethnographic work to capture the nature of caring as a moral practice in compulsory education and the work of Walker & Gleaves (2016) using a phenomenological approach, created a framework for observing caring teaching in the practice of teachers in Higher Education. Established empirical studies such as Buzzelli & Johnston (2002), Jackson et al (1993) and theoretical discussions by Goodlad et al (1991) captured the contexts and situations where moral practice was enabled, resisted or restricted.

The study makes several broad contributions to this body of literature surrounding moral practice and moral education. It specifically extends the discussion of moral practice and relational pedagogies beyond those of compulsory phase educators to higher education where empirical research is currently limited (Plumb, 2014; Walker-Gleaves 2016). Research and theory into the moral and civic practice of *the university* can be found more easily (Thompson, 1990; Kiss & Euban 2010; Brantmeier et al 2013) however, there is limited focus on the moral aspects of HE teaching practice which go beyond the functional and procedural classroom activity about 'how to teach'. The sector, until recently with the Teaching Excellence Framework (TEF, 2018) has placed more value on subject knowledge than pedagogical expertise. However, the TEF, still narrow in its measures as it aims to makes a linear link between graduate outcomes and general teaching input, does not recognise the value of pedagogical expertise directly nor the complexity of the student-teacher interactions towards learning. In order to resist a suggestion that an objective measure is

required to understand moral practice, this study has purposefully built upon the epistemologies of the ethnographic (Husu and Tirri 2003; Rosenberg 2015) and phenomenological methodologies (Walker & Gleaves 2016) by adopting an auto ethnographic approach. Its purpose, to inquire deeply about the practice of one teacher-researcher, exploring the conditions of practice, the motivations of practice, relations in practice and the decisions made around practice. This study provides a counter perspective to the moral practice in education as it focuses upon the reality of what the agent, me as the researcher and teacher, actually does as well as my theoretical understanding of it. Through raising the issues of socio-cultural and relational factors which influence teaching practice in higher education, it has inductively identified the emotions of vulnerability as a significant moral dimension of my practice. By illuminating vulnerability as a moral dimension of practice in higher education, the study adds to previous work on moral practice which focuses more closely on practice alongside theoretical and hypothetical aspiration. It will introduce a new perspective and understanding about moral practice and eventually, moral education within Higher Education. Also, the study aims to raise wider questions about the future ability of HE to envision a transformative experience where students can develop as the change makers of our future society.

Insights and implications

The main research question for this study was '***What constitutes the moral dimensions of practice for a teacher in Higher Education?'*** This question was explored through two research objectives. Each objective aimed to capture the scope of my day to day practice and decision making.

The first research objective ', **How do I perceive moral practice and agency in Higher Education**

This question was to understand the moral imagination that I had for the programme I was responsible for designing, and implementing and how the students would engage with and travel through it. My findings and interpretations indicate that my curricula design is predicated on the development of students critical and creative thinking, through dialogic and co-operative learning activities. In chapter six the brief analysis of the programme documentation showed that a development of skills over knowledge and a progressive approach to learning and teaching was imagined. In chapter five, there were instances where students engaged well with these approaches and through inquiry-based activities took ownership of their learning with and for each other and were able to show genuine empathy with each other. However, there were contradictory experiences where students resisted the discomfort of challenge and autonomy to share and develop their own ideas. They were fearful that coping with uncertainty, although integral to an arts-based degree programme, would have an adverse effect upon their ability to meet the grade required and they were not always ready to share their thinking in case it was 'incorrect'. This illuminated to me that many of my students required a careful transition from the prescriptive nature of their compulsory studies, towards engaging in aspects of critical pedagogy in order to build their confidence and trust in their own ideas. By addressing the issue of agency, the objective aimed to recognise that what happens outside of the classroom was equally integral to my pedagogical approach. My findings and interpretations showed that my work with students outside of the classroom learning experience was crucial to my building relationships with them individually. A close tutorial provision was seen by me to be essential in showing students that I cared for them, wanted to support them in reaching

their personal and academic goals and fully recognised that their lives outside of their academic career were equally integral to their success. What the findings also noted was that the increasing pressures of the administrative role in my work, often lead to tensions between meeting the expectations of the organisation and time to meet the needs of the students. In some cases, the systems put in place to regulate and monitor for administrative purposes, such as the attendance monitoring, changed the dynamics, discourse and relationships between teacher and student. The tensions and pressure in meeting the two competing values often meant that my personal life would suffer as a result leaving work-life balance at times unmanageable.

The second research objective: "To illuminate, through biographical accounts, how I deal with moral choices and conflicts."

Much of the literature and theoretical perspectives as identified above and within chapter two, addressed the issues of moral practice in a theoretical, almost abstract way that was less accessible to affecting practice (Colnerud 1997; Shapira-Lishchinsky 2010). As I have tried to make clear throughout this study, part of my integrity as a teacher in higher education, to my mind, is predicated on my willingness to illuminate my own practice over that of others. This has not been to place my practice as an exemplar to be followed or even admired but to add a counter voice to the discussion around the influence of cultural and social factors on practice in higher education. I have put myself in a vulnerable position by sharing the uncomfortable parts of my practice and my decision making which is often kept quiet or hidden by educators in order to avoid blame and challenges against their identities. I have done this in order to learn something new about myself (Wall 2006) through this PhD process, as well as making it easier for others to see that openness, honesty and genuine

connections with others through the sharing of our own stories are essential towards engaging in a transformative experience such as higher education. The findings and interpretations highlighted that moral dilemmas in my practice were influenced by the emotions of vulnerability. I agreed with Fineman (2008), Vlieghe (2010) and Brown (2012) that we are all vulnerable as dependent human beings and my diaries showed that both my students and I experienced these emotions and could either grow and flourish from them or retreat. As I tried to connect to students and build relationships with them as an integral part of my pedagogical approaches, I was prepared to share my experiences, ideas, concerns, mistakes and uncertainty. Choosing to show that I embrace our vulnerability to them, closed the social distance between us, enabled them to see us a co-learner and modelled for them to do the same. When we were open to change, uncertainly and care, we became stronger and we transformed by our experiences. Conversely, when we were made to feel that we were being weak, failing or incompetent because we felt vulnerable, the opposite would happen. Moral dilemmas and my agency to respond to them were shaped by the expectation of others around the perception of vulnerability and in the conflict between creating an educational experience which is based upon strengthening humanity and one that is consumer driven. What became increasingly clear through the analysis of my diaries was that *the moral dimension of [my] practice in Higher Education* is vulnerability and the cultural and social responses to the emotions of vulnerability such as discomfort, risk, uncertainty, blame.

Vulnerability as a moral dimension of my practice has been developed through an inductive argument in the previous three analysis chapters towards the *Theory of a Pedagogy of Vulnerability*. Chapter four captured the in vivo coding (Charmaz, 2014) of the diary entries which was used to make sense of the dense and complex narratives through the creation of

categories, after which four categories of *Blame, Connecting, Caring, Discomfort* emerged. What was revealed, was that in a number of diary entries, all four categories could be clearly visible and this showed the emotional complexity of my practice and the extent to which context influenced my response and recognition of the categories. In the spirit of auto ethnography, where unlike other qualitative methodologies, direct access to the meaning of others is not in the researcher's reach, here the dual role of researcher and participant makes this more accessible (Muncey 2010; Ellis & Bochner 2016). Therefore, thematic narrative analysis (Kim, 2016) was adopted in chapter five in order to draw out some broader themes and to understand the meaning of these categories within their contexts and cultural situations. In this chapter, the diary entries were put back together again after the close reading and fracturing of the entries and artefacts in the coding. The primary justification for the thematic narrative analysis was to ensure that I was being faithful to the stories as they were presented as raw data rather than trying to present a 'good story' (Kim, 2016; Ellis & Bochner 2016). To illuminate the overlap and patterns between the categories and to show how closely they were related and draw out the personal from the systematic (Wall, 2006). Chapter six, revealed the connections between the two phases of analysis and as a process of triangulating in order to show how the categories of *Blame, Connecting, Caring, Discomfort*, were vulnerable emotions. Coupled with the actions and decisions made by me, in response to those emotions as part of my practice, this illuminated a pedagogy which was informed and influenced by vulnerability. It is important to note at this point, that the notion of vulnerability, while generally described in some literature as the weaker state of the few (Butler, 2016; Brown 2011; Daniel 2010), has in this study, also been perceived as a human emotion which affects us all (Fineman 2008; Rich 2018). This will be explored in greater detail later in this chapter.

The Pedagogy of Vulnerability

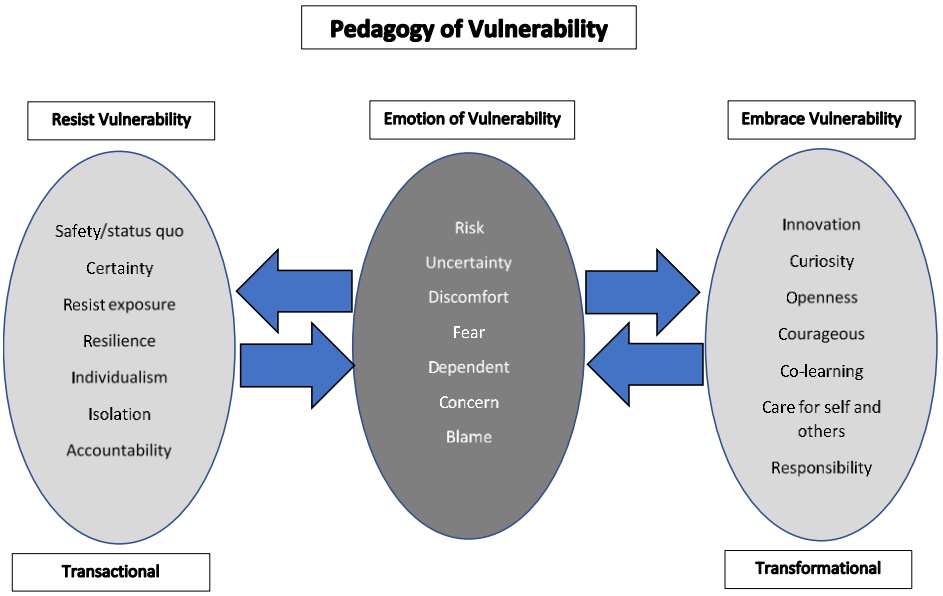
The analysis of my diaries showed that the emotions of vulnerability were integral to my moral practice and it emerged as a defining dimension of my agency to be a moral educator. A pedagogy of vulnerability enables me to respond to these emotions in a way that either resists them or embraces them as a transformative human experience. As a moral educator, the pedagogy aims for students and teachers to embrace the emotions of vulnerability however, it recognises that what is required culturally and socially is a supported transition from the misconception that showing our vulnerability is a weakened state. There were times where I resisted these emotions as I was fearful of being perceived or viewed as weak, I felt that I needed to protect myself and not put myself in harm's way. This was generally at points where I felt unable to keep up with the overly bureaucratic, and often relentless administrative system (Goodlad et al 1991; Sarason 1990; Giroux 2003; Noddings 2016). I began to feel that my role was increasingly being interpreted as an administrator, there to justify for the management that a good job was being done rather than spending time doing the good job. Accountability measures, such as arbitrary benchmarks for achievement grades, were not able to fully capture the activity which was important for my students and the time this took away from reporting against the narrow measures expected from the sector. My identity as a teacher was caught up within these measures and systems of reporting and the shame of portraying incompetence, weakness and by implication, defined as a poor teacher, or poor programme, was something that forced me to resist exposure. The fear and shame of being seen as weak was often meant that I would prioritise the administration over teaching. Being seen to meet the challenges of the administrative machine aimed to show my resiliency within the pressures of the system rather than to be courageous in challenging the relevancy and importance of the systems towards effectively

enhancing learning and teaching. The reporting systems required 'areas for development' as standard and this alone created a culture of continuous improvement and the constant progression towards the certainty of perfection which is unattainable in contexts that are never replicated year on year due to different needs of different cohorts of students. I am not resisting the need to take responsibility for your practice and to strive to improve the experience for our students, however the discourse of '2:1 or better' as the defining position for a good experience and a good graduate was misdirecting what was important. I was prepared to take risks in my teaching and try new approaches in order to imagine a more transformational programme for them. What I wanted to resist was the blame that accompanied the accountability measures (Ball, 2003) and the worry that nothing would be good enough.

In my practice with my students, I tried to encourage students to embrace vulnerability by adopting critical pedagogies where dialogue, co-learning and curiosity were a significant part of my teaching. I created spaces for them to share their lives with each other and for me to share my experiences, mistakes and thinking with them. There were times where they resisted these approaches as they struggled to live with the uncertainty and discomfort (Zembylas 2017; Boler 1999) that these approaches often created as they focused upon developing their abilities to think critically, creatively and have confidence in their own ideas. Building on the work of Brantmeier (2013) my reflection on my diaries helped me to understand that students needed to be supported in the transition towards embracing the emotions of vulnerability such as uncertainty, risk and discomfort. Brantmeier's (2013) work refers to the transition of the teacher towards the adoption of a pedagogy of vulnerability. However, he does not fully explain the transition needed by the students, especially students who enter HE from the diverse educational experiences as the students on my

programme do. The pedagogy is only useful if it also has the focus towards building their confidence in order to engage with it and this is why the arrows on my diagram below, show movement between resisting and embracing vulnerability. Scaffolding and building up the student's experiences and language to think critically, creatively and collaboratively, As Vygotsky (1978) advocated, it is not only to be concerned with the learning and development of young children but can also be applied here. Additionally, Boler (1999) and Zembylas (2017) remind us that putting students into states of discomfort can push their development and challenge them, however without considered support they will equally switch off and resist. This is essential if, in a pedagogy of vulnerability we are asking them to feel OK with challenging what they know and accept in their world and imagine new possibilities and ways of understanding.

I valued time where I could get to know the students individually, show my interest in helping them to achieve their goals and aspirations (Noddings, 2003). Showing that I cared for them and their lives outside of their university careers. I made a focused effort to ensure I was approachable and available for them when they needed it. The pastoral elements of my teaching were becoming increasingly just as important to the success of the students than the curriculum.



Implications for Embracing or Resisting Vulnerability

The marketisation of higher education has welcomingly placed HE more firmly as an option for some whom perhaps would not have considered it previously – I have personally benefited from this change in culture. This has positively increased aspiration and transformed the life chances of more than just the elite in society and should be commended. However, for many students the alternative choice is not there and HE is now seen to some as an extension of their compulsory education. This raises additional challenges for teachers in HE to become more 'schoolised' in their approaches in order to support students to reach their aspirations. The marketisation of HE has increased the competitiveness of universities and this impacts on cost and therefore a need for value for

money (Ball, 2008; Kiss & Euban 2010; Carr 2017). However, this has also meant that some students are joining HE with achievements from a wide range of diverse educational backgrounds that may mean a bigger jump for them academically. Yorke & Langdon's, (2004) research shows that students with lower entry qualifications are more likely the drop out or fail and this lack of retention is a concern, not only for society but also for the personal motivation and self-esteem of these students. Students attending the university which is the context of this study, are predominantly from the local area and rarely intend to leave the area for their future work. This puts a greater emphasis on the university to try to raise student aspirations and develop their confidence to make a wider impact upon society. When students are seen as customers, this changes the relationships between students and teachers significantly as achievement (for some) becomes a transaction. There is a pressure on all involved to ensure that there is achievement from the investment that has been put in.

This pressure has resulted in universities putting more investment in pastoral provision. Much of additional investment has been in the creation of pastoral specific support roles rather than increasing its importance as part of the academic – student relationship. This decision risks compartmentalising and fragmenting the kinds of relationships students need and limiting the capacity of the academic to support the whole person. Electronic 'work loading' systems offer arbitrary guidance on the number of hours that students 'need' for modules and personal tutoring with proportionately more hours given for the management of programmes than time with students. The system is able to standardise a minimum for student-teacher contact as an entitlement, but falls short of being able to capture the reality of the time taken for tasks and fails to capture a maximum for the contact. My diaries and

events as presented in chapter five, showed my frustration and sometimes distress at trying to maintain the increase in management activity with the increase in student need. The arbitrary systems such as work loading, while I fully understand are there to help management create fair and costed practices using a business model, has changed the discourse of teams within the sector and limits the flexibility that can be effective for both staff and students. Time spent with students is to be within the range of the work loaded time otherwise teachers will have less time to address management requirements. My approach to be as accessible as I have been for my students is made increasingly difficult because of the pressures on our time for other activities. In order to cope with these demands, teachers become more isolated as they are 'compared' to other teachers to ensure that they are meeting their 'work loading 'expectation. This again, is not something which is new to education and has been prevalent in other phases for some time (Ball 2008; Winch 2017). However, just as HE is widening its access to more students who need more time, care and support, it is being squeezed out of the academic role, or at least not fully recognised in its importance as part of an HE pedagogy.

It is not only the systems which are being streamlined to be more cost effectively managed but the spaces too. Staff office space is changing from the personal and small offices to large

open plan spaces with twenty staff or more. Again, I am not naive to the pressures on space and its need to be used effectively. However, since my data collection that was presented in chapter five and six, I am now in an open plan space, which is clearly marked as an area not for students and has a key pad lock on the door. The moral message is clear here and marks a distinction between the spaces for staff and the spaces for students, creating greater social distances between the two. Since moving here, I have not had any students 'drop in' as Frank (***The Tiger who Came to Tea***), would have and I am not able to offer 'an open-door policy' as before. Speaking to students is more by appointment and I know that some students, often those who need the most help and guidance are less likely to work this way. I have to find another way around this because this is a change that is unlikely to be reversed. In addition to encouraging the students to meet with us, the open plan space is restrictive in the type of work that I am able to do on campus. With so many staff in one place it is difficult to do complex work and thinking at the office. This is likely to result in staff working from home more, in isolation and not on hand to assist colleagues would they require it. As a collective, we need to develop new ways of working so the university does not become a set of buildings that we all just pass through as unconnected and fractured, rather than a community.

Centralised systems for the management of the experiences of staff and students are gaining pace too. As was described in chapter five, there is a central automated service for attendance monitoring which is changing the nature of relationships between staff and students to one of mandatory and compulsory rather than trusting and communicative. There is a central web-based learning and teaching resource portal, the virtual learning environment (VLE) where students can access all teaching materials. This makes it easier for

students and teacher not to need to meet face to face. There is a determined move towards distance, off campus learning programmes (Carr 2017) which limit the space that students 'take up' and the reduces the time that staff and students can be 'distracted' by getting to know each other from random situations and experiences which can emerge when they are face to face. All of these processes have advantages in regards to student's flexibility to learn, however we must be prepared for the challenges they put on relational pedagogies. As these systems and processes are still relatively new, their perceived reduction on the academic's time so they can meet with students, plan their teaching and work on management processes rather than tasks which administrators can do, is yet to be entirely felt. They are creating more disruption as academics have to check and corroborate the systems and correct them when they are invariably wrong. By searching for the simpler and quicker routes we are missing the reality that people are complex and often need time.

Researching Vulnerability

The methodology for this study, as outlined in the introduction and methodology chapters, was borne out of my crisis of faith in the social scientific approaches to research which I had adopted in previous studies. Using interpretative paradigms in the past, which involved interpretative analysis approaches such as grounded theory (Charmaz, 2014), had troubled me as I felt uneasy about re-iterating back to participants their words in mine. My response to this was to re-evaluate my epistemological perspective of the practice of teaching in higher education (Hughes and Pennington 2017). In order to understand the issues in education that are either taken for granted, and to note which issues are supporting educational decisions or which are hindering, I needed to understand where these issues emerged in my day to day practice. Asking myself these questions informed my decision to

use myself as the participant and therefore the decision to use auto ethnography (Ellis, 2004) became the right step towards alleviating the doubt and ethical constraints I had experienced in earlier research. I also saw this methodology as a way of securing my integrity as both a teacher and a researcher. Being prepared to research my own practice and ask difficult questions of myself and my understanding of my moral practice seemed to me to be crucial if I wanted to be a researcher and teacher who wanted to enable and encourage others to do the same. My choice of methodology became just as important, if not more so, than the research questions that I was asking in regards to moral dimensions of practice. I found it difficult, although it made sense to me, to separate what I felt was important to me in my practice as teacher, with my practice as researcher as they were so closely tied and understandably one role informed the other. However, the tri-role nature of the study, *teacher-participant-researcher*, did create several dilemmas and conflicting views as I had to understand each role separately in order to understand how they overlapped and influenced each other. Perhaps naively, I came to the conclusion that auto ethnography would limit the distance, in terms of power and interpretation between the researcher and the participant and would increase the accessibility of the situation in ways that other methodologies could not. While it was able to do this to some extent (Wall, 2006; Delamont 2014), I was not prepared for the realisation that using auto ethnography would raise another level of complexity and ethical concerns (Tollich 2010) not only between the three roles but between myself and the 'other' participants in my stories. Ethical dilemmas are not new in education and teacher reflection, chapter two of this study explores some of them (Jackson et al 1993; Campbell 2003; Husu & Tirri 2003; Shapira-Lishchinsky, 2010). However, this study was not looking to reflect objectively and hypothetically at dilemmas but subjectively at my real day to day dilemmas and this meant that I needed to put myself

in a vulnerable position. Auto ethnography is a methodology which embraces vulnerability as part of its trustworthiness and authenticity as a methodology and for this I had to be prepared. Epistemologically, this was the right methodology for my study as I wanted to ensure that the teacher's voice was heard. However, as the rest of my study supports, vulnerability can be a powerful and transformational state therefore support for teachers using their stories as a way of getting their voices heard must be fully considered. I will come back to this point later in this chapter.

The pilot study was useful in highlighting challenging areas such as ethics and analysis which were found to be limited in the auto ethnography literature (Tollich 2010; Delamont 2014). While I understood that the primary reason for this was that proponents of the methodology, were aligned to postmodernist views about the reliability of theory to understand the world, the tri-nature of my position in this study left me confused. Issues of trust were conflicting as I began the study. I wanted to trust my data as a researcher while maintaining the trust of my students as their teacher. The pilot heightened my awareness of the fallibility of memory and recall as a participant and I looked for ways to limit the 'editing' process within the systematic data collection process. My concern over the 'editing' of my diary entries extended to my role as a teacher, with the fear that a student may read them and take the wrong message from them. As a way of trying to limit some of these concerns and to ensure that my entries could be honest and open in order for me to learn something about myself (Ellis 2004; Wall 2006), I decided to transfer my paper diary to an electronic one and this appeared to help alleviate these concerns. However, as a significant number of the whole diary entries are presented in the second phase of analysis, *thematic narrative analysis*, I am cannot be certain about how the change from paper to electronic entries

changed my approach to recording events. What it did illuminate was my scepticism about the authenticity of my own story. At first, I feel I was resistant to accepting or even valuing my own story, in my own words, as a credible way of knowing the world, my world. As I reflect upon this now in the final chapter, this was perhaps a subtle response to the 'conditioning' around research in education which has pervaded education for some time now. Education research is valued by policy makers when it follows more positivist methodologies. Teachers and educators across the spectrum are expected to be able to measure their 'input' with the 'output' of the learners they come into contact with, almost as if it were a cost-benefit analysis (Ball 2008). Arguably, being immersed in this culture and expectation, had contributed to me doubting, at the pilot stage, that my own story could be legitimate and valuable towards understanding educational experiences which can enhance our experiences. There is a need to offer a counter perspective which is important to the profession and the future of our education system and this means that we must continue to challenge the perception that our experiences and personal views of the world are less trustworthy than the data. Looking at the worlds through a range of lenses is crucial (Nussbaum 2010; Gilligan 2011). Without this acceptance then the voices of teachers and arguably people who others may want to suppress, may never be heard. It took time and courage for me to accept that my diary entries did not need re-writing or re-packaging in order to be accepted.

Part of the journey towards that acceptance was to return to the trusted processes of social science analysis and this included employing some aspects of grounded theory, such as in vivo coding (Charmaz 2014). I used ethics as a reason for doing this as well as the need to show the awarding body for the PhD that I understood processes of analysis. The evocative

auto ethnography, valued by Ellis (2004) and Muncey (2010) was too much of a risk to both the student-teacher relationship and my ability to demonstrate processes of analysis to the awarding panel. A hybrid of both analytic and evocative auto ethnography was required (Chang 2008; Hughes & Pennington 2017). I raise this issue in my pilot study, that university ethic panels did not see the risks to the participant-researcher in auto ethnography as they would with any other participant (Ellis & Bochner 2016; Hughes and Pennington 2017). However, this issue, in my view, still needs greater consideration beyond the scope of this study. For the purpose of this study I chose to adopt relational ethics (Ellis 2004/2009; Tollich 2010) where being true to one's own character is paramount while showing others mutual respect and consideration. One way of trying to maintain this was through the use of *in vivo* coding analysis and while it was useful process to enable me to analyse my diary and personal narrative more objectively, it did lose detail of the context of these situations. The process did enable me to see the broader concepts and patterns emerging in the data however, it also created a distance between the participants and the researcher which I had been aiming to avoid. I have referred to this as the 'Distance eye'. In vivo coding had enabled me to see the direction of the study and shape the conceptual content and Charmaz (2014) in her constructivist approach to it saw it as being flexible enough to relate to other methods. It took time for me to gain the confidence to put my narratives back together using thematic narrative analysis.

The implication of using autobiographical accounts without the support of the 'distant eye, can be considered in professions where relational practice is expected to be reflected upon. As an example, teacher's reflecting upon their practice in their teacher diaries is not new, it is part of many teacher training programmes and teachers are generally encouraged to

reflect upon their practice as part of their professional development. However, advocating a methodological process which puts the teacher's voice out there to an audience, such as auto ethnography, would require teachers to be prepared to put themselves in a vulnerable position to get their voices heard. The process of reflection was and is a painful one. However, as my discussion in chapter three about the ethical issues of reflecting upon practice in this way showed, reflecting on practice is not always a developmental one, it can also be a destructive process. Deep inquiry and reflection on your work as a teacher, especially when conducted on your own can be an isolating one and one where you may unpick your practice in such a way that you doubt yourself and reduce your self-confidence. Teacher educators, and education management should be supporting reflection upon your practice in a co-learning situation as it can help to establish the complexity of the situation and to recognise areas where the teacher is unable to act or have agency to change anything. Self-reflection can promote individualism through its potential to become overly 'navel gazing' (Chang 2008) as a postmodern approach. As Boler (1999) and Freire (1970) explain, reflection does not always call us to act and without action it cannot be true reflection. There is arguably, sufficient blame on teachers within the system without them further blaming themselves for cultural conditions out of their control. I would suggest that the 'distant eye' is a supported, phased analysis into the analysis of auto biographical accounts. This could through flexible and intuitive coding approaches (as advocated by Charmaz 2014) or through mentoring and coaching practices.

Wider Implications for practice in Higher Education

Concluding that moral practice in HE is relational will require, in the first instance, educators to recognise the link between the emotional and the affect in the process of learning. Secondly, HE teacher trainers will also need to increase their attention to teaching strategies which foster the establishment and maintenance of positive relationships between academics and students and between students. The intention would be to provide a counter challenge to the individualistic and knowledge-based view of curriculum and recognise that practise which values human interaction can model the ways we want our graduates to be in their world. Adopting teaching and learning strategies which encourage inquiry, curiosity viewing the world from a variety of perspectives and respecting those perspectives encourage is to connect with others and build relations.

Change and transformation is emotional. If HE is to sign up to being transformational then by its very nature, we are forcing students to engage in emotional experiences. HE educators have a duty of care to guide and support students through this. This is not to be interpreted as a nurturing, parental care but one where it is intentional and based upon the needs of the individual student. Care that is fully inclusive of the individual's aspirations both academically, professionally and emotionally. Recognising that to fully care for the students is to connect the pastoral care closely to the academic support will mean a reversal of the current trend to separate them. This separation is arguably based upon the views that either pastoral care and its relation to academic development is too costly and time consumer for 'knowledge transmitters' as academics or because it is more difficult to ensure that you recruit caring academics. A caring academic can only be defined (and subsequently

measured against this) as caring if the cared for, accepts that they are being cared for. This is much harder to measure and evaluate or organise. Being an organisation, which aims to be transformational will mean a deliberate aim to enable change to occur. This intention needs to look beyond change as simply more knowledge of facts and processes of thinking but a moral undertaking which must permeate through everything that the university does. This includes all reporting on the value of the work that is done. Assuming change through arbitrary collections of consumers assessments and Facebook' likes', percentages and narrow grade outcomes will not be able to 'measure' this

Arguably the focus on measuring engagement through electronic systems and algorithms which count clicks and swipes suggests that the organisation recognises that some interaction between the academic and the students is valuable, however if it is difficult for academics to spend the time in profound empathic relationships over notional ones – if students do not feel personally cared for then what benefit is the relationship to them?

Adopting a Pedagogy of Vulnerability requires educators to embrace risk and uncertainty and celebrates a collaborative and partnership approach to learning. Management should support staff in new ways of working and research, finding new ways of practicing, the model for a Pedagogy of Vulnerability'(pg.277) could be the starting point to reflect upon areas that could be focused upon. To identify which practices, support the judgement of blame and shame in a culture of fear and deficit as opposed to responsibility and innovation. These changes in practice, management and quality assurance will also require a rethinking and re-shaping of work loading practices which have either removed roles outside of knowledge transfer to either those of counsellors or to Associate Teachers paid

only to mark therefore ignoring the relational in the assessment process and the dialogue between teacher and student.

As universities advertise their purpose as civic institutions, students also need to see their role within this vision as opposed to consumers of this experience. Students of Higher education should be more widely promoted as a duty to contribute to humanity and society rather than the narrow promoting of financial gain (see flyers saying earn more with a degree/PG)

Future direction

In order to resist the need for education research to generalise and in doing so, dampen the voices of those who desire to be transformed by research or assist in transforming others, we must not see our vulnerability as something to be avoided as a weakened state. We are relational, dependent beings and the methods we use to understand this should also aim to be relational and dependent in order to limit isolation and individualism. This will mean that we need to embrace our vulnerabilities to share our stories and be honest and open with each other, policy makers and stakeholders. Narratives, as Haste (2008) reminds us, have the potential to challenge the dominant ethic of justice and universal principles and to help us to pay close attention to the cultural processes within HE that make assumptions about what it is to be a 'good person', 'good citizen', 'good teacher'.

This study has been focused upon the teacher and teaching and therefore future research should include the student perspective and the moral learning that is received from the moral practice of educators in Higher Education. As was noted from the existing literature in

chapter two, it is difficult to capture, and nor should we assume, what moral messages have been taken by students through our modelling or direct instruction. Therefore, a future study should focus upon the stories and narratives of undergraduate students and their experiences. A study such as this would capture the moral affect as a contributing factor to understanding morality in addition to the cognitive research in the area.

Additionally, this study focused upon one female teacher. Voices and stories from more HE teachers would add to this one and help to raise the voices. Including male teachers voices in future research is also required to illuminate the different perspectives and similarities to moral practice. The contradiction between the expectations of the management in higher education and the teachers within it, is one area which has been identified in this study. Future research could explore those different views more closely and could move towards re-imagining the narrative of HE.

Final thoughts…

A civic higher education, which is increasingly coming into contact with citizens across a wider range of cultural and social experiences than ever before, needs to ensure that it is meeting the agendas of personal development, while sustaining civil society and developing skills and values for our future society. Teachers in this sector, therefore need to consider how they develop citizens who can sustain the status quo we value and also critically challenge the status quo and norms that we want to change and evolve. This is a moral dilemma. Aside from establishing which values we wish to sustain or develop, pedagogically, the implications of undertaking either have very different implications for what our higher education will look like. A pedagogy of vulnerability would mean teachers in HE having a moral imagination will be essential for them and their students to co-construct this

experience into a transformative one. A transformative experience where students are supported and enabled to cope with experiences and situations which may evoke discomfort and disorientation (Mezirow 1991). A pedagogy of vulnerability allows us to make the starting point together as we share a common human condition which resists the discriminatory practices such as those described by Fineman (2008) Ecclestone & Hayes (2009) which are intent on separating us out, weak from strong, but recognise that we are all vulnerable at some point. A pedagogy of vulnerability would encourage more collaborate ways of working and learning and ensure that a vision where we collectively care for each other is valued. Supporting practices where collaboration, inquiry and relationships are central to the moral practice of HE will run counter to the current dominant discourses of efficiency, predictability and cost effectiveness (Ritzer 1998; Ball 2008; Winch 2017). My interpretation of a pedagogy of vulnerability, although it's ideal is to embrace our vulnerable emotions rather than dehumanise those who are not ready or able to do so, recognises that it is not simply the agency of the teacher or the student to make this happen. Organisational culture also needs to redress the moral messages it sends out in relation to these moral emotions (Kiss & Euban 2010). Moral endeavour, reasoning and practice have been overly focused upon what happens 'in the head' and this, in my view requires a re-balance. The cultural, the social and the emotional need to be equally considered. Balancing justice and fairness in education, which is underpinning most of the neo-liberal advances at the moment, with the ethic of care which values the personal and the relational (Gilligan 2011; Noddings 1984/2003) is the job of us all in education and should challenge the norms and practices which label this a cultural and socially constructed issue rather than a human one. Gilligan's most recent work (Gilligan 2011) along with other writers such as Nussbaum (2010) state that moral reasoning needs to involve both

perspectives and both genders need to address them equally too. Vulnerability and the emotions associated with it have been, for too long, interpreted as a feminine response, a weakened response of someone requiring care and attention. If we can change our perspective to us all being vulnerable, and arguably those with more power could be deemed most vulnerable with more to *lose,* then we will be more open to creating a transformative educational experience which will have significant impact on our humanity.

In summary…

This chapter concludes with the final 'confessional tale' (Van Maanen, 1988) which have been used in chapter one and chapter three and includes the final story, '***The sea Swim Triathlon'***, which is here as a metaphor for a Pedagogy of Vulnerability. There is resistance at first, it is uncomfortable and it takes time to learn to trust yourself and others and to be open and honest. You may be frightened to be this open and un-guarded however, using courage, and the support of others, to embrace the feelings of discomfort and to cope with uncertainty enables you to connect with others and grow. When you are completely yourself, authentic, embracing vulnerability is a liberating feeling where you are (en)couraged to think about who you are, what you are capable of and what can be imagined. Of course, the metaphor assumes that you were able to get yourself to the *beach* in the first place. This is the part of the real challenge for higher education. if we want our teaching and learning experiences to change and transform us, then we need to be open to that change. Freire (1970), hooks (1994), Nussbaum (2010), Plumb (2014) and Butler (2016) remind us of this as they describe the importance of embracing emotions in education in order to enact human flourishing. This change requires a form of critical self-consciousness of our practice as HE educators and an ongoing resistance to accepting our vulnerable selves

as something to be avoided. It is a suppressive view of our human condition in vulnerability which will restrict the transformational aspiration of our practice in higher education.

Sea triathlon: Embracing Vulnerability

I am standing alone. Not a sound. I stare out to the horizon and although I know they are there, I do not ***notice*** *the few hundred others standing with me on the beach. To the early morning sun, we must look like an army of tiny black ants standing there against the backdrop of the pale sand and stones. I breathe deeply, trying to get as much air into my lungs as I can, but they just won't fill up – the rubber suit I have 'heaved' myself into is tight across my chest and I have to pull at the neck to release it – I need to breathe. I sense the buzz of rising anticipation and become more conscious of the sounds around me, they are muffled due to the rubber hat that I have pulled down tight over my ears to keep the water out. I try to breathe in again, telling myself to stay calm.*

It's been over 20 years since I was last in the sea and cannot ever remember having swam in it! Especially not in the North Sea! "The gonad shrinking North Sea" (Thomas Hardy). Although my Dad taught me to swim when I was 2 or 3, during primary school I had an awful experience where another child dragged me by the leg to the deep end of the little pool at 'play time' and the panic had stayed with me ever since. For the last few months I had been trying to teach myself to swim with my face in the water, I was getting there but there was a lot of baggage and fear to undo and push past.

The horn sounds and the ants rush forward… I can't keep up... don't want to... I hang back and let the fast lot go… I will take it at my own pace. I start to jog into the water trying not to think about what I am about to do.

The water wraps around my calves and as hard as I try to keep running through the water to the point where its deep enough to swim, it's so difficult. It feels like I am trying to run through cement with the pressure of water pushing at my legs to resist. My arms start to flail about so I can keep my balance. It's as if the sea doesn't want me here - god knows what I look like. This is madness. The water is deeper now, and others around me are starting to swim. I am not ready. I try to jump with the waves as they continue to try to push me back to shore. The tips of my toes can still feel the sand underneath and I begin to fight for breath, the panic rising as I know the sandy floor is about to fall away. I start to swim, it's now or never, just as a wave smashes into my face.

I breathe in hard.

No air.

I tell myself to stay calm. Just breathe for goodness sake. It's no good. I begin to talk myself out of this. "You could drown here, you stupid cow!"

The realisation of the enormity of the situation hits me and in a strange way, this helps to calm me. I can't mess about here. This is serious business and I know that I don't want to be fished out by one of the paddle boarders and told my race is over. I push all of the power I can muster to my arms and they begin to pull me through the water. The waves are still resisting but I am slowly cutting through them. I get my eye on the first buoy and feel it's not far now until the first turn, just keep the arms turning.

I make the turn.

It's as if I have been transported through a portal to another world. The waves have stopped pushing me, they feel like they are gently carrying me along. As I turn my head to the right I am parallel with the shore, to the left, I am parallel to the horizon with nothing in between but the vastness of the water which now looks like a mill pond glistening in the rising sun. It's so peaceful. The sudden silence and calmness rings in my ears and all I can hear is the muffled tap of my hand as it re-enters the water with every stroke. I feel weightless as I glide across the water. We are working together and I feel a connection with the sea that I never imagined I would. We know who still has the power but the calmness suggests that that there is mutual respect for the other and recognition of my vulnerability.

I am so aware of my surroundings. More than I think I have ever been. I am conscious and respectful that I am not 'safe' but I strangely feel supported in this state. All my senses are alert and fully engaged and I am totally and bodily immersed in the experience. The sea knows exactly who I am, no pretence, no alternate persona – just me in my vulnerable human state and the sea in its.

I see the next buoy ahead. The turn back to shore. I pass through the portal again as I swim around it and the sounds of the waves lapping against me return. This time the waves are bringing me in, not resisting me, we are working together to get me to the shore. They are pushing me, sometimes a little faster than I can swim but I know we both want me to get the shore. I even manage to put my face in the water and not panic. I lose my rubber hat and for the first time, I notice how cold the water is but I don't care. I am doing this. I am swimming in the sea and surviving it! I even start to

look around me for other ants and wonder whether I am going to be last out of the water -this is a race after all!

The sandy floor comes up to meet me more quickly than I had anticipated and I clamber to stand up and try to jog through the water to the beach. I feel disorientated and my legs don't want to work, they are still weightless. The waves continue to push me forward and I reach the beach, elated, my entire body tingling with the cold and exhilaration.

I did it, I did it. Wow, I did it.

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Appendix

A - Consent form

Kate Duffy

Senior Lecturer, Education

University of Sunderland

Forster Building

City Campus

Chester Road

Sunderland

SR3 1SD

0191 515 2059

Dear student of Education Studies,

I am currently collecting data for my PHD with the University of Sunderland. The focus of the study is to gain a deeper understanding about the moral dimensions of teaching in higher education. In order to do this, I have chosen my methodology as auto ethnography and this requires an auto biographical method of data collection. My primary data collection tool is my reflective diary. This diary is recorded on a regular basis and reflects upon my teaching and actions while aiming to notice the impact and consequence of my practice. You, as students with me, are involved in that experience and it is highly likely that you will be part of my reflection and diary entry.

However, my focus of analysis is towards my practice as opposed to your individual responses to it and I will be looking to notice themes in the data which will ensure

that you will remain anonymous in the study. However, as you are a small group of students you may be able to recognise situations that were involved in.

The overall aim of the study is to help me to develop my role as a teacher and to this end your involvement is really important to me. I am collecting data from September 2015 - March 2016 and I may ask you to provide feedback, engage in interviews and allow me to use artefacts such as your academic work and records of your tutorials with me. At each of these points I will seek additional consent from each of you individually.

By agreeing to this consent, you are accepting that you may form part of my data collection by being referred to in my diary because you are being taught by me. However, my diary remains confidential and is kept electronically under a private password that I only have access to. The data may only be shared with my supervisors, Professors Bridget Cooper and Maggie Gregson both from the University of Sunderland.

During stages of analysis I will share with you all the themes that are emerging and ask you to respond to those themes. I will make every effort to ensure that you are not visible as individuals. Your response to these themes will also become part of the data as my aim is to share your voices in this study too.

You have the right to withdraw your consent from my research at any time and be assured that this will have absolutely no affect upon your expectations of me as your teacher.