

**An exploration of the potential for analytic
autonetnography as an emerging eResearch
methodology, to examine my networked learning
teaching praxis**

Elizabeth Carole Howard, RN, BSc (Hons), PgCert, MEd

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This thesis is submitted in partial fulfilment of the requirements for the
degree of Doctor of Philosophy

Department of Educational Research
Lancaster University, UK

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Declaration

This thesis is within word count, results entirely from my own work and
has not been offered previously for any other degree or diploma

Signature



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Abstract

Presented using performative writing in the form of an autonethnographic monograph, this research explores how analytic autonethnography (aANG), as an emerging eResearch methodology, might contribute to the field of networked learning (NL). As an experienced face-to-face teacher, yet neophyte online teacher, an examination of the literature to determine the key roles, attributes and characteristics of the online teacher highlighted a developmental chasm between *doing* online teaching and *being* an online teacher. With the intention to shift spaces from the classroom to online teaching, geographic and professional isolation from others' teaching in the field of NL, and a desire to extend from practice towards praxis caused me to examine my own networked learning teaching praxis (NLTP).

Despite evidence reporting the potential for autonethnography as an eResearch methodology, there is a dearth of literature that goes beyond introducing the theoretical application of autonethnography to any digitally-mediated field. A theoretical model for aANG, is conceptualised by undertaking a meta-synthesis of autoethnographic methodologies and research papers alluding to the concept of autonethnography. The aANG theoretical model is employed to situate my NLTP, consider the impact my online interactions had on student interaction and group cohesion, and inform my professional development as an online teacher. A mixed methods case-study examines my own practice in teaching online for five weeks. Data sources included reflective blogs, reflexive interviews, situational analysis, social network analysis, timeline, culturegram, group cohesion and directed content analysis. Three themes became apparent: fragile self-belief, promoting learner autonomy, and (re)positioning my NLTP. To ensure my aANG findings were credible and trustworthy, theoretical analysis of my findings were compared with peer-reviewed literature.

Whilst the aANG theoretical model was developed specifically to meet my own needs, reflection on its use unearthed similarities between what I experienced and the transformative dimensions of adult learning. I recognised that it was feasible to adapt my aANG model for application to any digitally-mediated field where an examination of one's own practice is chosen. To afford a more generic approach, an as yet untested autonethnography (ANG) model is proposed, that incorporates the transformational aspects of professional development.

This thesis contributes to the body of knowledge through (1) adding to the literature/knowledge with a case study of my own NLTP, which may be of value to other online practitioners, (2) adding to the literature and understanding of aANG as a new methodology, and (3) developing the ANG methodology as a contribution to practice, which online practitioners might use, amend, revise or apply to other digital fields.

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Publications

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List of abbreviations (alphabetical order)

Analytic autonetnography (aANG)
Autonetnography (ANG)
Community of Practice (CoP)
Comparative Health and Social Care Systems (CHSCS)
Computer Supported Collaborative Learning (CSCL)
Health and Social Care Professionals (HSCPs)
Higher Education (HE)
Higher Education Academy (HEA)
Higher Education Institute (HEI)
Information Communications Technology (ICT)
Learning Management System (LMS)
Networked Learning (NL)
Networked Learning Teaching Praxis (NLTP)
Online Teacher Professional Development (oTPD)
Reflexive Analysis Framework (RAF)
Situational Analysis (SA)
Social Network Analysis (SNA)
Technology Enhanced Learning (TEL)
Virtual Learning Environment (VLE)

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Chapter 1 Introduction

This thesis takes the form of an autonethnographic monograph, presented using performative writing (Worden, 2014) to allow for expressive, purposeful inclusion of reflexive vignettes that are interwoven throughout my text. As with any PhD thesis, the intention is to add to the evidence-base and to offer a unique perspective on the topic under review. The research context for this thesis is networked learning (NL), defined as:

... learning in which information and communications technology (ICT) is used to promote connections: between one learner and other learners, between learners and tutors; between a learning community and its learning resources (Goodyear, Banks, Hodgson, & McConnell, 2004, p. 1)

as opposed to other forms of digitally-mediated learning that might not take the same pedagogical approach. This thesis differs from others in the field of NL in Higher Education (HE) by extending the theoretical and practical application of analytic autonethnography (aANG) as an emerging eResearch methodology to examine my networked learning teaching praxis (NLTP) with a view to promoting an understanding of my online teacher professional development (oTPD). Although previous studies have recognised the potential of autonethnography as methodology (Ferreira, 2012; Kozinets & Kedzior, 2009; Mkono, 2016; Mkono, Ruhanen, & Markwell, 2015; Persdotter, 2013), researchers have yet to systematically investigate the theoretical and practical application of autonethnography in digitally-mediated fields. I owe an interpretive debt to Kozinets (2006, 2010, 2015) and Kozinets, Dolbec, and Earley (2014) for their work on netnography, Kozinets and Kedzior (2009) for introducing the concept of autonethnography and Anderson (2006) for his interpretation of analytic autoethnography, as my own theoretical interpretation of aANG evolves. This thesis has benefited from the theoretical contextualisation of NL presented by Dirckinck-Holmfeld, Hodgson, and McConnell (2012), Goodyear et al. (2004), Jones (2015),

Jones and De Laat (2016), and Ryberg, Buus, and Georgsen (2012) and from those authors who have already developed oTPD models for the benefit of those learning to teach online (Goodyear, Salmon, Spector, Steeples, & Tickner, 2001; Koehler & Mishra, 2008; Mishra & Koehler, 2006; Moule, 2006, 2007; Salmon, 2011; Segrave, Holt, & Farmer, 2005). In these writings, it is possible to find descriptions and analyses of the theoretical application of established oTPD models that this thesis does not intend to replicate. Instead, I exemplify a theoretical perspective followed by the practical application of aANG as an emerging eResearch methodology, by focusing on a case-study of a wholly online module entitled 'Comparative Health and Social Care Systems' (CHSCS) as a way to assess and plan my oTPD needs through self-examination of my NLTP. My intention is to draw together and test a theoretical model to present a transparent self-development methodology. My rationale for sharing this journey publicly, is to explore ways in which online teachers can improve their own teaching and learning in a direct, personal and individual way.

Chapters 2-6 extend the theoretical and practical constructs I developed to utilise aANG as an emerging eResearch methodology. The remainder of this chapter will contextualise the lack of oTPD in my current NLTP, and how I intend to investigate this problem by utilising aANG. I first explain performative writing style and my reason for its choosing; second, I situate my teaching practice in the field of NL and how my interest in aANG in the context of NLTP has developed; third, I share my epistemological perspective and the conceptual framework that informed the remainder of my research; and, finally I summarise this chapter before giving an overview of subsequent chapters.

1.1 Performative writing

Reflective of Pelias' (2014) use of performative writing, this paper has interwoven throughout, vignettes of personal literature, blog entries, and dialogue with my peer-

debriefed who I have given the pseudonym Ellie. Ellie was chosen as my peer-debriefer because (1) she had previous experience of teaching online, (2) she had experience of being a PhD student and supervisor, and, (3) she was a colleague that I trusted to challenge my thinking through constructive critique. Performative writing comes with a warning for the reader that there are, at times, moments when I share my personal, professional and academic journey with you, as I contextualise myself visually within the method of performative writing. My autoethnographic vignettes are considered a form of data collection in Chapter 5, yet otherwise I claim their purpose is to share with you my perceptions throughout my journey as I examine my NLTP alongside more robust forms of data collection.

To demonstrate credibility through performative writing, I attend to the five criteria Richardson (2000) identifies and Denzin (2014) reiterates as important, if I intend to contribute to genres of ethnographic research practices. The first criterion appeals for a *substantive contribution*: my writing should contribute to the understanding of what it means to participate in NLTP by demonstrating a real-world perspective and how this perspective has informed the construction of my text. *Aesthetic merit* forms the second criterion. Here I attend to the aesthetic contribution of my text by striving to “open up the text, invite interpretive responses [and for] the text [to be] aesthetically shaped, satisfying, complex, and not boring” (Richardson, 2000, p. 254). The third criterion is *reflexivity* and involves a number of sub-criteria: to demonstrate how I gathered my information; managing ethical issues whilst remaining accountable to those implicated (even if not participating in) my research; how I represent subjective experiences, and whether I demonstrate self-awareness and appropriate levels of self-exposure. Self-exposure is an important part of sharing my personal and professional thinking with you, the reader; I aim to demonstrate transparency and honesty about how I feel and share my reflexive thinking as I learn more

about my NLTP. The fourth criterion, considers the *impact* that my performative writing has on the reader. For example, in what way I might evoke emotional, intellectual and affective feelings; whether my writing generates new questions for the reader and, perhaps, how the reader might feel about using this form of writing in their own research. Finally, the fifth criterion questions whether my writing *expresses a reality* through providing a truthful, credible account of what it means to be a neophyte online teacher developing her skills in NLTP.

Echoing Hall's (2012) use of different fonts to exemplify the various data collection methods employed, "interpreted, and performed in that sharing of my research", I have included a "Legend" to the fonts that explain which font is being utilised" (p. xv). Each legend will visually highlight different textual moves and reflections as they emerge (table 1). Variations of sans serif fonts have been chosen to reflect the AbilityNet (n.d.) accessibility guidelines for print and online materials. Layered accounts, where "fragments of experience, memories, introspection, research, theory and other texts reflect and refract the relationship between personal/cultural experiences and interpretation/analysis" (Adams, Holman-Jones, & Ellis, 2015, p. 85) will be juxtaposed throughout my thesis.

Table 1: Legend to different fonts

Myself as researcher
Peer Debriefers
Reflective blog/journal
Reflexive interviews
<i>Online interactions with learners</i>

I emulate the words of Denzin (2014, p. 82), when he asks of his readers:

Have I as a writer created an experiential text that allows me (and you) to understand what I have studied? Understanding occurs when you (and I) are able to interpret what has been described within a framework that is subjectively, emotionally, and causally meaningful.

I challenge a career-long socialisation into "academic and scholarly ways of writing" (Armstrong, 2008, p. 1) that has focused upon writing in the third person. As I make sense of the need to present a form of academic writing that meets the requirements of a PhD, at the same time as I remain true to *being* an online teacher as opposed to *doing* online teaching, I use performative writing as a paradigm to (de)construct and (re)construct my way of becoming (Potgieter & Smit, 2009) as an online teacher.

I begin to contextualise this professional becoming by sharing snippets of my timeline (introduced and explained in detail as a form of data collection in chapter 4) that contributed to the development of my professional identity as a nurse and a HE teacher (legend 1):

Legend 1: Reflective blog entry

I am a daughter/sister, friend, aunt, wife, mother, registered nurse, colleague, great-aunt, teacher, PhD candidate and grandmother. Each phase of my personal and professional life has informed my identity and over time, influenced and moulded my being.

1984

"She's not the brightest, but she tries hard" claims my Head Teacher, when having scraped through my O-Levels, I gained a scholarship (based on my efforts rather than any academic prowess) to stay on into the 6th Form to do my A-Levels. Everyone else in my year group took at least three A-Levels: I took two. Another scrape through and I left school not having grades good enough to go to university. With no career plans, my mother suggested I applied for the next cohort of nurses to be trained locally (and handed me the application form). Some say that those who choose to become nurses are "wounded healers" who have "some awareness of [their] own trauma and how it can be integrated into the relationship between the healer and the person to be healed" (Conti-O'Hare, 2001, p. 2). Does this claim apply to me? I did not choose to become a nurse, but neither did I turn down my mother's suggestion. That was 30 years ago. I'm still a nurse.

1986

Nursing was not academic in the 1980s. I trained as an apprentice for two years out of my three-year course, before getting married and becoming pregnant with my firstborn. When I experienced complications in my pregnancy, I left the nursing programme. After my child was born, the Head of Nurse Education encouraged me to return to take my Enrolled Nurse exams so that I had at least some registerable qualification. Reluctantly I did, and I passed. Then I went back to being a mum and having my second child before thinking about going back into nursing as a career.

1995

The United Kingdom Central Council for Nursing, Midwifery and Health Visiting (UKCC) became the profession's regulatory body in the 1980s, and towards the end of the 1990s, 'nurse training' had become 'nurse education' with the introduction of Project 2000. Nurses who successfully completed this programme, left with the minimum of a Diploma in Higher Education (DipHE). By the time I went back to nursing, I needed to undertake a Return to Practice (RTP) Course, so that I could register with the UKCC. Nursing had changed - I was required to write academically and I didn't know how. I'd never been academic. How was I going to get through my RTP course? I did, and had an epiphany along the way. I realised that I could write in the way that was expected of me, and my grades were good. When did this happen? How did this happen? I wanted more, so whilst working full-time (on nights mostly to fit in with bringing up my children) I completed a conversion course from Enrolled Nurse to Registered Nurse. Good grades again - what was going on? I wanted still more and immediately applied for a BSc (Hons) in Health Studies.

2002

I was hooked on academe and thrived on my degree studies, although studying in this way changed me, fundamentally - I got divorced part-way through. The academic challenges I enjoyed, seemed to move me further away from who I once was. The love for my children remained (and remains) intense, and I was so conscious of hurting them as their father and I separated and went our different ways. Ultimately our children decided to live with me, but we got through - all four of us, not 'without a scratch', but we remain friends.

2004

In time, I met my soul-mate. He accepted my love of learning and a drive to develop professionally as a part of me, so when I saw an advert in my local paper for a student lecturer, we talked it through and what it might mean to the life we were building together. We agreed that this would be a chance for me to teach - to give to others what I had been gifted, pre-registration nurse education and post-registration professional development. I applied, and along with a peer and now colleague we were successful.

2006

Our conditions for undertaking the student lectureship was that we had three years in which to gain a teaching qualification that was registerable with the Higher Education Academy (HEA), and achieve a Master's degree. No pressure!

My interest in online teaching began when I undertook an elective module as part of my postgraduate teaching certificate. I was learning at a distance, using a learning management system (LMS) and virtual learning environment (VLE) for the first time and quite enjoyed the experience. The module was entitled 'eLearning' and I found a different way of understanding the potential for learning. This was exciting for me - learning online gave me time to reflect before I responded, and accessing my learning was more flexible because I was no longer time-bound to a classroom - I felt free (and once again I was hooked).

2007

This sense of academic freedom that came from learning online, caused me to think about how this form of flexible, geographically-neutral, way of learning might fit with the shift patterns of Health and Social Care Professionals (HSCPs) who struggled to be released from practice. I sought out a MEd in eLearning, whereby I interacted with fellow students online, and reviewed the theory of online learning. My first foray into online teaching came to fruition as I tried to link eLearning theory to practice. Our team had just written a MSc Professional Practice and I was allocated a module entitled 'Comparative Health and Social Care Systems' (CHSCS) for development. I developed a wholly online module that incorporated the global comparison of health and social care systems by contacting international delegates that had been at a health and education conference I attended, to ask if they would act as guest speakers. Explaining that there would be no reimbursement for their contribution, I was pleased when I received agreement from colleagues to participate in Germany, New Zealand, USA and Japan. The CHSCS was born! There was no local VLE so all of my online teaching took place on the LMS - not the best but it worked. Whilst this initial step towards the unknown entity of online teaching and ensuring inclusivity for the guest speakers was (in the most part) a success, I realised then how different it was to teach online. How naïve I was; but what a journey upon which this initial foray into online teaching has taken me.

My soul-mate and I got married in 2010, and his support of my academic endeavours throughout and now as I focus on my PhD studies is amazing. He keeps me grounded in the reality of our world interspersed with the selfless time he gives me to read, write, laugh, cry, learn, and continue to become a teacher who still teaches face-to-face but has become passionate (marginally obsessed perhaps!) with the nuances of NL and teaching online.

Mum died in 2012, suddenly. This was a great shock to my family and one that continues to pervade our lives. She always wanted a "doctor in the family" so I dedicate this study to her. If she hadn't handed me the application form in 1986, I

don't know where I would be right now, nor what my professional life might look like. I know she was proud of my earlier achievements, but I'm sad that I can't share this one with her.

Into every life
A little rain must fall
And then the sun comes out again

And it did. In 2015 my husband and I became Nana and Pops to our most amazing grandson. Then in 2017 our granddaughter was born. They put a whole new perspective on life, and what we can do to make their future (that is likely to be heavily influenced by learning using digital media) one that is bright, healthy and most importantly, happy.

Although elements of my first autoethnographic encounter appear emotionally charged, I argue the importance of you knowing who I am, and that the context of my research is clear from the outset.

1.2 Locating my research: teaching in the context of NL

While it is difficult for face-to-face teachers to avoid using technology altogether, online teachers are dependent on it for much of their work. I find myself in a position where the context of my face-to-face teaching is changing to incorporate NL as part of my every-day teaching practice, where communicating online is different. Interactions with patients, their families and my colleagues in my nursing career were defined by learning to read, interpret and respond to a variety of verbal and non-verbal cues (Chan, 2014) to prioritise nursing care in the right way, for the right patient, in the right place and the right time (Department of Health, 2013). My HE teaching practice is located within the Isle of Man, which has a population of 84,497 according to the latest census report (Isle of Man Government, 2011) with no Higher Education Institute (HEI) to call its own. To conform with academic standards, and assuring and enhancing academic quality required of the *UK Quality Code for Higher Education* (Quality Assurance Agency, 2015) any HE curricula developed locally is

validated by an established HEI in England, through which our small HE team practices as Collaborative Partners. Since 2006, I have been involved in planning, teaching, assessing and evaluating the professional development of student nurses, registered nurses, allied health professionals and social care colleagues. My teaching predominantly takes place in the classroom whereby I can recognise and respond to verbal and non-verbal nuances of communication in real time. Now, in response to the exponential evolution of digital media to support learning, HEIs nationally and internationally are moving towards technology-enhanced learning (TEL), computer-supported collaborative learning (CSCL) and NL (Anderson, 2008a; Laurillard, 2007; Schols, 2012) as an adjunct to face-to-face teaching. Since the inception of computer-mediated-communication, there has been a "semantic shift towards phraseology that attempted to capture more explicitly the enhancing role of technology upon learning" (Bayne, 2015, p. 6). This reflects my perspective that the capacity for TEL and CSCL, when combined, affords an opportunity for the development of blended and wholly online learning in the form of NL. Jones and De Laat (2016, p. 43) describe a sense of "flexibility and resilience" to the concept of NL inasmuch as researchers and practitioners in NL are diverse and that NL is different from TEL and CSCL because of its "focus on pedagogy and understanding how social relationships (and networked practices) influence learning rather than having a predominantly technical agenda for change in education". Whilst TEL and CSCL feature variable levels of social interaction, with CSCL having a similar focus to NL, it is the pedagogical "microlevel interactions and macrolevel social and technical conditions" (Jones & De Laat, 2016, p. 62) informing NL that locates the context for my research.

One HEI to which I am affiliated has embraced NL as a supplementary pedagogical paradigm to complement face-to-face teaching. Although I have experience and had an interest in NL as a learner, I have limited experience of digitally-mediated teaching. I am

acutely aware that the gap between my face-to-face teaching skills in which I feel confident, and online teaching skills where I feel less confident, highlights a need for additional oTPD in my NLTP.

Whilst there are benefits and limitations to HE teaching practice within a small community, geographical and professional isolation constrains the potential for collaborative or collegiate oTPD specific to NL. Self-reliance is an essential attribute to living in a geographically isolated area, and as a consequence of exploring multiple ways for local HSCPs to access professional development through HE, my interest in NL was piqued.

VLEs have emerged as powerful platforms for contributing to TEL (Al-Khatib, 2011; Branch, Bartholomew, & Nygaard, 2015; Costello, Corcoran, Barnett, Birkmeier, & Cohn, 2014; Kirkwood & Price, 2014; Walker, Voce, & Ahmed, 2012), CSCL (Chavez & Romero, 2012; Persico & Pozzi, 2011; Prins, Sluijsmans, Kirschner, & Strijbos, 2005; Stahl, 2002; Wang & Yang, 2008; Wecker & Fischer, 2014) and NL (Dirckinck-Holmfeld et al., 2012; Hodgson, McConnell, & Dirckinck-Holmfeld, 2012; Jones, 2012; Jones & De Laat, 2016; Murdoch, 2013; Ryberg et al., 2012; Saadatmand & Kumpulainen, 2012; Walker & Creanor, 2012; Zenios, 2011) to take place. Indeed, digital learning literature “highlights the need for online teachers to embrace new pedagogies and paradigms that build on the capacity of the [VLE] to support collaborative learning through a constructivist approach” (Swinglehurst, Russell, & Greenhalgh, 2008, p. 388). Legend 2 presents a vignette from my reflective blog as I capture my thoughts relating to Bennett and Lockyer (2004, p. 240) who claim that “necessarily, the focus of the online teacher is on improving his/her understanding of online teaching and developing the necessary skills through professional development and use of relevant resources”.

As an online learner, I have been exposed to some excellent online teaching practice whereby I felt included, valued and encouraged to develop. I have also experienced the opposite from online teaching practice that left me feeling isolated and excluded. Now as a face-to-face teacher at the juncture of developing my online teachings skills, I can identify with reported anxieties related to online teachers feeling out of their depth with a "fear of exposure" (Bennett & Folley, 2014, p. 923) that might be evidenced by poor evaluation of my NLTP. As a newcomer to online teaching perhaps such anxieties are linked to naïve pedagogical insights in conjunction with the practicalities of developing such skills in my NLTP.

It is important to recognise the professional development needs of developing online teachers if claims made by Gordon (2014, p. 9), who reports on *Flexible Pedagogies* for the HEA, suggest that HE teaching staff are likely to require assistance in their management of "the wide array of technologies and resources, and more importantly to develop approaches to teaching to utilise these effectively" as they learn to incorporate the use of Information Communications Technology (ICT) in response to HEI interjection of TEL, CSCL and NL with more traditional face-to-face teaching practices. The focus of Gordon's (2014) report is timely and helpful from an organisational perspective, because online programmes have the potential to reach a wider global audience by pervading digital media and internet connectivity to negate geographical distance, at the same time as affording the flexibility of asynchronous discussion to occur at a time that suits the individual (Passey, 2014). What Gordon (2014) omits, however, is *how* HEIs can support the professional development of HE teachers as they move from the position of "sage on the stage" in the lecture theatre to sit less obviously visible behind the computer screen as they learn to teach online and become more of a "guide on the side" (Saulnier, 2009, p. 1). A professional obligation to practise life-long learning (Agudo-Peregrina, Hernández-García, & Pascual-Miguel, 2014; King, 2002; Morgan & Robbins, 2003) in conjunction with an increasing move towards NL, challenges the professional learning needs of HE teachers who may have considerable subject experience, yet limited (if any) (Bennett & Lockyer, 2004; Berge, 2008) experience of

teaching online (Rienties, Brouwer, & Lygo-Baker, 2013). Despite teachers' exposure to digitally-mediated learning over the last two decades, the challenges faced by incorporating NL within HEIs in the United Kingdom remain. With critical reflection and the scholarship of teaching in any form remaining high on the agenda for continuing professional development (Parra, Gutierrez, & Aldana, 2014) I posit that teacher reflexivity to examine the pedagogical reality of partaking in NLTP is equally important. If HE teachers are expected to provide innovative, flexible, computer-mediated learning opportunities for their learners, it would appear logical that subsequently, the emphasis on face-to-face professional development needs should be "changed in structure as well as in content" (Schols, 2012, p. 42) to reflect the pedagogical metamorphosis required to teach online. The 'difference that place makes', therefore, is important in this regard. This perspective suggests that the importance of contextualising place is significant as the researcher is required to "identify [the] need to systematically and reflexively account for place and places in research, alongside the social position of the researcher and methods" (Booth, 2015, p. 20) "as if place mattered" (Anderson, Adey, & Bevan, 2010, p. 600). Echoing this, Hodgson et al. (2012, p. 293) suggestion that "critical reflexivity and relational dialogue [are] key theoretical perspectives and values associated with the pedagogical and socio-technical design" of NL, contextualises my interest in aANG as the methodology of choice to explore and develop my NLTP.

1.3 Why aANG?

Despite a plethora of evidence reporting the value of autoethnographic methodologies in educational and other field-specific research (Adams et al., 2015; Boylorn & Orbe, 2014; Chang, 2008; Denzin, 2014; Ellis, 2004a; Hayano, 1979; Hughes & Pennington, 2017; Muncey, 2010; Reed-Danahay, 1997; Roth, 2005; Short, Turner, & Grant, 2013), there is a dearth of evidence that goes beyond introducing the theoretical application of autonethnography to any digitally-mediated research field (Ferreira, 2012; Kozinets, 2015;

Kozinets & Kedzior, 2009; Mkono, 2016; Mkono et al., 2015; Persdotter, 2013). This indicates an opportunity to understand the potential value of autonetnography by firstly developing some theoretical conceptual understanding and secondly, applying those theoretical understandings of autonetnography to practice. aANG differs from traditional autoethnographic research in that the digital research context can be informed by multiple aspects of data-mining. This thesis provides new insights into the theoretical and practical application of aANG to NL research and “may perhaps explain [my] self-perception of [my] online teaching performance from a multitude of perspectives” (Avgerinou & Andersson, 2006, p. 44). Legend 3 is taken from my reflective blog and explains how my interest in aANG was piqued.

Legend 3: Reflective blog entry

My desire to explore autonetnography as an emerging eResearch methodology that might afford the potential for me to be more self-directed in addressing my current oTPD was first stimulated by an activity I undertook as part of my PhD studies. In 2015, I was learning online with a small group of peers, in the context of researching TEL and NL. We were tasked with considering the relationship between online teachers, the technologies they use and the impact of their professional competencies on their NLTP; our group task was to consider the topic through the lens of ethnography and various genres thereof. This topic struck a chord with me, as I tried to explain to my peers how, despite the capacity for NL to cross geographical and time zone boundaries, I did not have the luxury of belonging to a HEI with specialist departments that design, build and troubleshoot the requisite aspects of using the VLE. I needed, therefore, to find an independent and self-reliant way to learn how to teach online and continue to develop my NLTP, and aANG (or at least its potential) appeared appropriate.

Stimulated by peer discourse and exploration of ethnographic literature comparing differences between teaching face-to-face and teaching online, I discovered the work of Kozinets (2006, 2010, 2015) who introduced the concept of netnography as a way to consider “online sociality [as] different enough from its embodied variants to warrant a ‘new mapping of reality’” (Kozinets, 2015, p. 4). A conversation with a colleague who had focused on autoethnography for his doctoral studies (Struthers, 2012), caused me to consider the

potential of autonethnography first alluded to by Kozinets and Kedzior (2009), yet not theoretically developed. In response to this, the emphasis of my study is exclusively focused on experiencing the evolution and construction of my NLTP and, developing theoretical understanding and practical application of aANG as an emerging eResearch methodology to explore my oTPD needs. As such, a requirement to share the conceptual thinking that frames my research and research questions appears pertinent.

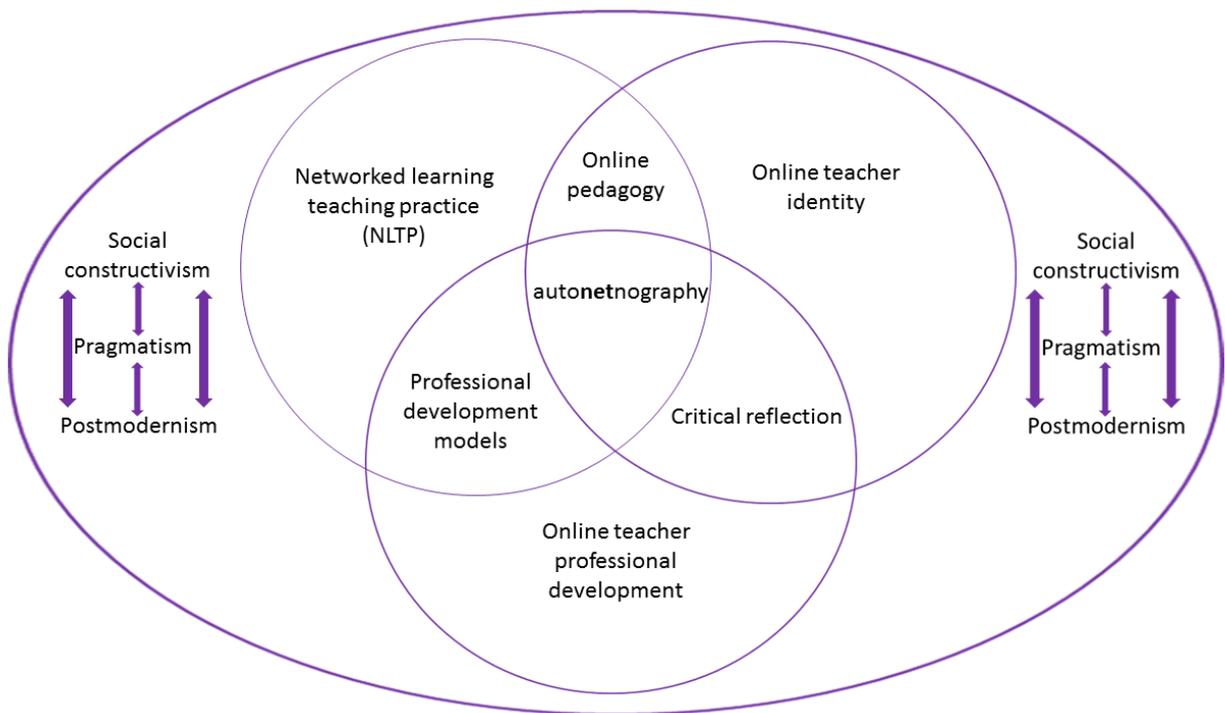
1.4 Conceptualising my research

Figure 1 is a conceptual representation of the presumed relationships between my online teaching and professional development that frames my research. Reflective of Ravitch and Riggan's (2017) definition of a conceptual framework as "an argument about why the topic one wishes to study matters, and why the means proposed to study it are appropriate and rigorous" (p. xv) , I argue that my conceptual framework "both shapes the design and direction of [my] study and guides its development" (p. 4) as a way of conceptualising "all of the elements of the research process" (p. 5). The purpose of developing a conceptual framework is to cluster my epistemological, ontological and ideological concepts of teaching and professional development, to frame the potential for higher-order thinking by examining the relationships between the constructs that emerge (Anfara & Mertz, 2015). The relevance of positioning autonethnography in the centre of the conceptual framework is reflected in my account of using the self as researcher, whilst considering my identity as a developing online teacher, my current and developing NLTP, my desire for oTPD, how I explore online pedagogy, and the professional development models available to me by using critical reflection to enhance my NLTP.

A professional desire to develop my NLTP in an autonomous, critically reflexive way, has influenced my conceptualisation of the proposed research. Ontologically, I infuse the

ideologies of pragmatism claimed by Onwuegbuzie, Johnson, and Collins (2009, p. 122), by having a “high regard for the reality and influence of the inner world of human experience in action” and acknowledge that “meaning and knowledge are tentative and changing” with my epistemological stance. My epistemological stance is influenced by the belief that knowledge construction is a social process whereby online scholarship is enhanced through interactive collaboration, cooperation and critique of others’ contributions (Allen, 2005; Swan, Garrison, & Richardson, 2009).

Figure 1: Conceptual Framework



This echoes claims by Hoadley (2016) that “one goal of [NL] research is to produce and test theories” (p. 26) in the context of “constructivist theories of learning and pedagogies” (p. 32). Muncey (2010, p. 12) agrees, claiming “that knowledge of self and others develops simultaneously, both being dependent on social interaction; self and society represent a common whole and neither can exist without the other”. Significantly, Harklau and Norwood

(2005, p. 278) claim that combining the “researcher’s role and reflexivity” have largely been neglected. Thus I argue that the fusion of a pragmatic approach, social constructivism (my learning with and from others) whilst exploring in a postmodern sense of who I am as an online teacher, reflects the assertion that learning is co-dependent on social interaction and insight into the self (Muncey, 2010). In keeping with Crotty’s (1998, p. 183) suggestion that “postmodernism is the most slippery of terms”, my definition of postmodernism draws upon the works of Cheek (2000), Denzin (1986), Lyotard (1984), and Muncey (2010) to claim that I believe truth and reality, reported as knowledge, can be viewed from multiple positions and that my own position shared as a meta-narrative throughout this thesis is equally legitimate to that of others. What legitimates knowledge in the context of a postmodern standpoint is how well that knowledge empowers me to perform through meta-narrative. To every claim, however, the researcher is likely to find a counter-claim, and postmodernism in the context of digitally-mediated research, does not escape unscathed.

A recent challenge to the viability of postmodernism within digitally-mediated research caused me to consider the context of researching my own NLTP. Kirby (2009) disputes the relevance of postmodernism in relation to consumers of digital technologies becoming participative, active and more knowledgeable by supporting the notion that postmodernism is now ‘dead’; he claims that digimodernism has superseded postmodernism as the latest paradigm shift to occur in terms of societal change as a result of human immersion in the use of digital technologies for working, learning, entertainment and play. One might suggest that it would be logical for a research project focusing on NLTP to consider the value of digimodernism as a lens through which to explore oTPD. Whilst it is likely that the philosophical assumptions associated with postmodernism are already superseded, I argue that digimodernism as the paradigm shift that claims postmodernism is no longer a viable lens through which to view the world, has a limited evidence-base from which to stake such

a counter-claim. The evidence that supports digimodernism in favour of postmodernism, relies primarily on Kirby's (2009) original work with limited empirical evidence undertaken by other researchers (Giordano, 2014; Mulady, 2010) to support his perspective. Whilst I do not refute that the 21st century use of digital services to support education are dominant in the NL context, I claim that postmodernism remains an important philosophical stance that is reflective of my epistemological world view. Postmodernists, for example, favour the perspective that doubt is cast on any research genre or paradigm that claims knowledge as authoritative (Richardson, 1994). From this stance, no research status is privileged over another, and all evidence is liable to scrutiny. What postmodernism *does* allow more readily than other philosophical paradigms is that the researcher can share their knowledge of "something, without claiming to know everything" (Richardson, 1994, p. 928). In response to this, some postmodern researchers (Clarke, 2005, 2016b; den Outer, Handley, & Price, 2013; Nash & LaSha Bradley, 2011; Soukup, 2012) have followed in the footsteps of Lyotard (1984) as an earlier proponent of postmodernism, who rejected grand narratives in favour of narratives that do not seek closure or totality. Arguably therefore, critical reflexivity of NLTP requires the individual to continually assess and reassess their practice in a more cyclical form, rather than seeking closure to a specific learning experience.

The justification for my research initiates the development of knowledge around the application of aANG as it is located in the context of critical autoethnography (Adams et al., 2015). Limitations specific to any genre of autoethnography are likely to relate to perceptions of credibility and the contribution I make to the NL field. I have experienced rejection of the value of autonethnography by colleagues and peers who argue that a socially constructed, pragmatic, yet postmodern, epistemological view is so far removed from the more readily accepted modernist qualitative researchers' interpretative worldview that the subjective, self-orientated paradigm, is too introspective to be empirically sound. In

response to this criticism Ellie has agreed to challenge my assumptions through reading and responding to my reflective blog as well as turning two reflexive interviews on me. Indeed, the “point of reflexive interpretation is to bring out these aspects more clearly both during the process of [my] research and in the (final) textual product” (Alvesson & Skoldberg, 2009, p. 272). The need, therefore, to expose my own philosophical stance, demonstrate probity (Allen-Collinson, 2013) and develop an informed perspective on the emergence of aANG as a methodology to inform oTPD in NLTP, is vital to ensure that the most robust and trustworthy evidence comes to the fore.

The crux of my conceptualisation is that having appropriate skills to reflect critically on one’s own teaching practice is an explicit requirement of all teachers. To maintain a focus on NLTP as opposed to face-to-face or blended teaching practice, my proposed aANG is tailored to a specific domain (online teaching), directed towards particular outcomes (insights into my NLTP as a developing online teacher learning to teach using digital technologies), and an experiential professional learning activity.

If it has been claimed that autoethnographies are represented within varying emphases on the triadic axes that inform the balance of the self (auto), culture (ethno) and research process (graphy) (Adams et al., 2015; Allen-Collinson, 2013; Chang, 2008), then it is reasonable to suggest that autonethnographers might follow suit. My pragmatic worldview and interest in ‘being’ an online teacher within the culture of NL favours less the emotive (Jago, 2002) or evocative (Muncey, 2010) perspectives of autoethnography through excessive use of autobiography, and values more using the analytic (Anderson, 2006, 2011; Anderson & Glass-Coffin, 2013) and interpretive (Denzin, 2004, 2014) exploration of my online teaching experiences as primary data. aANG would call for incorporating the five key features of analytic autoethnography proposed by Anderson (2006, p. 378): (1) “Complete

member researcher status" through researching my own NLTP; (2) "Reflexivity" will be interwoven throughout my research; (3) "Narrative visibility" of myself as a researcher represented through performative writing; (4) "Dialogue with informants beyond the self" through reflexive interviews and peer-debriefing; and, (5) "Theoretical analysis" of my data by interpreting and analysing my findings compared with peer reviewed literature (Denzin, 2004, 2014).

One of the difficulties of adopting aANG is the dichotomy I face when developing an understanding of the internal language and functioning of the online culture (emic perspective), at the same time as being the researcher who is required to translate my findings through the theoretical analyses of relevant peer reviewed literature (etic perspective) (Kozinets & Kedzior, 2009). This complex dual-stance may be representative of the aforementioned literature that critiques autoethnography as overtly subjective, where the researcher may be too close to the emic perspective to form one that is etic. However, I contest the argument that "the methodological focus on self is sometimes misconstrued as a licence to dig deeper in personal experiences without digging wider into the cultural context of the individual stories comingled with others" (Chang, 2008, p. 54). As an indigenous member of a NL community, I will use my own experiences "reflectively, to look more deeply at self-other interactions" (Holt, 2003, p. 19). The concept of culture in this respect is fundamentally based upon co-present online interactions between the self and others, because culture is dependent upon humans interacting with each other (Chang, 2008). Specific to the evolution of digital globalisation, the highly public potential for online interconnectivity of self with others, reflects Geertz' well respected perspective on ethnography, where he contends that "culture is public because meaning is" (Geertz, cited in Chang, 2008, p. 19). As a developing online teacher situated within the NL field, I am required to learn the cultural terms of engagement (or rules), whereby the way in which I

interact may exhibit different meanings (Kozinets & Kedzior, 2009). For example, asynchronous communications that dominate my online teaching experience, require “interactivity and interconnection with[in] social communities” (Jones, 2015, p. 11). A lack of visual reference to my online teacher presence, suggests that timely and appropriate responses to learner interactions are likely to promote a sense of trust in me as an online teacher, in conjunction with the maintenance of the social connectivity and group cohesion required to sustain learning. To maintain this position of trust, the rules of netiquette (Clouder et al., 2011) require modelling, and suggest that learning to communicate online involves establishing ways and means of negotiating meaning between teachers, learners, and peers. How I present my online-self and the language I use to communicate with learners is judged by the perceptions of those who read my text. With the writing style of asynchronous discussions tending towards the informal (similar to the informal nature of face-to-face discussion), it is important to be clear about one’s intended meaning (Salmon, 2011) without losing the reader in a quagmire of long-winded text. Indeed, once the rules of netiquette and reciprocal trust between the teacher and learner, learners and their peers are well established, healthy disagreements might lead to a “greater understanding through co-construction of knowledge” (Clouder et al., 2011, p. 113).

1.5 Significance and Aims of the Project

People organize their personal biographies and understand them through the stories they create to explain and justify their life experiences. When people are asked why they do what they do, they provide narrative explanations, not logico-scientific categorical ones. It is the way individuals understand their own lives and best understand the lives of others. Experiences are connected to other experiences and are evaluated in relation to the larger whole ... allowing different meanings and systems of meanings to emerge
(Richardson, 1997, p. 30).

My desire to move beyond 'doing' online teaching, to 'being' an online teacher calls for finding an alternative way to develop my NLTP. Through the lens of aANG I acknowledge that "learning is always dialectically bound to its contexts of use and by the research lenses through which it is interpreted" (Vadeboncoeur, Vellos, & Goesling, 2011, p. 223). With this in the forefront of my mind, I distinguish aANG from other ethnographic research methodologies through claiming that:

- The processes and goals of exploring subjectively, 'being' an online teacher differ from current oTPD models that explain how to 'do' online teaching
- aANG is geared to the domain of reflexive online professional development through self-culture research
- aANG encourages the developing online teacher to make meaning from their own stories of experience
- aANG uses self-narrative as a method of inquiry to inform and cultivate the self in the context of oTPD

Whilst aANG might be applicable to other areas of online research practice, my specific interest lies in the experiential application of aANG as an emerging eResearch methodology to assess its potential for guiding my professional learning as I develop online teaching skills. An opportunity to examine more closely the subjective and reflexive insider-researcher perspective of being an experienced face-to-face teacher yet developing online teacher would respond to this gap in current eResearch knowledge.

1.6 Research question

"In what way does analytic autonetnography allow me, as a neophyte online teacher, to examine and develop my networked learning teaching praxis?"

Research sub-questions

1. In what ways does analytic autonetnography afford me the opportunity to situate my networked learning teaching praxis as a neophyte online teacher?
2. What impact do my online interactions as a neophyte networked learning teacher have on online student interaction and group cohesion?

3. In what way does reflexive analysis of my current networked learning teaching praxis inform my professional development as a networked learning teacher?

I explain the connection between my data and research questions more fully in Chapter 4 (section 4.2.3) and collected data from a number of sources by employing a mixed methods case-study to examine my own NLTP over five weeks. Data sources included reflective blogs, reflexive interviews, situational analysis, social network analysis, timeline, culturegram, group cohesion, directed content analysis and resulted in 59 data-sets. To ensure that my findings were credible and trustworthy, theoretical analysis of my findings were compared with peer-reviewed literature.

1.7 Delimitations and Assumptions

1.7.1 Delimitations

I chose this course of study because I was curious about the potential of aANG as a research methodology to examine, explore, assess, and where necessary, improve my NLTP. Autonethnography is a 'new kid on the block' and may or may not gain theoretical or practical credibility as an eResearch methodology. Every methodology has started with an initial conceptualisation, and thanks to Kozinets' (2006) inception of netnography, Kozinets and Kedzior (2009) suggesting that autonethnography might inform the insider perspective of experiencing online interactions, and Anderson's (2006) focus on analysis, I have an opportunity to progress the conception of aANG through my research. I could have employed autoethnography as an already established self-examining methodology to explore my NLTP. However, this has been done before by Henning (2012) and Keefer (2010) for example, and would not have given me the opportunity to respond to the requirement of a PhD whereby I as the researcher add to a body of knowledge relating to my field of practice. The methods used to collect my data reflect a pragmatic perspective to include quantitative approaches such as social network analysis (Cowan & Menchaca, 2014; De

Laat, Lally, Lipponen, & Simons, 2007a; Shea & Bidjerano, 2013; Stepanyan, Mather, & Dalrymple, 2014; Thormann, Gable, Seferlis, & Blackeslee, 2013); quantitative examination of group cohesion within the asynchronous discussion timeline (Dringus & Ellis, 2010); qualitative data collection methods such as situational analysis (Annan, 2005; Clarke, 2005; Clarke & Friese, 2007; den Outer et al., 2013; Salazar-Perez & Cannella, 2013); a timeline contextualising extracts of my life journey (Muncey, 2010); exploring my identity through a culturegram (Chang, 2008); reflexive interviews; and, examining my online communications with CHSCS learners through the lens of directed content analysis (Sorensen & Baylen, 2004). Each of these methods extends my thinking from different perspectives (Avgerinou & Andersson, 2006), and gives me significantly more mixed-method data for analysis than that of a single method. I utilise Srivastava and Hopwood's (2009) reflexive analysis framework (RAF) to form the analytic element of my data analysis because it fits with my intention to demonstrate reflexivity. In addition, my geographical and professional isolation caused me to consider ways of developing myself professionally as opposed to being reliant upon more formal oTPD that might be available if I was a member of, instead of being affiliated to, an HEI.

1.7.2 Assumptions

Assumptions within my thesis are informed by the way in which I view the world and I favour the suggestion that "no unmediated experience exists; [I] socially construct [my] perceptions, and [I] learn to see and be in the world in particular ways" Ellingson (2009, p. 33). At no point do I claim to generalise, but assert that my conceptual framework reflects my philosophical and epistemological stance, which leads to assumptions being made that are reflective of my worldview. To counter this, in a way that I try to recognise and challenge my assumptions, I claim to pursue honesty and report truthfully as I view my NLTP through aANG.

1.8 Summary

I have suggested that performative writing “is also a way of ‘knowing’ – a method of discovery and analysis. By writing in different ways, we discover new aspects of our topic and our relationship to it. Form and content are inseparable” (Richardson, 1994, p. 923). By situating my developing teaching practices in the context of NL I argue the notion that NLTP requires the development of skills that are different to face-to-face teaching practice (Ally, 2008; Anderson, 2008a; Baran, 2011; Bennett & Lockyer, 2004; Berge, 2008; Ernest et al., 2013; Goodyear et al., 2001). I have explained how the reality of being geographically and professionally isolated (despite the benefits and availability of digitally-mediated communication opportunities), informed an interest in the potential for aANG as a self-directed and independent eResearch methodology to explore my NLTP. The self-exploration of my NLTP is reflective of the elements that make up my conceptual framework, which in turn informed my research questions and the remainder of my research.

1.9 Thesis Overview

Chapter 2 begins by introducing literature relating to the theoretical dimensions of NL to inform my understanding of the attributes and competencies required of an effective online teacher. I explore the difference that place makes in the context of teaching online, the impact of this upon my identity as an experienced face-to-face teacher, and the differences perceived with my developing identity as an online teacher. Literature establishing online pedagogy and the roles of online teachers is reviewed in light of how I maintain authentic relationships with online learners. Limitations associated with established oTPD models will be critiqued, and suggestions for circumventing such limitations are presented.

Chapter 3 is a short chapter entitled “The Cusp”, where I bridge the divide between contextualising my research journey by claiming the *potential* for aANG as a theoretical model to inform the development of my NLTP. My theoretical model is purposefully positioned here because it lies in some ways as a threshold concept (Meyer & Land, 2005), on the cusp of being related to the literature review as a theoretical construct, yet equally related to the methodology chapter in terms of preparing for the practical application of aANG in chapter 4.

Chapter 4 adopts my theoretical model as the methodology and presents the methods used to collect and analyse my data in tandem with the ethical implications of aANG as an eResearch methodology. I claim at the outset that ethical consideration within autonethnography does not finish with exploring potential risk to the self and/or others; I must be cognisant of the audiences who read my work (Tullis, 2013) and any effect the content of such research may have on my potential audience. My reasons for exploring the first five weeks of my NLTP in the ten-week wholly online CHSCS module in the form of a case-study is defended, as is the inclusion of more specific detail relating to the multifarious nature of my data collection methods. Using the RAF (Srivastava & Hopwood, 2009) to analyse both my qualitative and quantitative findings is explained.

In **Chapter 5**, findings and developmental insights into my NLTP will be presented in a way that is reflective of the pragmatic approach to data analysis. Three themes emerged in response to the research sub-questions, and include: Fragile self-belief; Promoting learner autonomy; (Re)positioning my NLTP. The first two themes descriptively form the autonethnographic element of my data analysis, and the final theme employs Srivastava and Hopwood’s (2009) RAF to determine the analytical element of my aANG.

Chapter 6 revisits my research by reflecting on my experiences of conceptualising, developing and experiencing aANG as a theoretical model to examine and develop my NLTP. Richardson's (2000) 5 Criteria for establishing probity and credibility of my research (substantive contribution; aesthetic merit; reflexivity; impact; and, expressing a reality) are reflected in my discussion. As a result of my reflections, a new model of ANG is proposed, followed by a summary and recommendations for further research.

Chapter 2 Engaging with literature and theory

In everyday conversations, we have a context on which to build: typically we can read each other's expressions and body language, we can hear each other's intonation, and we can gain insight into the meaning of what is being said in these and other varied ways. In text, the context is words and, for this reason, it is vitally important for researchers to define the concepts used by articulating their meaning

(Vadeboncoeur et al., 2011, p. 225).

This chapter presents my engagement with the literature through a series of viewpoints that were closely linked to the development and refinement of my research questions. In addition to peer-reviewed literature and published theory, I draw upon my own literature (legend 4) within the vignettes I present to contextualise my growth and development throughout.

Legend 4: Myself as researcher

I visualise peer reviewed literature and published theories as trees in a forest, through which small tributaries flow. These tributaries are my personal literature, which, throughout my engagement with peer-reviewed literature and published theory navigate their way through the forest, at times merging together to become larger tributaries that appear important to my professional development, and at other times trickling out and fading away as I move on intellectually.

I begin by presenting a synopsis of peer-reviewed literature relating to the key roles, attributes and characteristics of being an online teacher. Hereafter, I frame my literature review using Wentzel's (2016a) relational diagram which gave me an opportunity to critically engage with my conceptual framework to examine my epistemological standpoint and research questions. My engagement with this literature reflects a critical examination of the evidence-base and is presented in two phases.

In phase one I begin by critically engaging with literature relating to the difference that place makes from the perspective of what it means to be an online teacher in the context of NL. I define the attributes and competencies that those with more NL expertise than I,

evidence as good practice in NLTP. This sets the scene for exploring my aspiration to *be* an online teacher not *do* online teaching through the lens of literature relating to online teacher identity.

With a clearer theoretical vision of what is required of the online teacher, and how my online identity frames the way in which I can develop my NLTP, phase two critiques examples of some commonly cited models of oTPD to establish how such models could inform my practice as a developing online teacher. Here, the notion of praxis, defined by De Laat and Lally (2004, p. 13) as “the nature of our educational interactions” is considered important to the continually developing practitioner in relation to oTPD. Subsequently, a theoretical understanding of the gap between my current and desired NLTP is highlighted. I argue that whilst there are a number of oTPD models available to me, my preference is to examine my NLTP independently through the lens of aANG, to inform my continuing oTPD needs.

2.1 Key roles, attributes and characteristics of online teachers

As a move towards digital learning within HE increases in proportion to the development of digital media that supports such learning, teaching online has become more prevalent (Owens, 2012; Rose & Adams, 2014; Zohar & Smith, 2008). It is not denied herein, that the role of online teachers continues to be well-evidenced since the inception of digital learning practices. With reference to findings from my literature review, what emerges from the pre-2014 literature (presented as a synopsis of key roles, attributes and characteristics in table 2) is a dominance of online teacher roles that appear more orientated towards tasks (*doing* online teaching). Conversely, more current evidence (Bennett, 2014b; Smith & Crowe, 2017) appears to favour a paradigm shift, suggesting the online teacher gets to know the learners and the pedagogical skills required over-and-above the online teaching tasks, once again echoing my philosophy to *be* an online teacher.

Table 2: Roles, attributes and characteristics associated with online teaching, adapted from Baran et al. (2011, p.429)

Authors	Key roles, attributes and characteristics
Smith and Crowe (2017)	Relationships with learners through student engagement and learning, knowing students, supporting students to develop
Bennett (2014b)	Access to digital media/technological support, skills to manage the blurring of boundaries between private/work time, design/facilitation practices (incorporating reflective, ethical practices), confidence/willingness to experiment with digital technologies
Park, Johnson, Vath, Kubitskey, and Fishman (2013)	Design and organisation, facilitating discourse, information exchange
Bigatel, Ragan, Kennan, May, and Redmond (2012)	Encouraging active learning, administration/leadership, active teaching/responsiveness, multimedia technology, netiquette, technological competence, policy enforcement
Pushpanathan (2012)	Facilitator, instructor, listener, summariser, leader
Ragan, Bigatel, Kennan, and Dillon (2012)	Pedagogical, administrative and technological competencies
Baran (2011)	Knowing the course content, designing/structuring the online course, knowing the students,
Redmond (2011)	Instructional designer, organiser, facilitator (discourse), direct instruction
Vlachopoulos and Cowan (2010a)	Teacher, tutor, facilitator, manager, negotiator, eModerator, promoter
Craig, Coldwell, and Goold (2009) and Goold, Coldwell, and Craig (2010)	Facilitator, advisor/counsellor, assessor, technologist, resource provider
Fish and Wickersham (2009)	Online teaching as different from face-to-face teaching, recognition of adult learner status, gain faculty support, ensure student support, encourage instructor and student interaction
Berge (2008)	Social, managerial, pedagogical, technological
Seok (2008)	Instructor
Varvel (2007)	Administrator (systems, ethical/legal issues), personal (qualities/characteristics), technologist (technical knowledge/ability), pedagogical (teaching process, knowledge/abilities), assessor (assessing learning/abilities)
Hampel and Stickler (2005)	Basic IT competence, software-specific technical competence, constraints and potential of digital media, online socialisation, facilitate communicative competence, creativity in choice of activity, development of own style
Packham, Jones, Miller, and Thomas (2004)	Facilitator, eModerator
Williams (2003)	Administrative manager, instructor/facilitator, instructional designer, trainer, leader/change agent, technology expert, graphic designer, media publisher/editor, technician, librarian, evaluation specialist, site facilitator/proctor
Coppola, Starr, and Rotter (2002)	Pedagogical (cognitive, affective, managerial)

Anderson, Rourke, Garrison, and Archer (2001)	Instructional design and organisation, direct instruction, facilitating discourse (teacher presence)
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Goodyear et al. (2001)	Content facilitator, technologist, assessor, process facilitator, designer, manager/administrator, researcher
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Despite this plethora of theoretical evidence defining the roles, attributes and characteristics for the developing online teacher, I desire a fuller understanding of what is required of me in the practical sense, as I can begin to extend my face-to-face teaching philosophy and practices to meet the needs of online learners. My allegiance to professional development reflects the claim that I am committing to “organic growth, anticipating the changing nature of work practices” (Jones & De Laat, 2016, p. 53) as I develop and gain experience in NLTP. This commitment to professional development has come about not only because I am entrusted to improve my teaching practice as a fellow of the HEA (2015), but because like many other HE teachers, the context of my professional teaching environment is changing from one that is wholly face-to-face teaching to one that includes blended and wholly online teaching (Boud & Hager, 2014).

2.2 Developing my relational diagram

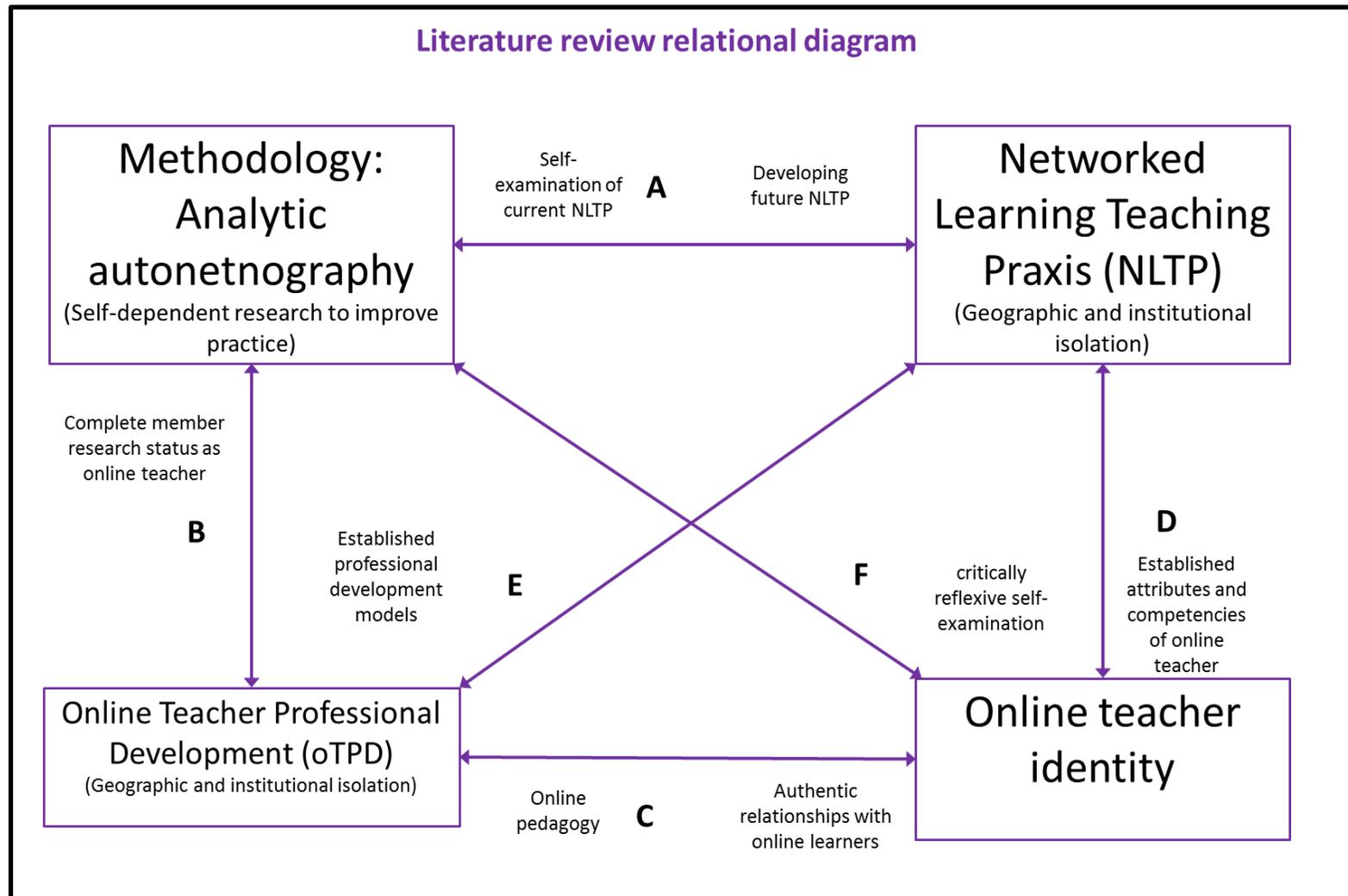
As a member of the *Doctoral Writing Special Interest Group*, a series of recent blog-posts led me to discover an invaluable four-step guide to approach a literature review as I planned to situate my research in the context of NL. To develop my literature review Wentzel (2016a) suggests that the researcher immerses themselves in their research questions to form a solid foundation for seeking an understanding of the topic that could be operationalised through breaking it up into key concepts.

Following Wentzel’s (2016a) suggestion, I entrenched my thinking around the research questions (section 1.6) and conceptual framework (figure 1). Significant factors that affected

the context of my intended research became clearer as I delved more deeply into the reality of my professional development as a neophyte online teacher. I worked back-and-forth between numerous iterations of my relational diagram, culminating in defining and the refinement of the pair-wise labels to form a final iteration of my relational diagram from which four key concepts emerged: (1) my developing online teaching praxis is situated in the context of NL; (2) my online teacher professional identity is evolving exponentially with my developing NLTP; (3) the current oTPD models available to me refer to how to *do* online teaching (instructional) rather than *be* an online teacher (experiential); and, (4) I am curious to explore the potential for aANG as an emerging eResearch methodology to examine my NLTP. Once defined, my key concepts were labelled (A-F) in pair-wise relations to form the basis of a relational diagram (Wentzel, 2016b) (figure 2).

My relational diagram evolved by (re)defining, (re)refining and exemplifying my assumptions about the relationships between my key terms and pair-wise relations. The purpose was to form more tangible links between my research question, my conceptual framework, and significantly, substantial links that I felt were arguable and plausible starting points for my literature review.

Figure 2: Relational Diagram



As I developed my relational diagram and shared the various iterations with my peer-debriefer, her supportive comments (legend 5) encouraged me to set the stage for my literature review using the relational approach:

Legend 5: A conversation with Ellie

- Ellie: Goodness! This is a real insight into your research topic and question and ... when you engage in this depth of academic thinking your ideas and thoughts flow thick and fast and your own epistemological model is developing and changing all the time. It is interesting to see how your lit review framework is developing and I can see why Wentzel recommends you look for flow. After all, a literature review needs to explore the current knowledge of the topic and synthesise into your research question and means of addressing it.
- Me: Thank you, Ellie - as always you manage to make sense of my off-the-wall thought processes!! I'm finding this process deeply thought-provoking, and it helps draw together my conceptual framework and research questions to contextualise my lit review.

2.3 Searching the peer-reviewed literature

To access literature reflective of my relational diagram, I searched electronic databases including ERIC, Lancaster University One Search, EBSCO HOST, CERUK, Google Scholar and LearnTechLib. A lack of consensus in the literature about how to describe the role of the online teacher or how to refer to online autoethnography caused me to adopt the following search terms, to combine a number of keywords with Boolean logic and truncations of the same. Reflective of my research questions and relational diagram, keywords included: 'networked learning', 'online teaching', 'online facilitator', 'online instructor', 'e-moderator', 'higher education', 'professional development', 'online pedagogy', 'autoethnography', 'autonetnography', 'online autoethnography', 'network ethnography', 'netnography', 'virtual ethnography', 'reflexive practice'. Secondary searching occurred through reviewing the reference lists of articles along with autoethnographic methodological texts considered significant to my research question.

My inclusion criteria incorporated a literature search time-frame dating from the early 1990's, when "research on online teaching, teacher effectiveness, and teaching with technology was gaining momentum" (Baran, Correia, & Thompson, 2011, p. 245). This timescale also reflects a movement towards the postmodern acceptance of autoethnographic research as valid (Adams et al., 2015; Allen-Collinson, 2013), the potential for pragmatism to enhance the "value-orientated approach to research that is derived from cultural values" (Onwuegbuzie et al., 2009, p. 123) and included literature that was: written in English; focused on online teaching; focused on genres of netnography/autoethnography; and, empirical, theoretical or conceptual in nature. Literature that did not meet the inclusion criteria, was excluded. The literature was analysed using a literature review matrix (Webster & Watson, 2002) with headings reflecting the source, referencing identification number and early iterations of my research questions (see extract in figure 3).

Despite a desire to demonstrate probity by employing the relational diagram as a framework to guide my searching (Wentzel, 2016a), analysis of the literature was more fluid and dynamic. Immersion in the literature generated changes in my thinking through illuminating new links and understandings as I reviewed what I perceive as the 'tip of the iceberg' in terms of the overwhelming volume of evidence available to me. My experience is not unique in this regard, and is echoed by Torracco (2005, p. 356), who posits that the synthesis of literature that is representative of the topic under review, will highlight "new frameworks and perspectives on the topic". The broad nature of my literature search revealed more than fifty thousand articles and theoretical texts. To concentrate relevant literature to a synthesisable number, I stopped reading when I reached information saturation whereby the content of the literature presented, no longer contained new information. It is unlikely that any literature review will achieve a complete appraisal of topic specific knowledge, and the evidence I have appraised may never be deemed enough.

Figure 3: Literature Review Matrix

Source	Ref ID	The role of the online teacher	The nature of oTPD (established models)	Theoretical framework for self-directed oTPD	Achieving enhancement in my NLTP
McDonald, J., & Reushle, S. (2002). Charting the role of the online teacher in higher education: Winds of change. Paper presented at the <i>Proceedings ASCILITE 2002: 19th Annual Conference of the Australasian Society for Computers in Learning in Tertiary Education</i> , 431-440	1776	x			
Saudelli, M. G., & Ciampa, K. (2016). Exploring the role of TPACK and teacher self-efficacy: An ethnographic case study of three iPad language arts classes. <i>Technology, Pedagogy and Education</i> , 25(2), 227-247	1771		x		
Riddle, J., & Meredith, T. (2016). Modelling expectations through authentic online teacher professional development. <i>Society for Information Technology and Teacher Education</i> , Savannah, Georgia. 3050-3054	1775			x	
Denis, B., Watland, P., Pirotte, S., & Verday, N. (2004). Roles and competencies of the e-tutor. <i>Proceedings of the Fourth International Conference on Networked Learning 2004</i> , Lancaster University. 1-7.	1781	x			
Cho, M., & Rathbun, G. (2013). Implementing teacher-centred online teacher professional development (oTPD) programme in higher education: A case study. <i>Innovations in Education and Teaching International</i> , 50(2), 144-156.	1779		x		
Dell, C. A., Hobbs, S. F., & Miller, K. (2008). Effective online teacher preparation: Lessons learned. <i>MERLOT Journal of Online Learning and Teaching</i> , 4(4), 602-610.	1777		x		
Dede, C., Breit, L., Ketelhut, D. J., McCloskey, E., & Whitehouse, P. (2005). An overview of current findings from empirical research on online teacher professional development. Paper presented at the <i>Online Teacher Professional Development Conference at the Harvard Graduate School of Education, Cambridge, MA</i> . Retrieved from http://www.gse.harvard.edu/~uk/otpd/final_research_overview.Pdf , 1-71.	1778		x		
Prestridge, S. (2016). Conceptualising self-generating online teacher professional development. <i>Technology, Pedagogy and Education</i> , 25(1), 1-20. doi:10.1080/1475939X.2016.1167113	1772		x	x	
Dede, C., Ketelhut, D. J., Whitehouse, P., Breit, L., & McCloskey, E. (2008). A research agenda for online teacher professional development. <i>Journal of Teacher Education</i> ,	1769			x	
Tsiotakis, P., & Jimoyiannis, A. (2016). Critical factors towards analysing teachers' presence in on-line learning communities. <i>The Internet and Higher Education</i> , 28, 45-58	1752	x			

However, this iterative journey through the literature has significantly influenced my thinking and preparation for undertaking my research. I recognise and embrace the perspective that my own experiences, ideologies, epistemological and philosophical stance, influence the way in which I have interpreted the literature on NL and oTPD (Waller, Wethers, & De Costa, 2017) that is demonstrated in two phases forthwith.

Phase one considers the pedagogical paradigm shift I am required to make as I move from and between teaching in the classroom and teaching online. First, I contemplate the notion of social memory in the context of understanding how educational theory has evolved. Here I aim to highlight the significance of social memory in the context of the relative infancy (circa 1990) of using digital technologies to support learning, by acknowledging the time it takes for educational social memory to metamorphosise to become the new 'norm'. I argue that pedagogical paradigms, evolving since the inception of human learning, have yet to be superseded by educational theorists whose research interests in the last three decades of digital development, lie in the use of information technology to support learning. Second, I situate the development of NL, from the introduction of Web 2.0 and Web 3.0 capabilities, through early developments in understanding online communities to the present day where learning online is more readily available for those with internet connection and the use of a computer interface. Finally, differences and similarities associated with teaching in the classroom and online are explored along with considering my current position as a developing online teacher. The purpose of this was to benchmark my current NLTP from which I could develop, informed by peer-reviewed literature.

2.4 Phase one – Shifting spaces from the classroom to online teaching

The boundaries between spaces and places to learn are shifting with the evolution of digital technologies that afford NL. Learning and teaching within a NL society "necessitates new

distributions of activity across time, space, media, and people; and this development is no longer exclusive to formally designated spaces such as school classrooms, lecture halls, or research laboratories” (Carvalho, 2016, p. 1). In a sense I fall in to a similar ‘trap’ as other researchers who try to compartmentalise and theorise spaces and places in an effort to understand how these are changing the context of my teaching. I find myself drawn to examining the complexity that learning in a networked society brings (Gourlay & Oliver, 2016) by considering the difference that place makes. To exemplify my argument, I create a purposefully tenuous link between social memory in the context of (mis)management of a ‘City’s pasts’ alluded to by Halevi and Blumen (2011) and the social memory of the teaching profession with respect to traditions of face-to-face teaching. My reasons for this reflect the notion that it is not enough for experienced face-to-face teachers to merely transfer their classroom teaching skills in to the online setting:

In recent years a growing number of scholars has begun to deal with the temporal aspects of space through the study of social memory, which is itself a vast enterprise approached through a broad variety of disciplines. Social memory studies are particularly interested in how the past (or elements of it) persist in the present
(Halevi & Blumen, 2011, p. 385).

Throughout human evolution, learning has taken place through developing and using the technologies available from natural to manufactured sources (Mitcham, 2013). I argue that social memory in the context of learning remains firmly entrenched in the years leading up to the development of digital technologies that act as a platform to mediate learning. It is only in the last three decades that digital technologies have evolved at such an incredible pace to afford reliable and robust NL opportunities (Hodgson & Reynolds, 2005; Ryberg et al., 2012; Szeto, 2007). Mindful of this perspective, I suggest that it will be some time before the application of known and developing pedagogical paradigms impact upon the social memory of educational theory and practice in the context of NL.

Despite the time-lag for the social memory of educational theory to develop in the context of digital learning, there can be no doubt that the internet with Web 2.0 and Web 3.0 capacity is changing the way HE learning can be facilitated from local, national and global perspectives. Over a decade ago, it was claimed that the “ever-evolving landscape of technology” (Williams, 2003, p. 46) necessitates that the HE teacher, whose role has metamorphosed in tandem with the evolution of online learning to be commonly known as the online teacher, has an appropriate understanding of what it means to teach online. The flexibility of blended (Tucker, 2009; Vesisenaho et al., 2010), flipped (Gregory, 2015; Love, Hodge, Corritore, & Ernst, 2015) and wholly online learning (Dirckinck-Holmfeld et al., 2012; Saadatmand & Kumpulainen, 2012) now pervades every aspect of Western HEI teaching culture and is likely, therefore, to impact on the oTPD of those who are learning to teach in this way.

Further exploration of the literature relating to understanding similarities and differences between face-to-face teaching and online teaching, helped me to situate my developing online teacher-self within the evidence-base. Bennett (2014a), for example, reports on the emotional impact that ‘early adopters’ (Rogers, 2002) of Web 2.0 services and technologies experience in relation to making pedagogical changes in their teaching practice. Those online teachers (described as being at the vanguard of online teaching practice) who moved from (and between) the classroom to embrace teaching using Web 2.0 technologies “showed a strong sense of vision and commitment to their students and to their students’ learning” (Bennett, 2014b, p. 922). This echoes similar findings by Hagenauer and Volet (2014) in their study of the nature and origin of HE teachers’ emotions in the context of committing to the development of changing their teaching practice from face-to-face to teaching online. Interestingly, less positive and more negative emotions emerged as themes from Bennett’s (2014b) data analysis. The positive emotions demonstrated by neophyte

online teachers related primarily to them feeling enthused, expressing a sense of pride when their students achieved academic progression. Arguably, this is likely to be similar for any teacher whether they teach online or not. Varying levels of anxiety, and a feeling of having different professional identity as online teachers were cited as causes of negative emotions. Frustration, embarrassment and despair indicated more significant levels of anxiety where online teaching was at the mercy of the online teachers' institutional Web 2.0 technologies and services, and a failure in technological function was out-with their control (Anderson, 2008b). Such frustration is reflective of my own experience of developing online learning opportunities for local students within what I perceive as a technological abyss in terms of infrastructure and associated technical support. Despite a situational rather than intended lack of technical support, my interest in understanding where and how I belong as a developing teacher in the context of my NLTP, continues by seeking to review literature that situates online teaching.

A foundational understanding came from literature published relatively early in the evolution of online learning: Garrison, Anderson, and Archer (2000) developed the *Community of Inquiry* (COI) framework, that was "conceptually grounded in theories of teaching and learning in higher education" (Garrison, Anderson, & Archer, 2010, p. 6) and philosophically underpinned by the work of Dewey, cited in Garrison (1995), who favoured the notion of community and inquiry. Three elements constituted the COI framework and included: *cognitive presence*, the extent to which the online teacher and learners co-construct meaning through sustained discourse; *social presence*, where the personality of individual learners and their online teacher materialises in the way they present themselves online; and, *teacher presence*, where the teacher facilitates cognitive and social function to afford learners a meaningful and educationally appropriate online learning experience (Hanover Research Council, 2009). Whilst each of these elements were considered by Garrison et al.

(2000) as equally important, Garrison et al. (2010) have more recently argued that it is *teacher presence* that plays the most significant part in the way learners perceive overall satisfaction of their learning experience. If teacher presence *is* considered the most significant aspect of maximising learners' online experiences to achieve their learning outcomes, the developing online teacher might follow advice given by Wallace (2003, p. 243) who suggests that incorporating a "pragmatic dialog, which has goals of (a) building community, (b) supporting a culture of respect, (c) cultivating reasoned discourse" to enhance the learners' NL experience. Savery (2005) extends this perspective by claiming that to be considered successful online instructors, teachers needed to be *Visible, Organised, Compassionate, Analytical* and *Lead by example*. I consider being visible, compassionate and leading by example the most significant of Savery's (2005) characteristics, although I agree that analytical skills and being organised are also critical to the NL environment. This standpoint is reflective of my epistemological and philosophical leaning towards *being* an online teacher not merely *doing* online teaching, a state to which I claim preference throughout this thesis.

Berge (2008) claimed that it was no longer unusual for teaching and learning to take place online; what he did note, however, was that as access to learning online increased, so did the expectations of the learner. Significantly, changes in the way that learners interact with each other and their access to an almost overwhelming array of digital resources revolutionises what is considered the norm, thus having the potential to change their expectations. Such changes have been central to the need for online teachers to keep abreast of the technological and pedagogical implications of online learning (Bennett & Lockyer, 2004; de Freitas & Oliver, 2005; McDonald & Reushle, 2002). Indeed, Archambault (2008, p. 5193) posits that "online teachers need to know not only how to use the technology effectively, but also how to harness the power of technology through facilitation

to achieve learning". Clear and transparent instructions are therefore, likely to encourage learners to focus less on the technology and more on the learning activities necessary to meet their learning outcomes. Here, online teachers should be cognisant of the nuances relating to social aspects of learning and 'managing' the online learning experience. This suggests that the "online teacher will therefore need to provide the discipline knowledge and the organization, design, management and sequencing of learning, as well as the social presence through online interaction" (Craig et al., 2009, p. 1182), thus demonstrating a significant level of competence in their NLTP.

My experience as a face-to-face teacher has developed to such a point that I feel 'unconsciously competent' with my response to the nuances of classroom management; supporting the development of learners has become second nature. Within my online teaching skills, however, I am feeling 'consciously incompetent' of the deficiencies in my NLTP that need development and recorded these feelings in my reflective blog (legend 6).

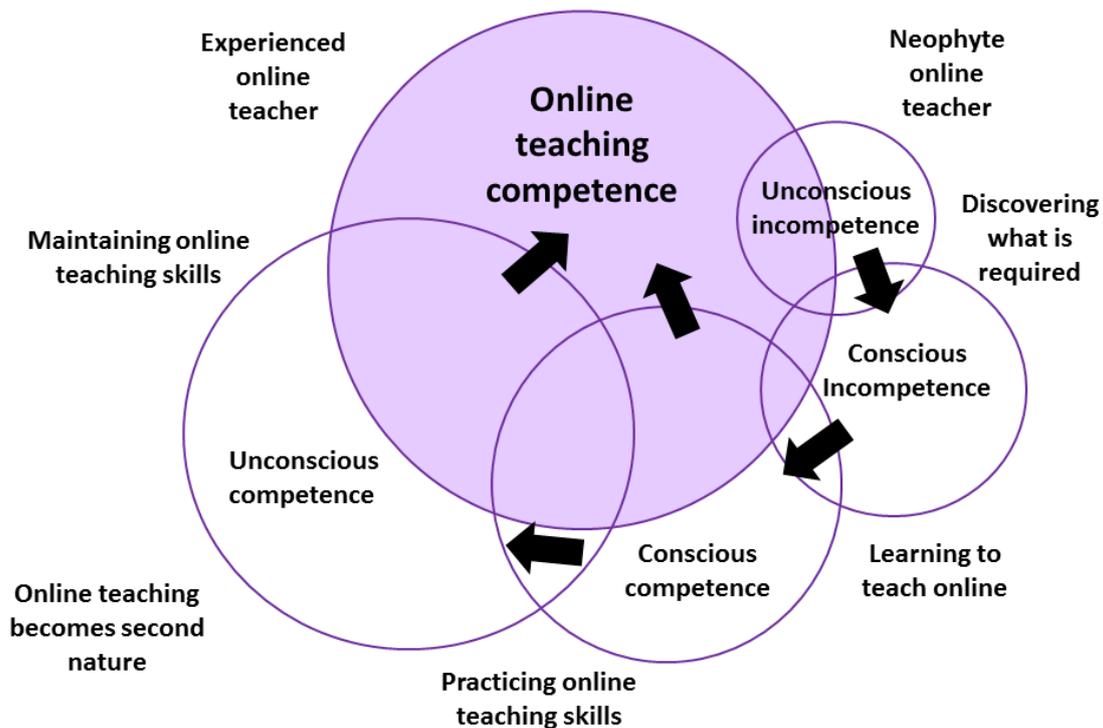
Legend 6: Reflective blog entry

The more I come to understand the complex and seemingly chaotic nuances of online teaching, the more I realise that I am merely scratching the surface of what it means to be an online teacher. I'm probably feeling much as I did as a neophyte face-to-face teacher, that is, consciously incompetent of my developing teaching skills. What I'm trying to express here is that the more I know, the more I know I don't know. This might appear somewhat defeatist an expression, but the discomfort I feel now as I develop my online teaching skills suggests that I am out of my comfort zone, which in terms of any professional development, is a good place to be. The only way I am going to move towards unconscious competence is to push through those threshold concepts by being an online teacher - just as I did as I developed my face-to-face teaching self.

The Conscious Competence Learning Model is regularly cited in educational development contexts, although its origin remains unknown. I find this model helpful for not only positioning my current NLTP status, but recalling similar anxieties as I developed my face-

to-face teaching, knowing that as I gain experience I will move towards unconscious competence as an online teacher. For a visual representation figure 4 presents my adaptation of Taylor’s (2007) Conscious Competence Learning Model.

Figure 4: Conscious Competence Learning Model, adapted from Taylor (2007)



Significantly, the Conscious Competence Learning Model may not only apply to the developing online teacher. Adult learners have similarities and differences in their academic ability and the “diversity of their life experiences, education and personalities increases with gain and shapes their outlook on educational experiences, past and present” (Lawler, 2003, p. 16). Learners who undertake the CHSCS module are registered HSCPs and may reflect the demographics of more mature learners that a willingness to participate in online learning is often hampered by poor digital literacy skills (Bulger, Mayer, & Metzger, 2014; Greene, Yu, & Copeland, 2014; Kirkwood, 2007). It is only when the learner begins to learn online that their sense of conscious incompetence reflects the extent of their digital literacy gap.

As I develop my NLTP through oTPD, I will need to be cognisant of the way in which I manage my online learning modules ensuring that those learners with limited digital literacy skills or poor technology-user interface do not experience inhibition of learner-centred learning. This echoes, Bigatel et al. (2012, p. 59) acknowledgment that managing teaching within "a technology-rich environment is complex, so the online instructor must possess a broader set of skills and competencies" to promote the potential for learner success. Such skills and competencies are critical to a well-organised online module (Berge, 2008; Coppola et al., 2002; Goodyear et al., 2001; Vlachopoulos & Cowan, 2010a; Williams, 2003), and anticipating the needs of online learners in advance is claimed to limit anxieties that come from a delayed response in asynchronous discussion (Savery, 2005). Berge (2008, p. 410) claims that a competent online teacher takes a curricular overview of learning opportunities to meet the learning objectives of the online module: ensuring the timetable is clear, accessible and visible; being unambiguous about what is anticipated of the learners as they participate in the online module; and, facilitating learning through evidencing "strong leadership and direction". Savery (2005) also calls for the online teacher to lead by example, through communicating in such a way to demonstrate what is required of the learner, and giving prompt feedback to questions. By developing such skills, I should be able to engage learners in "the learning process ... providing direction and support, managing online discussions, building online groups and developing online relationships" (Packham et al., 2004, p. 2) thus encouraging learners to enjoy their learning experience, by incorporating a learner-centric approach (Richardson & Alsup, 2014).

If I am successful in leading by example, I am likely to achieve the three dimensions to appropriate social presence as suggested by Pelz (2004): *affective* presence whereby the individual is able to express their emotions using the written word; *interactive* presence, where the participant can evidence interaction with the resources and responding to others'

conversations; and, *cohesive* presence where a sense of community, commitment and group cohesion takes place. Here, I concur with Harasim (2012, p. 60), who claims that knowledge is socially constructed and therefore, that learners are “much more actively involved in a joint enterprise with the teacher and peers in creating (constructing) knowledge”. This echoes my epistemological stance by reflecting the perspective that knowledge is constructed socially, with learners learning from and with each other and the resources shared between peers and teachers (Buraphadeja & Dawson, 2008; Garrison, 1995) through forming a community of practice (CoP). As a proponent of CoP Wenger (1998, p. 48) claims that “we all have our own theories and ways of understanding the world, and our communities of practice are places where we develop, negotiate and share them”. Becoming a sustainable CoP to share and build knowledge is often considered the aim of longer-term online learning programmes or groups, for example, Andrew (2014), Cheung, Lee, and Lee (2013), Kimmerle et al. (2013), and Nistor et al. (2014). I would argue, however, that in my ten-week one-off wholly online learning CHSCS module, it is difficult to form a CoP encompassing mutual engagement, a shared enterprise and a shared repertoire (Wenger, 1998) amongst learners who are generally new to NL. In this regard Pelz (2004) claims it is imperative that online teachers strive to nurture and maintain a social and cognitive balance to their teaching presence, and if this is the case, the onus falls upon them to encourage a cohesive social group within each online module. Whilst not everyone agrees that a cohesive social group is imperative (Arasaratnam-Smith & Northcote, 2017; Porcaro, 2011; Sadeghi, forthcoming), my philosophical stance determines that in the context of social constructivism, group cohesion (Dringus & Ellis, 2010; Lavy, Bareli, & Ein-Dor, 2015; Nistor et al., 2014) empowers learners to learn from and with each other, their online teacher and the resources available to them through epistemic engagement (Shea & Bidjerano, 2009). Gunawardena and Zittle, cited in Smith and Sivo (2012, p. 873) define social presence in online learning communities “as the degree to which the participants’ online engagement

create the perception that the other person is physically present or 'real'. I argue that from my own experience, establishing trust in the learners that their peers are physically present is more difficult online with limited visual communication clues to alert the teacher of subtle changes in social group formation and learning.

The difficulties associated with interacting through asynchronous textual discourse, led me to investigate the importance of appropriate communication in the NL environment. A perspective that reflects my experiences so far is the suggestion from MacLeod and Ross (2011, p. 18) that "to be impossible to ignore must ... be the tutor's primary goal in entering the noisy silence of the online learner's experience in chaotic spaces" of their NL world. Communication with and between learners, therefore, is an essential component of any teaching and specifically so in the NL environment. Indeed, Savery (2005) claims that online teacher visibility shares some similarities with the concept of social presence (Garrison et al., 2000), and in the context of the online teacher maintaining a social presence, role-modelling the sense of visibility might encourage learners to emulate similar behaviour. The visual communication in an NL setting primarily comes from textual discourse (Mor-Hagani & Ben-Zvi, 2014; Rourke & Kanuka, 2007; Torras & Barbera, 2010; van Aalst, 2009). The prospect, therefore, for asynchronous communication relying upon the written word without intonation or body-language clues can be daunting. In addition, the nature of written communication allows for numerous parallel threads to be open at the same time, affording the potential for a number of unique conversations occurring simultaneously. One of the most significant differences for me was recorded in my reflective blog (legend 7), and exemplifies how easy it is to forget to appreciate the nuances of non-verbal communication that occur in the classroom as I learn to teach online.

I'd never really thought about how much I rely upon the expression on a student's face to guide my next move in face-to-face teaching. I have learned over the years to read expressions of confusion, annoyance, tiredness as well as those beautiful moments of epiphany. A change in intonation, a student's body language telling me they are tired and in need of a break gives me the clues I need to change focus, create movement or re-energise my session. Now, as I learn to teach online, the arsenal of non-verbal recognition experience I have accumulated over the years feels almost redundant. All I can 'see' is whether or not my students are interacting with me, each other and the learning objectives I have designed to stimulate learning. What I can't see are those who are 'lurking' in the background, less willing to participate visibly, yet who may be learning all the same.

A useful reference point for understanding the concept of lurking, was presented by Taylor (2002) in relation to conceptualising of the value of social interaction whereby the learner is immersed in the learning as a legitimate peripheral participant initially, then plays more of a central participatory role as they become more experienced within the group (Lave & Wenger, 1991). Those learners who are present in the sense of accessing the online learning activities to read their peer contributions, yet refrain from posting to their discussion boards, can be referred to as 'lurkers' (Taylor, 2002). As a developing online teacher, when learners 'lurk', the deafening silence that resonates throughout the online group creates a sense of apparent disengagement from the group activities. What the literature explains in this context is that I need to be cognisant that some learners become more peripheral in their participation when external influences effect their engagement (Hung, Lai, & Chou, 2015; Küçük, 2010). This raises the question, whether Lave and Wenger (1991) and Wenger (1998) had considered the potential for such external influences (personal or professional) that might reflect 'participation' as the central concept within CoP theory. Indeed, it is unlikely lurking was related to digital learning in the 1990's when Lave and Wenger (1991) were developing their theoretical application of CoP to practice. It is possible, from a theoretical perspective, to consider lurking in the current context of NL as

originating from the periphery of a CoP than from a central commitment to others within the CoP. Lurking has the potential to undermine opportunities (and highlight deficits) in my online communication skills, and as such is an important factor as my online teacher identity evolves.

When I look to identify my professional self, I am a nurse and a teacher. I combine my professional roles to teach health and social care in HE and consider myself passionate about both learning and teaching. As I shift from (and between) teaching face-to-face to teaching online, I find my identity transmutes depending upon the context in which I find my teaching-self. To make sense of this shifting identity, I reviewed literature that relates to the unique place I find myself by considering that the developing online teacher is not merely an extension of the classroom teacher's self, rather that they "might have to deconstruct and rebuild a traditional teaching identity [and challenge] assumptions about effective teaching and learning" (Richardson & Alsup, 2014, p. 1806). This perspective resonates strongly with me as I learn to teach online, reminding me of the evolutionary tensions I have felt throughout my teaching career, and captured in a vignette from a discussion with Ellie (legend 8):

Legend 8: A conversation with Ellie

Me: Throughout my PgCert Teaching in HE as a student lecturer (2006-2007), I was drawn very much to the pedagogical theories and taxonomies related to being a *teacher*. As I progressed through my MEd in eLearning, the literature and my professional development as a lecturer at the time (2007-2010) was that I would be more of a *facilitator* than a teacher. Now as I journey through my PhD studies as a senior lecturer (2014-2018), I find that I am being pulled between the two concepts of teacher and facilitator, and have been thinking back and forth between them, wondering in which camp I lie. I believe that learners should be guided to become independent, which brings out the facilitator in me, but equally, I feel that I should be the "guide on the stage" (rather than the guide on the side or sage on the stage) as a teacher. Perhaps the hybrid role of

"faciliteacher" is the way forward?

Ellie: I don't think we have just single identities. Human beings are more complex than that and we are acting as if on a stage, playing different parts as the situation requires it. We become adept at swapping roles in an instant depending on circumstances and who we are relating to ... I also think that we evolve as we mature and gain more life and professional experience. I do not recognise my early 'teacher' or 'clinician' self without a great deal of embarrassment - how could I have been so naive in my early career? How did I ever successfully treat my patients with such a degree of blind enthusiasm and a limited evidence-base at least!! I guess we all grow, some more than others, and reflection is key to learning from experience and synthesising that with external knowledge (evidence?). I think the 'faciliteacher' model is very acceptable as there are times when we need to facilitate learning and others when we have to impart knowledge. We have to be experienced and sensitive enough to know when to facilitate and when to teach and these are often interchangeable within the same session. And it is also about embedding that knowledge and way of learning in such a way that the student becomes able to synthesise, extract the relevant information, use that learning to extrapolate it to their situation in order, not just to pass an assignment, but to grow academically, personally and professionally. So maybe being a 'faciliteacher' is just a part of it?

Me: Thank you, Ellie. Your words of wisdom strike a chord with me. They empowered me to realise that I don't need to place myself in one 'camp' or another (teacher or facilitator). Rather I should use my face-to-face teaching experiences to guide my online teacher self to replicate the skills I utilise in the classroom to teach, facilitate or both. I think that whilst my focus has been on online teaching feeling different to face-to-face teaching (with much of the literature confirming this), I am coming to realise that there are also many similarities, and especially so in terms of my teaching philosophy. I aim to support learners to become independent practitioners, who are cognisant of ways to enhance their practice for the benefit of the local population in light of the social, political, demographic and economic factors that impact on that practice. Perhaps being a 'faciliteacher' is just part of a much larger picture as you suggest ...

Had I not had this conversation with Ellie, I might have more readily accepted Packham et al. (2004) perspective that online teaching skills are so very different to those of face-to-face teaching. Facilitation as a role in the context of this paper, incorporates "engaging the learner in the learning process, questioning and listening skills, providing direction and support, managing online discussions, building online groups and developing online relationships" (Packham et al., 2004, p. 2). I agree that there are elements of my online teaching identity that are different from my face-to-face teaching identity, but they both incorporate my aim to encourage learner engagement, provide direction where necessary

and support learners to become independent practitioners within a safe learning environment.

The examination of literature to inform phase one has contextualised my position as an experienced classroom teacher, who is developing her skills as an online teacher. A pedagogical paradigm shift is occurring as I learn to use the tacit knowledge gained in classroom teaching to gain competency in teaching online. This leads me to consider how I develop my online teaching skills and move from doing online teaching, to being an online teacher. In phase two, I explore literature related to taking those first steps from practice towards praxis, by generating a greater understanding of the nuances of online pedagogy and the models available to support my development as an online teacher.

2.5 Phase two – Extending practice towards praxis

As a teacher in any context, a purposeful move from practice to praxis, calls for my ability to “independently generate and reflect on evidence of [my] practices in situ” (Porayska-Pomsta, 2016, p. 679). Suggestive of my desire to *be* an online teacher, the art of praxis provides a conduit for me to discover the “embodied experiences of being and becoming” (White, 2016, p. 23) as I examine my NLTP. This desire to transform my NLTP is reflected forthwith as I generate a greater understanding of online pedagogy to inform my praxis, and examine a sample of the oTPD models that are available to me as a neophyte online teacher.

It is claimed that one of the most important aspects of being an online teacher is having a pedagogical underpinning of theory to inform one’s teaching practice (Berge, 2008; Coppola et al., 2002; Grant, 2012; Green et al., 2010; Pelz, 2004; Ragan et al., 2012; Varvel, 2007; Williams & Sutton, 2013). In the context of NL, Jones (2015, p. 69) argues that learning is

as “much concerned with the practice of pedagogy and teaching as it is with learning itself”. In this regard, NLTP is no different from teaching in any setting. What causes some discomfort for me as I learn to teach online, is making the connection between those pedagogical skills I have in the classroom context to translate, adapt and develop new theoretical pedagogical underpinnings in the online context. My perspective echoes the acknowledgement that teaching online “needs its own set of pedagogies to guide the online teacher” (De Laat, Lally, Lipponen, & Simons, 2007b, p. 4).

Claimed by Berge (2008), the most significant pedagogical role of the online teacher is modelling effective learning, although a note of caution is due here because it is not clear what Berge means by ‘effective’ or in what way the online teacher should model learning in this way. Here I disagree that modelling effective learning is the most significant pedagogical role. Rather I argue that it is the cognitive ability of the online teacher to construct and substantiate new meaning through the introduction of evidence-based, conceptual and theoretical debate within online discussions that elevates their pedagogical role. Thus, the teacher applies theory to practice in their teaching, which not only narrows their own gap in praxis, but once reflecting upon it, the teacher can “enact pedagogical change” (Waller et al., 2017, p. 15) to benefit the learner. This form of cognitive functioning and modelling of critical thinking in this way is likely to evidence the online teacher’s comprehension and accuracy of their subject knowledge, which might be considered modelling ‘effective learning’ as presented by Berge (2008).

Pelz (2004) is not alone when he maintains that interaction is an essential pedagogical component of any effective asynchronous learning (Blake & Scanlon, 2012; Cafezeiro, Gadelha, Chaitin, & da Costa Marques, 2014; Chou, 2002). Interaction does not merely represent a discussion, but interaction with peers, online teachers, resources, learning

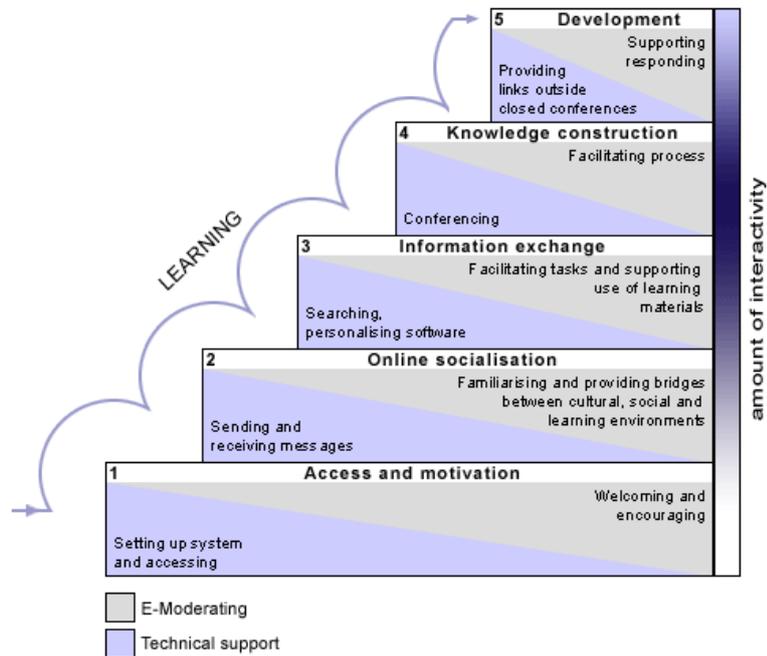
activities, small group work and individual work that is reported and shared with others. I concur with Jones (2015, p. 69) who claims that "at a time when learning can sometimes be placed in opposition to teaching it is worth emphasising the importance of reflexive and self-conscious activity of pedagogy understood as guidance to learn", and extends this claim suggesting that pedagogy and teaching "are practical activities involving abstract theory and a praxis, understood as a practical activity with an ethical or moral dimension". I argue here, for a move from practice to praxis, using Waller et al. (2017, p. 16) philosophy of the meaning of praxis to inform my NLTP: "praxis is all about balance, how teachers define their beliefs and the theories they have learned, and how they implement these beliefs and theories through their instruction". This is significant because the more I learn about myself through reflecting upon my teaching and continuing to develop professionally, my teaching philosophy will evolve, as will my understanding of the learners' needs. This sentiment also echoes the development of my online teacher identity, through the continuous assessment and reassessment of my own pedagogical ideology.

Being analytical (Savery, 2005) in the development of assessment strategies, at the same time as being cognisant of the pedagogical nuances of online teaching is suggested as an important part of the online teachers' role. Assessments need to meet Quality Assurance Agency (2015) standards which are mapped to the learning outcomes, and designed in such a way as to extend the learners' potential to develop. This in conjunction with the suggestion that "providing a balance between individual and group tasks within a schedule that offers some flexibility in pacing" (Bennett & Lockyer, 2004, p. 237) is an important pedagogical consideration for online teachers. This was true of my first online teaching experience where I used a LMS rather than a VLE to host my module; how I assessed learners in the NL environment was highly dependent on the limitations of the educational technologies that were available to me (Anderson, 2008b). To some extent, the meta-

cognitive processes that occur as I reflect on the potential technical barriers to my online teaching, afford me an opportunity to extend the notion of teaching praxis as the researcher, researching my own practice, taking action to develop myself to enhance the learning and assessment experience for future online learners (Gade, 2014). An understanding of the importance of praxis as a foundational building block to examine my NLTP for the purpose of developing it further, necessitates a closer examination of currently available oTPD models that might assist me in the process. Cognisant of literature explored thus far, I look to the theoretical application of oTPD models available to support me as I develop my NLTP.

One of the most commonly cited oTPD models, is Salmon's (2011) 5-step *eModer@ting* model of teaching and learning online, which guides the online teacher (eModerator) through the phases of encouraging learners to access their online learning, socialise online, exchange information, construct knowledge and develop (figure 5). Whilst this step-by-step process is likely to be helpful to guide developing online teachers' to teach online it is not explicit about *how* to encourage peer-to-peer learning which is an important aspect of NL (Goodyear et al., 2004) and there is limited opportunity for the teacher to reflect upon their NLTP to further extend or challenge their professional learning.

Figure 5: eModeration Model (Salmon, 2011)



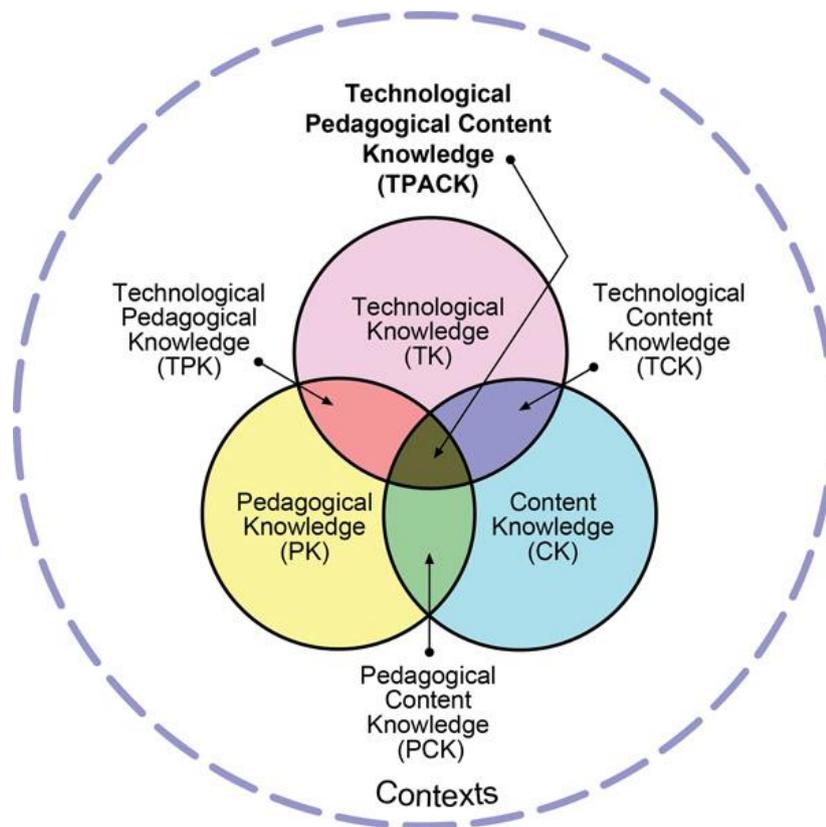
Similarly, the *4I Model* (Cowan, 2013) calls for developing online teachers to take a stepped approach to **I**ntegrating the use of NL in teaching practice, **I**ncluding and sharing NLTP with other teachers, **I**mmersing themselves in the development programme, then **I**nfusing good online teaching practice into the broader educational community to which they belong. The *4I Model* creates for me a sense of 'doing' online teaching, rather than 'being' an online teacher. The implication for me of being an online teacher brings with the role of 'teaching' additional elements of myself that include, for example, pastoral care (Bennett, 2014b), nurturing, facilitating (Braham & Piela, 2009; Dringus, Snyder, & Terrell, 2010; Giacumo, Savenye, & Smith, 2013; Gilbert & Dabbagh, 2005), encouraging transformation (Custer, 2014; Hilton, 2013; Liu, 2015; Salmon & Wright, 2014), and empowering online learners (Rose & Adams, 2014) to become independent as they develop personally and professionally.

Despite experience as face-to-face teacher I find the *TPACK* model (Koehler & Mishra, 2008, p. 17) somewhat daunting as opposed to encouraging my professional learning in NLTP, as they suggest that:

Underlying truly meaningful and deeply skilled teaching with technology ... requires an understanding of concepts using technologies; pedagogical techniques that use technologies in constructive ways to teach content ... knowledge of students' prior knowledge and theories of epistemology and knowledge of how technologies can be used to build on existing knowledge and to develop new epistemologies or strengthen old ones.

Whilst I appreciate the principle of the *TPACK* model (figure 6) for developing teaching skills in the NL environment, I sense a need for greater depth of understanding about what I do well, or what needs further development in terms of my NLTP to adhere to the model suggested by Koehler and Mishra (2008) in conjunction with my own philosophical principles of 'being' an online teacher.

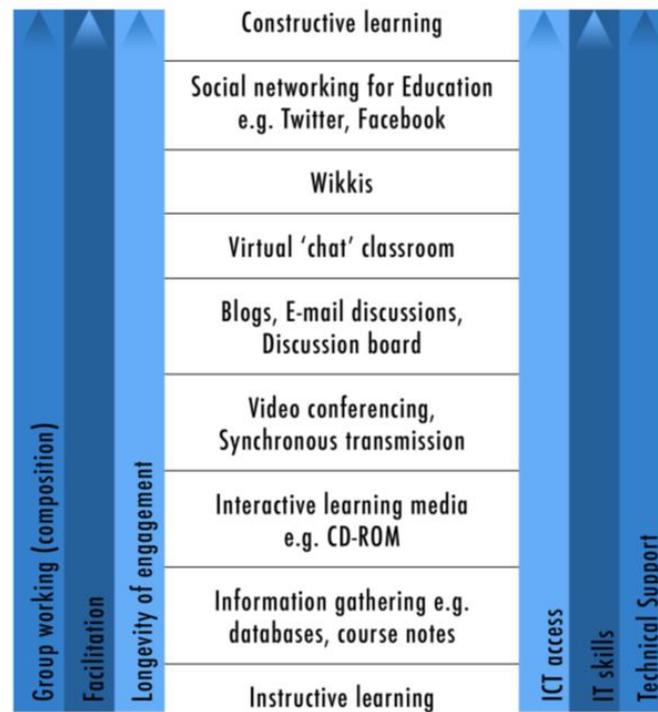
Figure 6: TPACK Model (Koehler & Mishra, 2008)



A broader perspective was developed by Moule (2007) as a conceptual model of online learning to challenge Salmon’s (2000) first iteration of the 5-step model. In her *eLearning Ladder* model, Moule (2007, p. 41) claims to acknowledge “a range of learning approaches, starting with the bottom ‘rung’ with an isolated [instructivist] approach ... moving through the ‘rungs’ ending with constructivist or interactive learning approaches” (figure 7).

I understand the principles of the conceptual *eLearning Ladder* model, but do not feel that the model goes far enough to address potential anxieties, implications for online learning, teaching and assessment processes, what it means to be part of an online learning and teaching community and the reflexive approach (Hodgson et al., 2012) praxis in NLTP promotes.

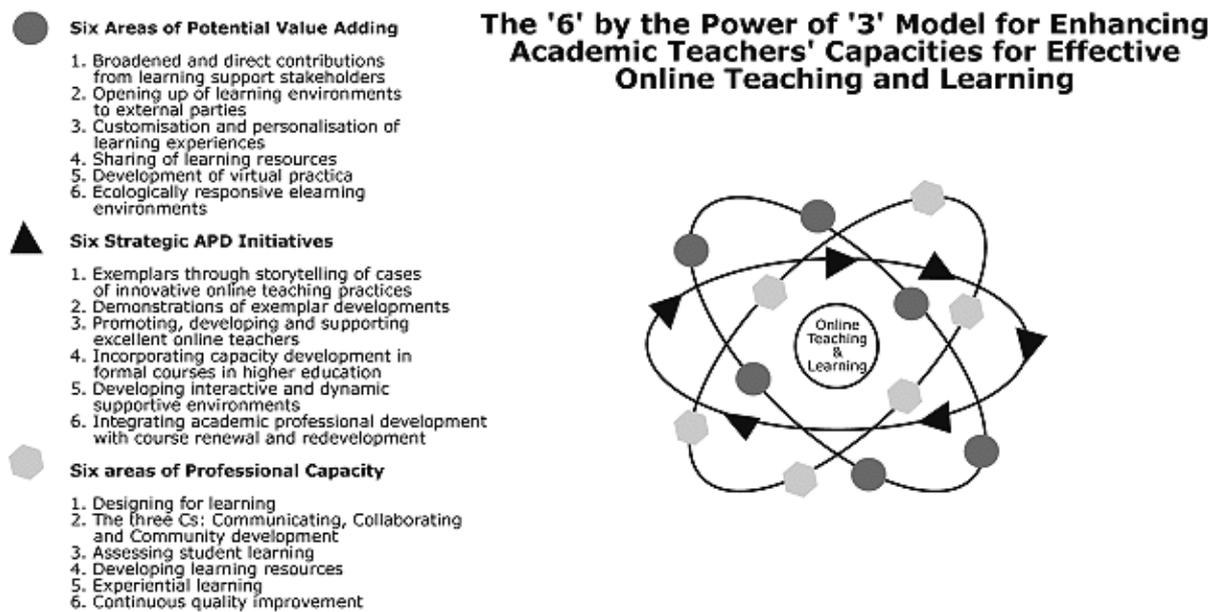
Figure 7: eLearning Ladder (Moule, 2007)



Collectively, the *eModeration* (Salmon, 2011) and *4I model* (Cowan, 2013) provide important insights into what it means to teach online, but do not incorporate a critically reflexive approach. Whilst researcher reflexivity has been emulated by Etherington (2004, p. 32) as “the capacity of the researcher to acknowledge their own experiences and contexts (which might be fluid and changing) [to] inform the process and outcomes of inquiry”, Richardson (1994, p. 936) posits that “self-reflexivity brings to consciousness some of the complex political/ideological agendas hidden in our writing”. It is only Moule’s (2007) *eLearning Ladder* model thus far that has claimed the importance of reflexivity. As I explore my own NLTP, my intention is to generate meaning, and to attend to my desire for rigorous academic research through cognisance of the impact on my NLTP of my life-culture, thoughts and feelings along with my ontological and epistemological influences (Mauthner & Doucet, 2003) as I interact with students on the CHSCS module.

As I feel more equipped to consider the importance of meeting my own NLTP professional learning needs, the 6^{THREE} model (figure 8), goes some way further towards encouraging reflexivity by sharing “exemplars through storytelling of cases of innovative online teaching practices” (Segrave et al., 2005, p. 120).

Figure 8: 6THREE Model (Segrave, Holt & Farmer, 2005)



Storytelling can take many forms, and I argue that using writing as a method of inquiry by “word[ing] the world” Rose, cited in Richardson (1994, p. 993) can help me to make sense of, adapt, reflect upon and transform my NLTP. This form of self-narrative links the “lens of autobiography with the skills of becoming a reflective teacher by making the individual’s role in the shaping of professional identity and the phenomena of education a central focus” (Hayler, 2011, p. 18). Although more than a decade old the 6^{THREE} model (Segrave et al., 2005) captures some of the significant areas for professional development in my NLTP, and resonates more strongly with a bespoke professional learning model for NLTP I am seeking to create. It is claimed that oTPD should emphasise “the pedagogical aspects of teaching online rather than the technical ... [teachers] should learn *why* they use the technology rather than *how* they use it” (Kinnie, 2012, p. 350) [emphasis added]. I would extend that

argument to suggest that professional learning opportunities to examine both 'why' *and* 'how' technology is incorporated in NLTP for the benefit of students' learning is important. Reflective of my argument for such professional learning to occur, I feel compelled to explore beyond the models that inform the processes of *doing* online teaching towards a more reflexive holistic professional learning practice that encompasses the 'who', 'what', 'when', 'where', 'why' and 'how' of *being* an online teacher in the field of NL. I do not infer that the models available to inform the processes of NLTP are lacking in value, rather that they demonstrate limited extension beyond the 'how' to teach online.

My desire to explore the dynamics of learning to *be* an online teacher in such a way that I can examine closely how I teach online, what I do well, and which areas of my NLTP require development, draws me to consider how learning in this way might lead to transformation of my online teaching practice. I propose that autonethnography may go some way towards examining my current NLTP so that I can assess my oTPD needs then foster my own transformative learning through autonomous, in-depth critical reflexivity.

2.6 Summary

This chapter has contextualised the difference that place makes in learning to teach online, and identified a gap between models that identify how to *do* online teaching as opposed to how to *be* an online teacher. Examining and reporting on peer-reviewed and personal literature within both literature review phases has led me to conceive the nuances of difference and similarity as I move from being unconsciously competent as a face-to-face teacher, toward a sense of conscious incompetence as an online teacher. Through close examination of the theoretical oTPD models available to me, my sense of wanting to *be* an

online teacher, not *do* online teaching evolves as I express a desire to examine my NLTP in a different way, that is, aANG.

Next, on the cusp of developing insights into aANG as an emerging eResearch methodology, and furnished with the findings from my engagement with literature, I present a short chapter detailing my findings from undertaking a meta-synthesis of autoethnographic methodology and autonethnographic ideology as a basis for formulating a theoretical model of aANG.

Chapter 3 “The Cusp”

To bridge the gap between the empirical and theoretical findings of my literature review with the practical application of aANG in my methodology chapter, this short chapter contextualises the development of aANG as a theoretical model. My goal here is “panoramic rather than partisan, [by examining] a range of autoethnographic scholarship to identify a set of features that such inquiry holds in common” (Anderson & Glass-Coffin, 2013, p. 58) with autonethnography. This is achieved by synthesising autoethnographic methodological theories through the process of meta-analysis introduced by Noblit and Hare (1988) to inform my understanding of autonethnography, combined with Anderson’s (2006) conceptualisation of analytic autoethnography. I present my conceptualisation of aANG in the form of a theoretical model to inform the practical application of aANG to my NLTP, thus establishing the basis of my research methodology presented in Chapter 4.

3.1 Theorising aANG

Autoethnography is situated in the postmodern phase of research movements, and as such is a relatively new and unusual way in which to conduct research. The postmodern perspective considered relevant to autoethnography includes the purposeful use of autobiography for the researcher to acknowledge their own values, attitudes and beliefs and the impact on the subjectivity of their interpretations as they research their own practice (Chang, 2008). Davis (2005, p. 534) claims that postmodernists not only subscribe to transparency of their values, attitudes and beliefs, but also that “telling the stories surrounding the researcher’s personal struggles and experiences that led to their research interests is a legitimate research endeavour in and of itself”. Those who are critics of autoethnography as a research methodology suggest that there is an over-emphasis on narcissism and self-indulgence (Holt, 2003; Mykhalovskiy, 1996). Whilst I agree this is a

potential problem, I argue that in any trustworthy research, the researcher is unable to completely disassociate themselves from their own subjectivity. The pragmatist in me surfaces here, where I seek elements of internal and external validity and trustworthiness through the dualist use of qualitative and quantitative (mixed) data collection methods (Onwuegbuzie et al., 2009). Transparency is my most likely ally, and especially so when I claim that the best person to explore their own professional development needs is the researcher herself. Significantly, Davis (2005, p. 534) posits that "postmodernists claim that establishing objective criteria for measuring trustworthiness and credibility is problematic because the chosen criteria will still subtly reflect the values of those who established the criteria". This acknowledgment is recognised by Anderson and Glass-Coffin (2013, p. 69) who retort with the suggestion that "as life-story scholars have long recognized, our memories of the past are filtered through interpretive lenses we bring to our self-reflections". Conversely, Halevi and Blumen (2011), Hunt (2006), Poulos (2015) and To (2015) suggest that the trustworthiness of such memories is often criticised, a claim acknowledged by Lietz, Langer, and Furman (2006) who clearly see a need to establish a link between the trustworthiness required of qualitative research with autoethnography as a research methodology. Whilst Davis (2005, p. 535) claims that the reader is invited to decide for themselves whether his writing is trustworthy and credible, through gaining a sense of his "personal limitations, confusion, ambivalence, and mixed feelings" my research, like any other, needs to meet with the requirements of a valid, reliable and ethically sound research process. On the premise that there is no current methodological framework to guide potential NL researchers who choose to consider autonethnography, I suggest that a good understanding of the methodological processes relating to autoethnography is necessary, to progress my interpretation of autonethnography and contribute to the methodological evidence-base.

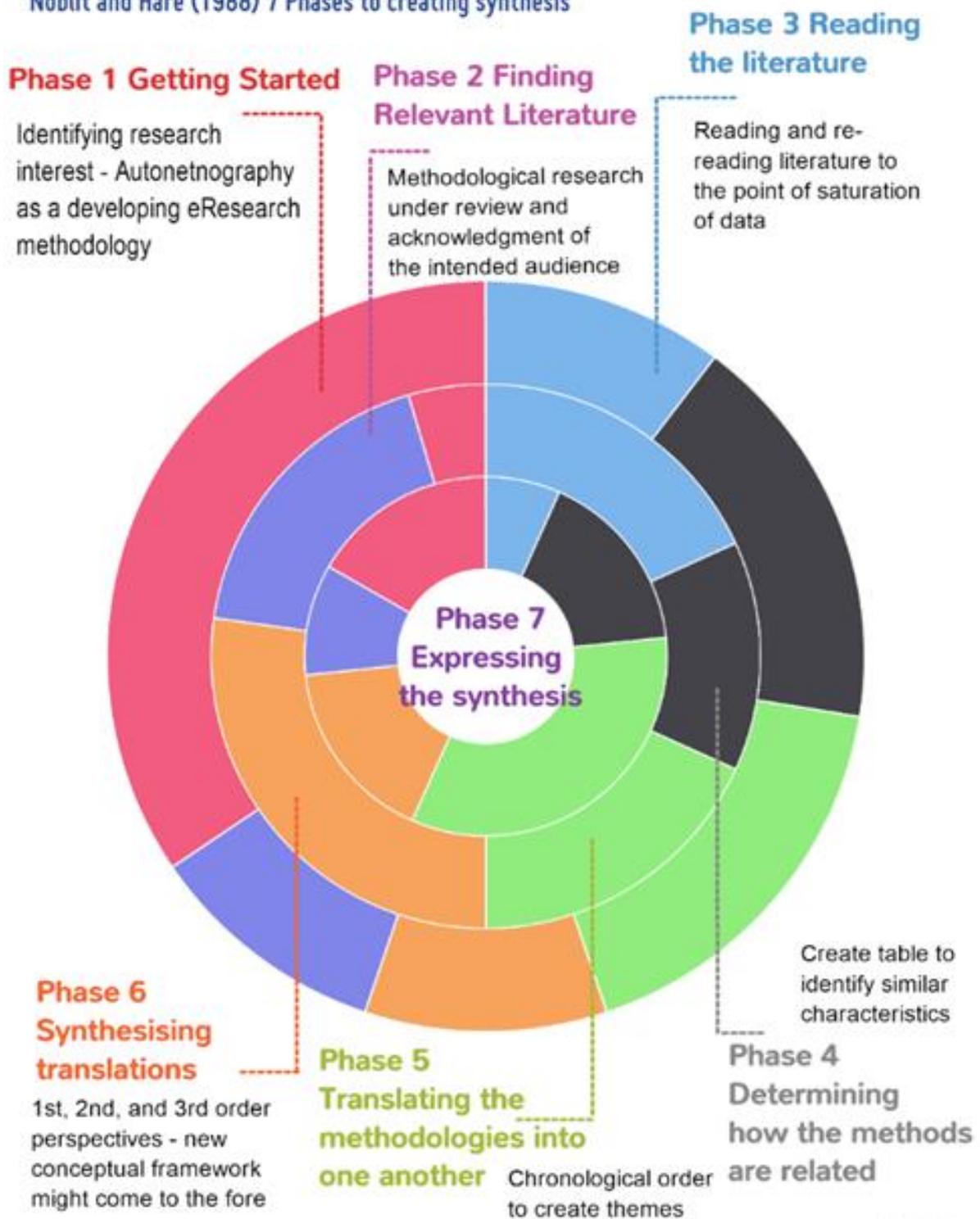
To extend my understanding of autoethnography with a view to translating this methodology into autonethnography, it was preferable to synthesise as many perspectives of others' methodological or experiential evaluations of using such methods in the field. Whilst the synthesis of quantitative data is well-established within the hierarchy of evidence that forms the evidence-base (Aguirre & Whitehill-Bolton, 2014; Graham, Harris, & Santangelo, 2015; Lockett, 2012), the synthesis of qualitative data and methodology remains in its infancy (Walsh & Downe, 2005). Defined as "the translation of one study into another that encourages the researcher to understand and transfer ideas, concepts, and metaphors across varied contexts while emphasizing the preservation of meaning" (Kinn, Holgersen, Ekeland, & Davidson, 2013, p. 1287), Noblit and Hare's (1988) seven-phase meta-ethnography framework is suggested as appropriate to the educational context (Beach, Bagley, Eriksson, & Player-Koro, 2014; Hoover & Harder, 2015; Riese, Samara, & Lillejord, 2012; Savin-Baden & Major, 2007; Savin-Baden, McFarland, & Savin-Baden, 2008) and fitting for the synthesis of qualitative research. I have adapted Noblit and Hare's (1988) meta-ethnography model to synthesise qualitative autoethnographic methodological theory, rather than qualitative autoethnographic research. Each phase of my meta-ethnography was initially followed in a step-by-step fashion although the further I navigated my way through each phase, the more iterative I became as new understandings caused me to (re)review an earlier or later phase (figure 9). To contextualise the robust nature of the meta-ethnography process I briefly explain each phase that has informed the emergence of autonethnographic methodology.

Phase 1, *getting started* included identifying my research interest, (autonethnography as an emerging eResearch methodology). My primary foci for the meta-synthesis of related methodologies were online ethnographies and autoethnography

Figure 9: Meta-ethnography, adapted from Noblit and Hare (1988)

Meta-ethnography

Noblit and Hare (1988) 7 Phases to creating synthesis



Phase 2, *deciding what was relevant to my initial interest* included a review of research literature that had what I perceived to be close ethnographic genres to my interpretation of autonethnography by first considering online ethnographies to include, for example, *Netnography* (Kozinets, 2006, 2010, 2015; Kozinets et al., 2014), *Digital Anthropology* (Horst & Miller, 2012), *Network Ethnography* (Howard, 2002), *Internet Ethnography* (Sade-Beck, 2004), *Virtual Ethnography* (Crichton & Kinash, 2003; Hine, 2000, 2008, 2015), *Online Ethnography* (Androutsopolous, 2008), *Digital Ethnography* (Murthy, 2008) and *Cyber Ethnography* (Akturan et al., 2009). As an extension of online ethnographic genres, autonethnography was mooted and defined conceptually by Kozinets and Kedzior (2009, p. 8) as a research methodology that “captures and documents [online] experiences through the careful personal observation of online participation, autobiographical attention to the interrelation of various experienced ‘worlds’ ... reflexive field-noting, self- and first-person image and other data captures, and first person narratives which make their way into the final representation” of the researcher’s autonethnographic text. The context for defining autonethnography in this way was for Kozinets and Kedzior (2009) to inform them as insider researchers, participating in Second Life[®]. Since 2009, Kozinets (2010, 2015) extended his claim that autonethnography has methodological potential. Whilst some agree (Ferreira, 2012; Persdotter, 2013), Mkono et al. (2015, p. 167) reiterate the call for autonethnography to claim that “researchers’ own online experiences and consequently their ‘voices’ have generally been underrepresented ... because the ‘auto’ format, that is, self-reflection, reflexivity and interrogation of self, has yet to be incorporated into the practice of netnography [suggesting that autonethnography could encourage researchers to] reflect on their own experiences to gain insights into online user experiences, cultures and meanings”.

My search illuminated a significant and almost overwhelming volume of research literature that referred to autoethnography as a valued methodology in the context of the postmodern

paradigm. To manage this considerable volume of literature, I reviewed each paper that exemplified the expertise of authors writing methodologically about how to conduct autoethnographies until saturation was reached (Adams et al., 2015; Allen-Collinson, 2013; Anderson, 2011; Anderson & Glass-Coffin, 2013; Burnier, 2006; Chang, 2008, 2013; Custer, 2014; Davis, 2005; Denshire, 2014; Ernst & Vallack, 2015; Hall, 2012; Hansson & Dybbroe, 2012; Henning, 2012; Holt, 2003; Hoppes, 2014; Keefer, 2010; Mitra, 2010; Mizzi, 2010; Muncey, 2010; Ngunjiri, Hernandez, & Chang, 2010; Pace, 2012; Pelias, 2003, 2013; Peterson, 2015; Spry, 2001; Struthers, 2012; To, 2015; Truong, Graves, & Keene, 2014; Wall, 2006; Williams & Juahari-bin-Zaini, 2016). Thirteen methodological texts relating to autoethnography emerged and were combined in tabular format with the five research papers found to introduce the notion of autonethnography as method (Table 3).

Table 3: Identifying methodological texts to synthesise autoethnography with autonethnography

Autoethnographic methodology	Author(s)/Year	Title
	Hayano (1979)	Auto-Ethnography: Paradigms, Problems and Prospects
	Reed-Danahay (1997)	Auto/Ethnography
	Ellis (2004a)	The Ethnographic I
	Roth (2005)	Auto/biography and Auto/Ethnography: Praxis of Research Method
	Chang (2008)	Autoethnography as Method
	Muncey (2010)	Creating Autoethnographies
	Chang (2013)	Individual and Collaborative Autoethnography as Method
	Short et al. (2013)	Contemporary British Autoethnography
	Holman-Jones, Adams, and Ellis (2013b)	Handbook of Autoethnography
	Denzin (2014)	Interpretive Autoethnography
	Boylorn and Orbe (2014)	Critical Autoethnography
	Adams et al. (2015)	Autoethnography: Understanding Qualitative Research.
	Hughes and Pennington (2017)	Autoethnography: Process, Product, and Possibility for Critical Social Research
Autonethnographic methodology	Kozinets and Kedzior (2009)	I, Avatar: Auto-netnographic Research in Virtual Worlds
	Ferreira (2012)	The American Dream: Narratives of Space and Place in Second Life
	Persdotter (2013)	Countering the menstrual mainstream: A study of the European Menstrual Countermovement
	Mkono et al. (2015)	From Netnography to Autonethnography in Tourism Studies

Phase 3, *reading the studies* was extensive, with considerable attention being paid to each methodological text (Aguirre & Whitehill-Bolton, 2014) by reviewing and re-reading the text until saturation of methodological understanding was reached in preparation for Phase 4.

Phase 4, *determining how the studies are related* triggered my placement of direct quotes from the original methodological texts as suggested by Aguirre and Whitehill-Bolton (2014) and Britten et al. (2002) onto a spread-sheet (for an example, see figure 10) to formalise the attributes and characteristics of autoethnography that I had acquired from Phase 3. Upon completion of the spread-sheet, I had quoted more than 33,000 words of methodological text which laid the foundation for Phase 5.

Phase 5, *translating the studies into one another* emerged from following Atkins et al. (2008) suggestion to place each of the methodological texts into chronological order (as demonstrated in table 3). I began with Hayano's (1979) conceptualisation of autoethnography, reviewing each series of quotes, culminating in Hughes and Pennington's (2017) methodological text, ending with Mkono et al. (2015) and Mkono's (2016) acknowledgment that autonethnography has potential in the field of digital communications. Mkono's work has now been superseded by my own papers (Howard, 2016a, 2016b) that explored autonethnography as an eResearch methodology to examine learning and teaching scholarship in NL, using early iterations of this chapter to inform my writing.

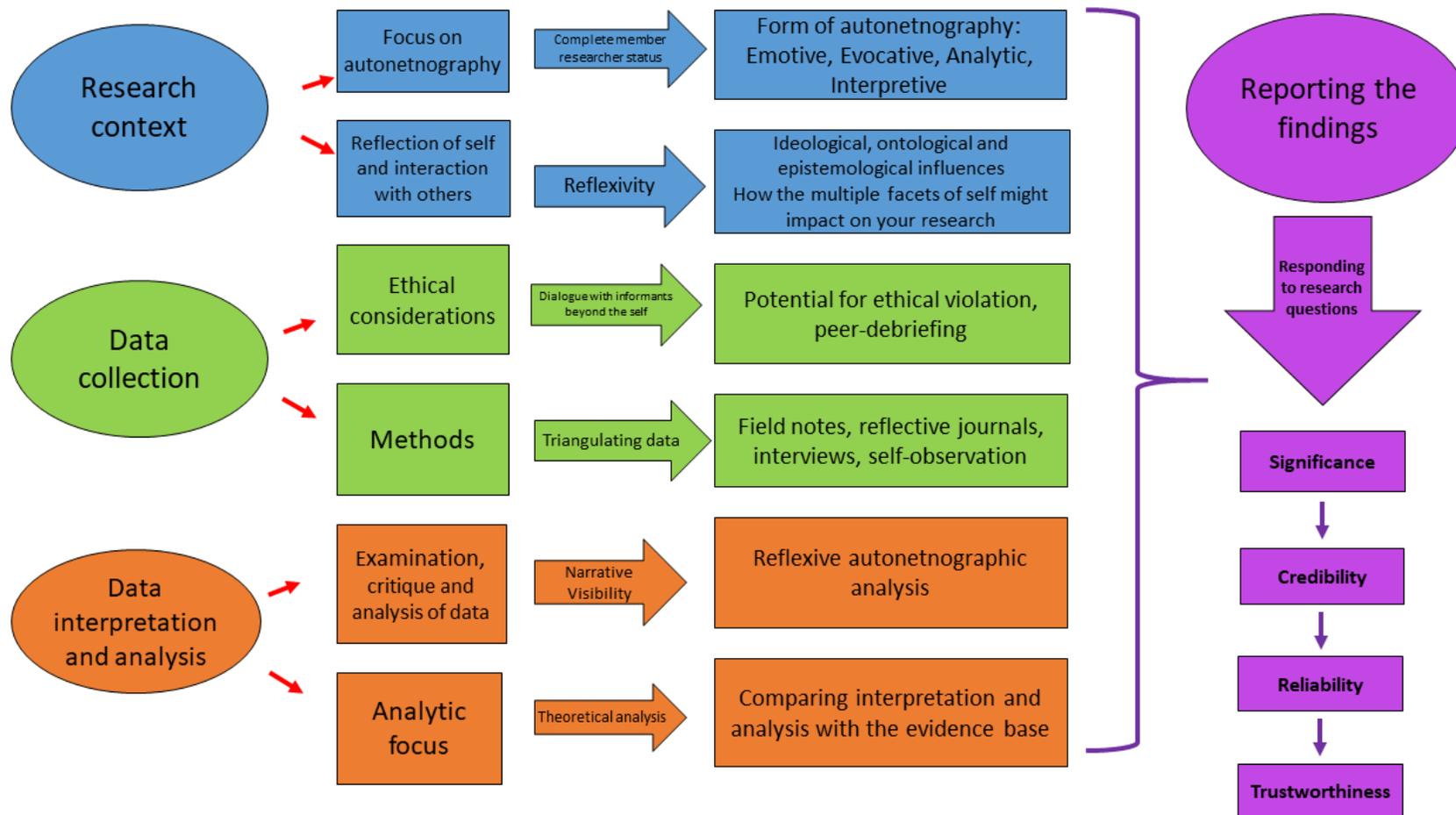
Figure 10: Example of Spread-sheet entry

Source/Ref ID	Year	Definition or concept of autoethnography	Other	Autoethnography as methodology (include different genres)	Inclusion of self/ Professional acceptability/ Divulging personal information	Representing autoethnography
Chang [527] Autoethnography as Method {{1527 Chang, 2008;}}	2008	<p>"The autoethnography that I promote in this book combines cultural analysis and interpretation with narrative details. It follows the anthropological and social scientific inquiry approach rather than descriptive or performative storytelling" (p46).</p> <p>Although Ellis and Bochner's definition of autoethnography "appears to focus on autobiographical description than ethnographic analysis and interpretation ... they certainly acknowledge the importance of "ethnographic explanation". This "explanation" aspect makes autoethnography transcend autobiography by "connecting the personal to the cultural" (p739)" (p46).</p> <p>Chang "presents autoethnography as a qualitative research method that utilizes ethnographic methods to bring cultural interpretation to the autobiographical data of researchers with the intent of understanding self and its connection to others" (p56).</p>	<p>"The concept of culture is inherently group-orientated, because culture comes from human interactions with each other. The notion of "individual culture" does not, and should not, imply that culture is about the psychological workings of an isolated individual; rather, it refers to individual versions of group cultures that are formed, shared, retained, altered, and sometimes she through human interactions" (p16).</p> <p>"Gajjala (2004) would argue that face-to-face interactions are not a prerequisite to the creation of culture in a highly globalized digital age when interactions can be facilitated by digital means of communication" (p17).</p> <p>"Whether interactions are conventional or alternative, the fundamental premise is the culture has something to do with human interactions within a group is not challenged" (p17).</p> <p>Geertz "sees culture forming in the process of people's interactive communication and meaning-making. Geertz (1973) holds that "culture is public because meaning is" (p19).</p>	<p>"Autoethnography benefits greatly from the thought that self is an extension of a community rather than that it is an independent, self-sufficient being, because the possibility of cultural self-analysis rests on understanding that self is part of a cultural community" (p26).</p> <p>"Self-discovery in a cultural sense is intimately related to understanding others. If "others" refers to members of one's own community (others of similarity), the self is reflected in others in a general sense. Values and standards upheld by the community are likely shared between self and others. Although people do not practice the values and standards of their community in minute detail, the knowledge of the values and standards helps them understand others of similarity from their own community" (p34).</p> <p>"In the contemporary use of autonethnography, "self" connotes the ethnographer self" (p46).</p>	<p>"Self learns values, norms and customs from others to become a proper member of the community. Self contributes to the continuity of the community as well. In this give-and-take process, self is invariably bound with others within the cultural group. Consequently, self becomes mirrored in others, and others become an extension of self" (p27).</p> <p>"... the methodological focus on self is sometimes misconstrued as a licence to dig deeper in personal experiences without digging wider into the cultural context of the individual stories comingled with others" (p54).</p> <p>"Reading and writing autoethnography present a variety of benefits. The self-reflection can lead to self-understanding. The cultural understanding of self and others has the potential for cross-cultural coalition building" (p57).</p> <p>"You can investigate yourself as the main character and others as supporting actors in your life story" (p65).</p>	<p>"Self-narratives employ various writing styles such as descriptive/self-affirmative, analytical /interpretive, and confessional /self-critical /self-evaluative. Although different styles may be mixed in a particular self-narrative, one particular style of writing may be pronounced in a narrative depending on the intent of the narrator" (p39).</p> <p>"Even those [genres] claimed as "autoethnography" do not balance autobiography and ethnography in the same way" (p48).</p> <p>"Pitfalls that autoethnographers need to watch out for: (1) excessive focus on self in isolation from others; (2) overemphasis on narration rather than analysis and cultural interpretation; (3) exclusive reliance on personal memory and recalling as a data source; (4) negligence of ethical standards regarding others in self-narratives; and (5) inappropriate application of the word autoethnography" (p54).</p>

Phase 6 called for *synthesising of translations*. I achieved this by referring to the spreadsheet developed in phase 4, to synthesise my methodological data using Noblit and Hare's (1988) suggested process, of 1st (original autoethnographic methodology), 2nd (others' interpretation of autoethnographic methodology) and a 3rd order perspective which included my own interpretation of autoethnography, to inform my contribution to autoethnographic methodology.

In phase 7, figure 11 demonstrates how I *expressed my synthesis* by translating autoethnographic methodology to inform my own interpretation of a theoretical model for autoethnographic methodology. My interpretation herein is not prescriptive. More significantly, the aim is to use my interpretation of autoethnography to gain an inherent conceptualisation of what it means to be a neophyte online teacher, developing her NLTP.

Figure 11: Theoretical Model



By using autoethnographic methodology to examine my NLTP I can focus and reflect upon my interactions with learners on the CHSCS module and explore how those interactions might be influenced by recognising a need for specific oTPD. Indeed, this process of self-reflection as a form of data collection echoes Chang's (2008) call for the use of multiple ways to gather and analyse data that might include, for example, reflective field-notes, self-observation, culturegrams, personal memory data collection and external data from reflexive interviews. Similarly, Anderson (2006, p. 378) incorporates five key features of data collection to include: (1) "Complete member researcher status"; (2) "Reflexivity"; (3) "Narrative visibility"; (4) "Dialogue with informants beyond the self"; and, (5) "theoretical analysis" of data by interpreting and analysing my findings compared with peer reviewed literature. Because my aim is to present an honest and open account of my current NLTP as a developing online teacher, using aANG as an insider research methodology might assist me to identify my oTPD needs. To make visible my voice by being open with expressing my ways of knowing, I will attend to Anderson's (2006) call to include analysis by incorporating a theoretical application of literature to my findings.

3.2 Summary

This chapter sits in isolation from, yet connected to, my literature review and methodology chapters. I have explained how I came to my interpretation of aANG as a theoretical model. The use of meta-ethnography (Noblit & Hare, 1988) to synthesise theoretical methodological data relating to autoethnography, has framed my interpretation of aANG in preparation for engaging with the methodology and methods in Chapter 4.

Chapter 4 Engaging with Methodology and Methods

I required a method that provided a vehicle for me to identify the embodied experiences of being and becoming

(White, 2016, p. 23).

This chapter progresses the emergence of aANG introduced in Chapter 1 (Introduction) and developed to form a theoretical model in Chapter 3 (The Cusp), towards a practical application of aANG to examine my NLTP. The four key features of autonetrnography identified in the theoretical model (figure 11) include: (1) the *research context* feature that reiterates autonetrnography as the methodological paradigm chosen, informed by the fusion of my pragmatic ideology, social constructivist epistemology and postmodern ontology. I consider the complex and potential instability that positioning myself as the subject of my research might have on myself and others as I focus on self-reflexivity, and self-development through interaction with others; (2) the *data collection* feature situates both the reflexive and subjective nature of autonetrnography, with the ethical considerations I consider important when using the autonetrnographic approach. Also within this feature, my data collection methods will be introduced and defended as appropriately mapped to my research questions; (3) the *data interpretation and analysis* feature incorporates an intended examination, critique and analysis of data, in conjunction with maintaining an analytic focus on that data by comparing my interpretation and analysis with the evidence base. Here I defend my use of the RAF (Srivastava & Hopwood, 2009) as the analytic focus to analyse my qualitised data (Sandelowski, 2000); (4) the *reporting the findings* feature, reiterates the importance of demonstrating the significance, credibility, reliability and trustworthiness of my research. Finally, this chapter is summarised and concludes by signposting the reader to the way in which I intend to disseminate my findings in Chapter 5.

4.1 Research context - methodology

Since the introduction of my conceptual framework (figure 1), I have continued to express the relevance of combining the ontological and epistemological ideologies that favour pragmatism, social constructivism, and postmodernism towards a sense of *being* an online teacher as opposed to *doing* online teaching. I follow the suggestion by Clarke (2003, p. 556), who claims that “the methodological implications of the postmodern primarily require taking situatedness, variations, complicatedness, differences of all kinds, and positionality/relationality very seriously in all their complexities, multiplicities, instabilities, and contradictions” as I share personal literature (legend 9) that amplifies my intentions for using aANG.

Legend 9: Reflective blog entry

aANG allows for a pragmatic approach that is fluid and dynamic, forming part of the theoretical ballast that stabilises my self-reflexive professional development ship as she sails through new territories, in seas that make navigation challenging, yet not impossible. By collecting qualitative and quantitative data, I can look at my NLTP from different perspectives with a view to understanding what I do well, and what I need to improve. At times I might find the seas are high and my journey in to self-reflexivity becomes difficult - I may need to hold on tight as the waves crash against my ship, causing me to lose my balance (and perhaps faith in myself as an online teacher). On other occasions, the sea is likely to be calmer, where I can see the horizon and find comfort in realising that I can let go of the rails and feel steady on my feet as I celebrate the elements of my NLTP that are working well. aANG gives me the opportunity to take this journey of discovery like no other methodology, and I am willing to accept the rough times with the calm as I examine and develop my NLTP for the benefit of learners participating in future online modules where I am the online teacher.

As I take this voyage that is focussed on self-reflexivity and self-development as an online teacher, I recognise the importance of how I represent myself through interaction with others. It is likely that the ideological, ontological and epistemological stances that form my

conceptual framework have informed the way in which I perceive myself as a developing online teacher, and others with whom I interact. This is significant, because how I report on the multiple facets of myself that emerge as I collect and analyse data, should be credible and trustworthy if aANG is to be considered viable and beneficial to other researchers in the field of NL.

4.2 Data Collection

Reflective of my theoretical model for aANG (figure 11) the data collection feature considers the following: reflexivity and subjectivity of aANG, whereby I as the researcher keep reflective blogs/journals, participate in reflexive interviews, take field-notes and undertake self-observation; the ethical considerations that must be in place to protect not only myself, but others with whom I interacted in the past, those I interact with in the present, and those who are my potential audience as they read my work; and, the data collection methods chosen to answer my research questions. Each data collection feature is considered in turn as I attend to the development of my NLTP to go beyond *doing* online teaching towards *being* an online teacher.

4.2.1 Reflexivity and subjectivity

Researcher reflexivity, as the “capacity of the researcher to acknowledge how their own experiences and contexts (which might be fluid and changing) inform the process and outcomes of inquiry” (Etherington, 2004, p. 31) is an essential component of my theoretical model for aANG. I attend to this requirement through sharing personal literature as performative writing throughout my thesis. I have kept a reflective blog (Etherington, 2004), that has been shared with Ellie, my peer-debriefer. I had conversations with Ellie (legend 5, for example) where she challenged my stance or added to my analytical thinking by exploring my reflexive thoughts in more depth (Figg, Wenrick, Youker, Heilman, &

Schneider, 2010). Additionally, I argue the importance of demonstrating transparency and honesty through undertaking two reflexive interviews, where Ellie interviews me about my research progress. Bryman and Cassell (2006, p. 43) claim that reflexive interviews are “typically undertaken to help identify good practices when conducting social research” and can provide “some insights into what may be seen as the taken for granted, but often unexplained, aspects of everyday research practice” (p. 44). Ellie sought to understand how I perceive the way in which any issues that arose, may have come about. In keeping with the value of reflexivity (Alexander, 2003; Bolam, Gleeson, & Murphy, 2003; Etherington, 2004; Piper, 2015; Srivastava & Hopwood, 2009; Waller et al., 2017), my responses to Ellie were examined reflexively, so that as the researcher, I am “seen as implicated in the data that are generated by the virtue of [my] involvement in data collection and interpretation” (Bryman & Cassell, 2006, p. 46). Questions from Ellie about the benefits and limitations of undertaking my research in the way that I had, were intended to stimulate deep reflexivity to consider what I might have done differently and what it meant to undertake research in this way. Indeed, Bolam et al. (2003, p. 7) suggest that the reflexive interview, and thus “methodological endeavour becomes an exercise in auto-ethnography in that one cannot aim to provide a neutral description of a social world within which one is an invested participant”. This was the very purpose of the reflexive interviews, whereby I was encouraged to develop deeper insight into why I made connections “between the subject of the study and [my] assumptions about the nature of that subject” (Bryman & Cassell, 2006, p. 46) and arguably, assumptions made about myself and my NLTP. This form of self-awareness yields an opportunity to explore the ethical implications of self-research when undertaking aANG.

4.2.2 Ethical considerations

Despite a focus on the self within my aANG research, the ethical considerations when undertaking any genre of autoethnography are extensive. Not only might I feel vulnerable if I discover elements of myself that I did not know existed or may not particularly like (Holman-Jones, Adams, & Ellis, 2013a), but using performative writing to share my journey, applying personal literature, relating to my reflective blogs (Etherington, 2004), conversations with my peer-debriefer (Figg et al., 2010) and my reflexive interviews (Denzin, 2001; Richardson, 1997) can implicate others in a way that they may not appreciate nor have the power to challenge (Turner, 2013). Even strangers can become connected to the self “through membership of common experiences, if not through personal contacts” (Chang, 2008, p. 65). My own axiological conscience calls for me to acknowledge that the very nature of my self-disclosure implicates my perception of the behaviours of my family, friends, colleagues and others with whom I have interacted throughout my personal and professional life. To ameliorate the potential for this, I attend to the three interrelated ethical responsibilities suggested by Muncey (2010, p. 106) as appropriate to genres of autoethnographic methodology: “Acknowledgment of narrative privilege” whereby the author should protect those who (by the very nature of the author’s declaration of self-examination) are implicated as co-participants; “Acknowledgment of narrative media” by considering whether or not those affected by my aANG are able to engage with the medium in which my narrative is presented (whose interests such presentations are intended to serve); and, “Acknowledgment of ethical violence” whereby my “interpersonal obligations affect [my] work” with the potential of leaving those implicated within my aANG at risk of harm. To limit harm for those who might be implicated in my research, Etherington (2004) and Tullis (2013) extend this ethical honesty by calling for a process of consent. Because I plan to do aANG by being the autonethnographer, the focus of my data is my NLTP. However, I must constantly be mindful of protecting the identity of those with whom I

interact, either as their teacher or as a colleague, so as to abide by Muncey's (2010) ethical responsibilities. Research Ethics Committee approval and consent was obtained for my research from learners (given pseudonyms) on the CHSCS module and Ellie. I share findings with Ellie to encourage critical reflection of the ethical principles of beneficence (to do good) and non-maleficence (to do no harm) (Beauchamp & Childress, 2013) and demonstrate the trustworthiness of my findings if Ellie endorses my findings as accurate (Neuman, 2014).

4.2.3 Data collection methods

Clarke (2003, p. 553) claims that "the postmodern turn has provoked an array of concerns about the nature of inquiry and crises of representation and legitimation" by acknowledging that data is complex, irrefutably influenced by the social and represented in multiple ways; significantly, she goes on to suggest that to "address the needs and desires for empirical understandings of the complex and heterogenous worlds emerging through [the postmodern lens, data collection methods] should be epistemologically/ontologically based in the pragmatist soil" (p. 555). My data collection methods, therefore, are selected to answer my research questions. To contextualise my reasons for undertaking a number of different data collection methods I relate to the work of Flick (2017, p. 55), who argues for a strong programme of methodological triangulation:

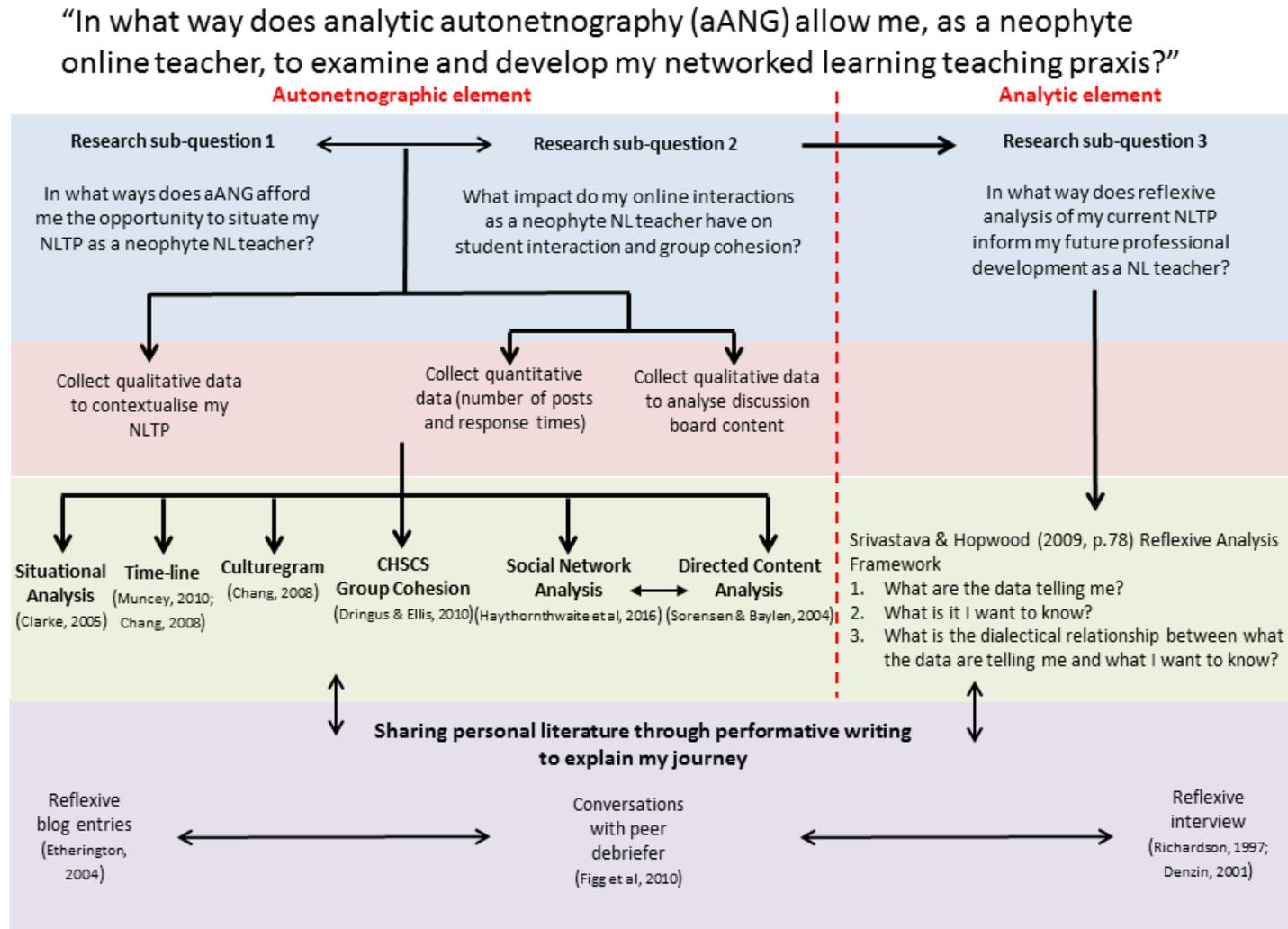
Methodological triangulation is not just the combination of methods. It is rather that triangulations of methodologies including methods and their theoretical, epistemological, and conceptual backgrounds. Finally, the starting point is less a specific combination of methods (if at all), but which method(s) the issue under study requires for being understood in the research.

Situated in the context of mixed-methods research, Flick's (2017) argument for a strong programme of methodological triangulation resonates with the perception that my data collection methods are in keeping with my interpretation of aANG. This is reflective of the tradition of autoethnographic research, where data is collected through a combination of

methods (Adams et al., 2015; Hayler, 2011; Holman-Jones et al., 2013a; Holman-Jones et al., 2013b; Spry, 2011; Struthers, 2012). However, aANG differs from traditional autoethnographic research in that the context of the research situation (NLTP) can utilise learning analytics (or in my case teaching analytics) and educational data-mining that form an auditable trail (Rogers, Dawson, & Gasevic, 2016) of asynchronous discussions, responses/non-responses to those discussions and timings between discussions, when the LMS is interrogated. Whilst traditional autoethnographic research favours qualitative data collection, interrogation of the digitally-mediated NL field gives me an additional opportunity to gather quantitative data sets to establish patterns of interactions in the CHSCS module. My aim, here, is by triangulating differing data collection methods (Flick, 2017), to combine my “quantitative and qualitative findings in aggregate” (Bryman, 2012, p. 638).

To situate these data collection methods to my research questions, in conjunction with the way in which I share my personal literature through performative writing, I have adapted Onwuegbuzie et al. (2009) philosophical framework for combining qualitative and quantitative approaches and visually mapped (figure 12) my overarching and sub-research questions to appropriate data collection and analysis methods.

Figure 12: Data Collection Model



4.2.4 Stating my 'case'

A case-study will focus my aANG on the first five weeks of a ten week wholly online Masters-level CHSCS module, where I was the online teacher. Weeks six to ten included online assessment with intentionally limited online teacher input, which if included in my case-study would not accurately represent my interactions. Stake (1995) claims that it is exploring the uniqueness and commonalities of the 'case' being studied that can afford new insights for the researcher, albeit that he refers to the teacher's practice as too lacking in specificity with unlimited boundaries to be considered a case. I argue that in the last two decades since Stake (1995) made this claim, my NLTP can be identified and bounded in the context of an individual online module with time-limited boundaries where asynchronous interactions are recorded through written discourse. The salience of using case-study to frame my aANG, is that this method focuses on a specific 'case' to allow me as the researcher to "understand complex social phenomena" associated with NLTP in conjunction with "retain[ing] a holistic and real-world perspective" (Yin, 2014, p. 4). Significantly, the case-study approach will support my aim to collect detailed information about my NLTP in a specific case (Gomm, Hammersley, & Foster, 2000) so that the learning I gain from exploration of this data will inform my future oTPD for teaching in the field of NL.

The other methods of data collection when combined holistically, inform an in-depth view of my NLTP within the CHSCS module as the case under study. Whilst each of these methods are explained in full, table 4 below sets out each method alongside the dimensions of my NLTP they are intended to capture.

Table 4: Data collection methods and dimensions of my NLTP they capture

Method	Dimension of my NLTP captured
Case Study (Yin, 2014)	Holistic and detailed information about my NLTP using CHSCS as the case under review
Situational Analysis (Clarke, 2005)	Mapping situational insights into how I responded to the heterogeneous contexts of actions and discourse that occurred in the CSHCS module
Timeline (Muncey, 2010; Chang, 2008)	Visually sequencing memorable, familial and educational influences on my professional being
Culturegram (Chang, 2008)	Visual consideration of broader social and cultural influences that affect my values as an online teacher
Group Cohesion (Dringus & Ellis, 2010)	Using quantitative analysis to determine interaction flow within asynchronous discussion to determine group cohesion as composite indicator of CHSCS interaction vitality
Social Network Analysis (Haythornthwaite et al., 2016b)	Quantitatively visual representation of how my interactions as an online teacher are positioned within the CHSCS module denoting how, when and with whom I communicate
Directed Content Analysis (Sorensen & Baylen, 2004)	Qualitative examination of my online interactions using a discussion behaviour classification system

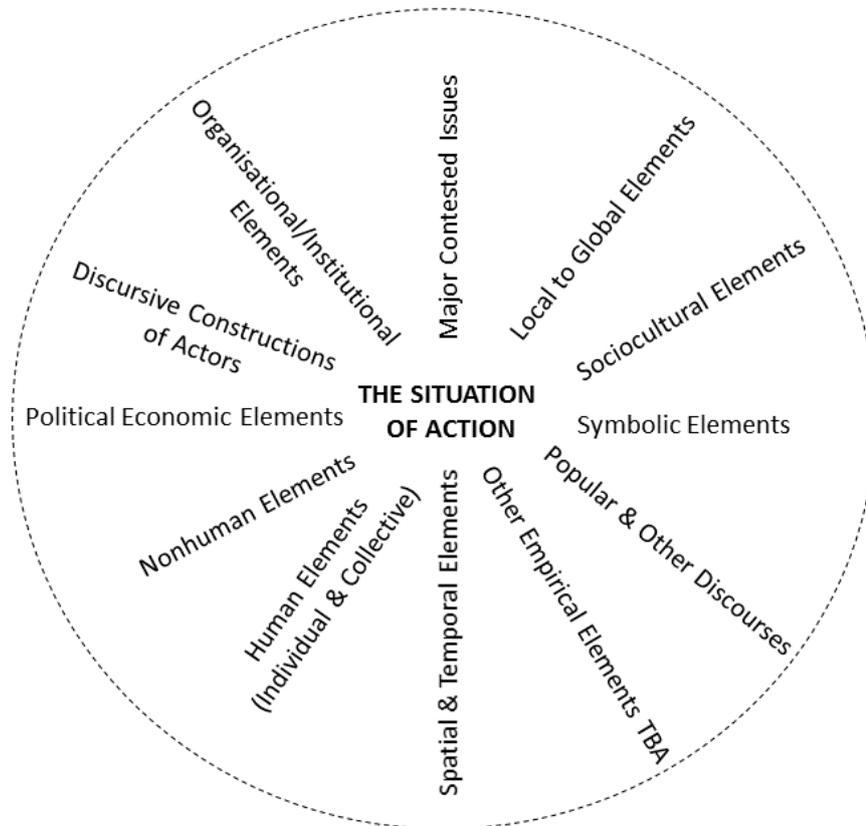
4.2.5 Situational Analysis (SA)

As I make sense of how aANG might afford me the opportunity to situate my NLTP as a developing NL teacher, an exploration of the situational complexities that form the construct of my NLTP is necessary. Here, I argue that any inquirer who examines the chaotic nature of complex phenomena, should be cognisant of the gestalt of the situation, made up of multifarious parts.

Theoretical perspectives relating to quantitative forms of SA were being utilised between the 1940s and the decades leading up to the millennium (Birkbeck & LaFree, 1993; Carr, 1948; Fuller, 1950; Moos, 1968; Shiffman, 1982; Sternthal, Phillips, & Dholakia, 1978). However, it

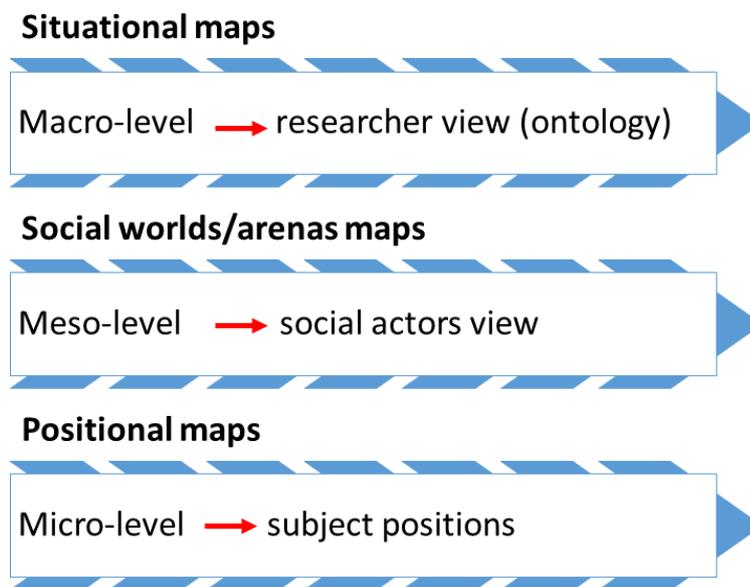
is the work of Clarke (2005), who shifted the emphasis from the researcher as a positivist objective analyst, towards being a postmodern subjective participant. This distinctive shift from using SA in the context of the quantitative paradigm to its use in the qualitative paradigm has since been extended as Clarke continues to be a dominant author of qualitative SA method (Clarke, Washburn, & Friese, 2016). SA is the locus for analysing the CHSCS module as the situation in which I find myself as a neophyte online teacher. More specifically, Clarke (2016c, p. 89) calls for researchers to position “the analysis deeply and explicitly in the broader situation of inquiry of the research project”, which suggests that SA is likely to give me insight into how I responded to the heterogenous contexts of the actions and discourse that occurred in the CHSCS module. SA gives credence to, yet goes beyond, the human actions within a given situation, with Clarke (2016b) defending the importance of considering the non-human elements within a situation if the researcher truly wishes to understand the full context of the situation under review. Indeed, Jones (2015, p. 67) claims that whilst NL is a “broadly social approach ... it doesn’t exclude accounts of the individual in their social and material context”. Examples therefore, of material or socio-material non-human elements from the perspective of my research might be the physical or software technologies used to interact with the CHSCS module, the media used to present resources, and the discourse itself that represents the CHSCS module as the situation under study. In earlier iterations of her commitment to SA, Clarke (2005) developed an abstract visual situational matrix (figure 13) to demonstrate how “the conditional elements of the situation need to be specified in the analysis of the situation itself as *they are constitutive of it*, not merely surrounding it or framing it or contributing to it. They *are it*” [italics in original] (Clarke, 2016b, p. 98).

Figure 13: Situational Matrix (Clarke, 2005, p. 73)



It is the situation itself, therefore, (which in my case-study is the wholly online CHSCS module) made up of the human and non-human elements within that situation that is the unit of study using SA. SA takes a cartographic approach to visualise evidence from different elements, demonstrating an awareness of the complexity and potentially tenuous links that might materialise between the sources of data (Clarke, 2016c). Three sub-types of SA maps exist (figure 14): (1) macro-level situational maps; (2) meso-level social worlds/arenas maps; and, (3) micro-level positional maps and can either be considered in isolation or combined to form a holistic overview of a specific situation.

Figure 14: Situational Maps (Clarke, 2005)

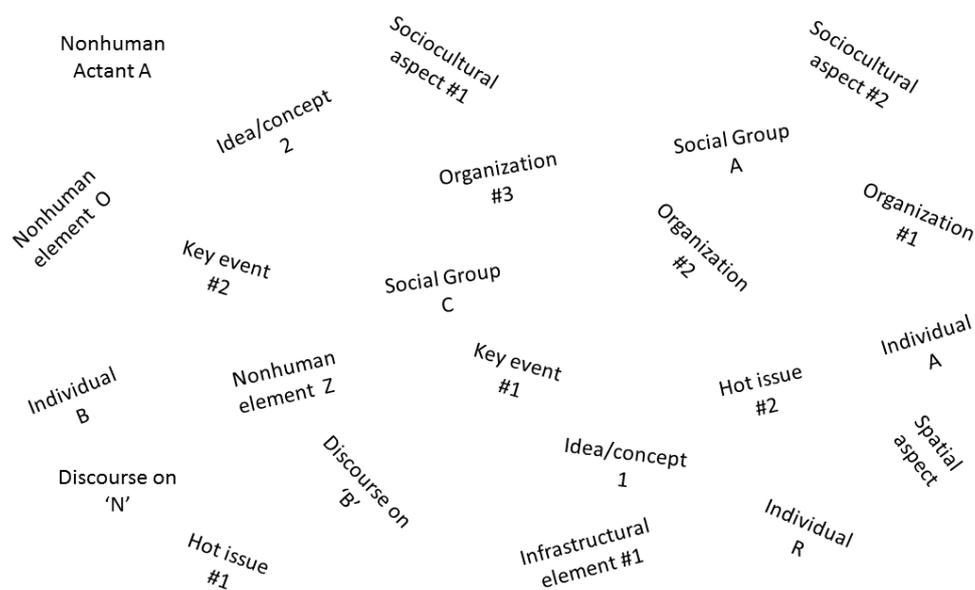


The peer-reviewed literature I examined tends to fall in to one of two groups: those researchers who choose to undertake only the macro-level situational map to explore the relationships between human and non-human actants (Clarke, 2003; Khaw, 2012), or those who choose to progress through each sub-type from a macro-level situational map to a meso-level social-worlds/arenas map, then the micro-level positional map (den Outer et al., 2013; Eriksson & Emmelin, 2013; Reisenhofer & Seibold, 2013; Salazar-Perez & Cannella, 2013). Each of the cartographic representations are “intended as analytic exercises, fresh ways into social science data that are especially well suited to contemporary studies” (Clarke, 2016b, p. 99) such as mine. My intention is to situate my NLTP fully in the context of my case-study, by undertaking each of the sub-types of SA mapping, and presenting my findings in similar ways to those exemplified hereafter.

Situational maps

The situational map represents the “major human, non-human, discursive, and other elements in the research situation of inquiry and provoke analysis of relations among them” (Clarke, 2016b, p. 99). In her earlier work, Clarke (2005) exemplified how the situational map might look by sharing an abstract situational map with her readers (figure 15).

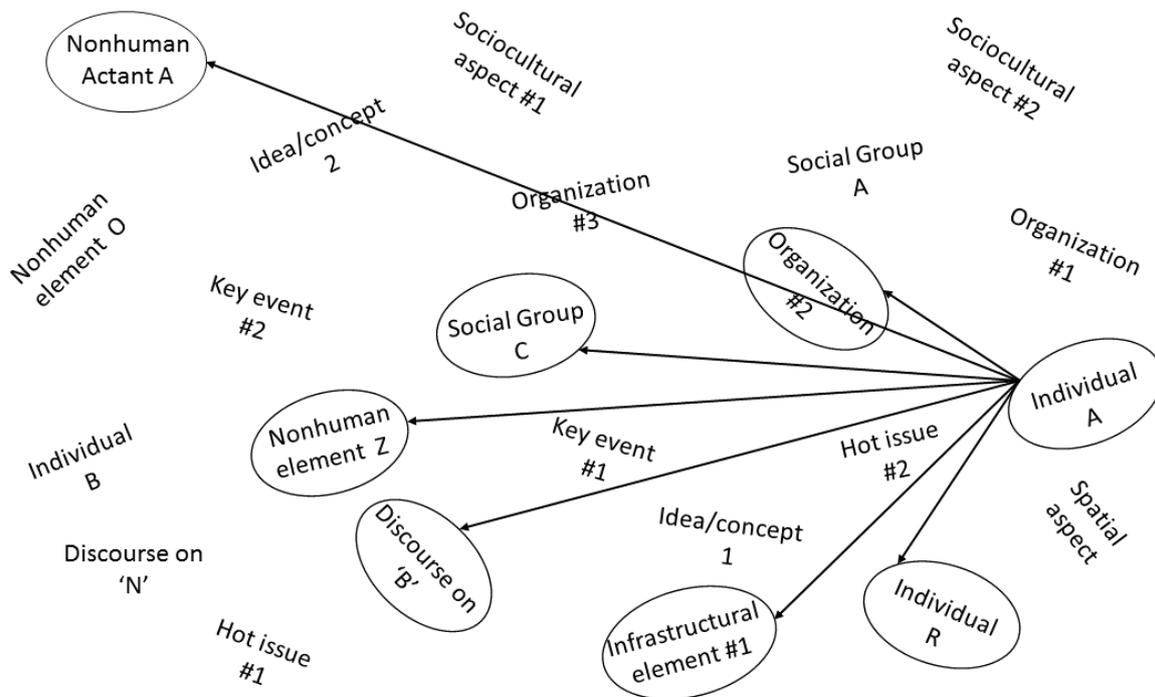
Figure 15: Abstract Situational Map (Clarke, 2005, p. 88)



With the intention of examining the relationships between each heterogeneous element, Clarke’s (2005) example is not intended to be prescriptive. Indeed, she later revisits the importance for the researcher to modify or consider their own categories that might be relevant to the topic under review (Clarke, 2016b). As I research my case-study, I need to consider, for example, the collective actors who interacted (or not) within the CHSCS module, and the non-human actants (for example, access to digital hardware and the CHSCS module itself) that might inform my own situational map. From this initial iteration of the situational map, it is the relations “among the various elements in the situation [that] are key to its analysis” (Clarke, 2016b, p. 107). I illustrate how those relations might be mapped (figure 16), by using Clarke’s (2005) published abstract map (figure 15) as the basis

for demonstrating potential visual relationships between each category. My example begins by randomly focusing on 'Individual A' and the potential relationships between 'Individual A' and other categories on the map.

Figure 16: Potential Relationships Between Categories



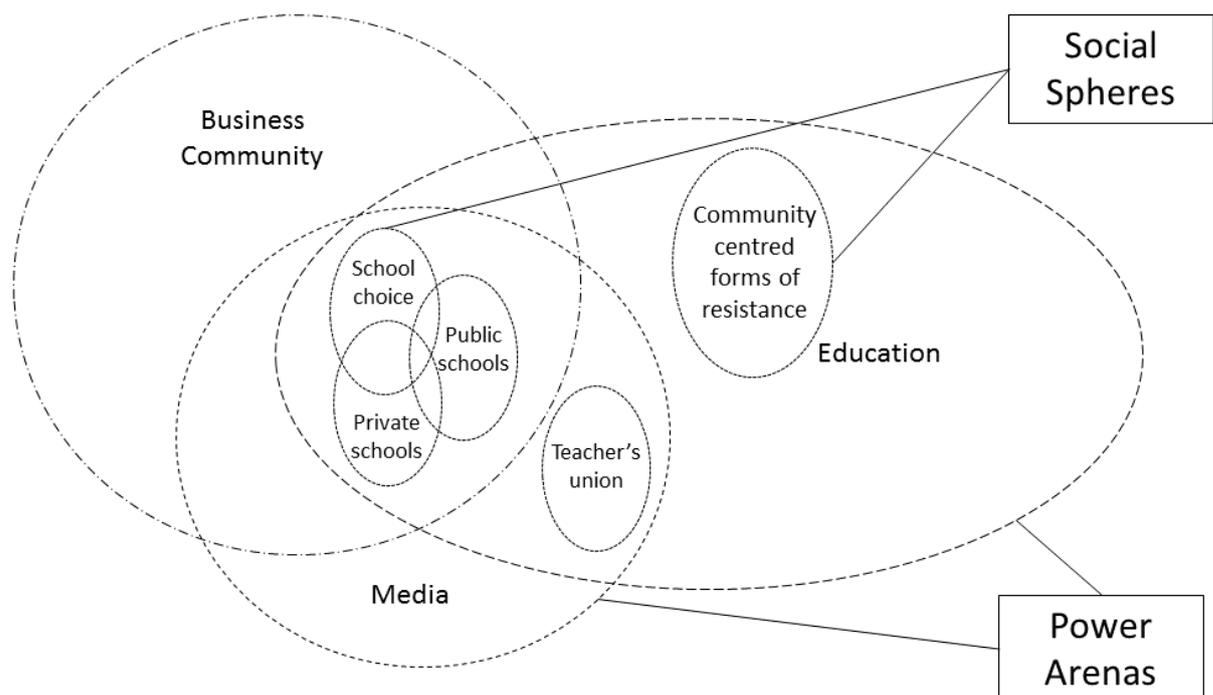
If the situational maps are replicated, then the researcher can re-focus on different categories and their relationships, to try to make sense of the human and non-human elements of the situation under review (for example, 'Key event #2' might be the focus for the next iteration of relational analysis). As the researcher repeats each iteration by concentrating on different categories, Clarke (2016b) suggests that they will develop a broader review of the situation under examination.

Social worlds/arenas maps

The social-world/arenas map extends the researchers' understanding beyond the situational map, by assuming the potential for collective social action within the research situation (den Outer et al., 2013). In the context of institutionalised power, a recent example of the value

of using social-worlds/arenas maps, is visually exemplified by Salazar-Perez and Cannella (2016), which reiterates Clarke’s (2005, p. 110) claim that the meso-level “is the level of social action – not an aggregate level of individuals, but where individuals become social beings”. Figure 17 is an example cartography of the collective situational mapping of the categories relevant to their research topic, which enabled Salazar-Perez and Cannella (2016, p. 229) to examine the relationships between the human and non-human categories, which “illuminate[d] power and the way in which people organize, whether voluntarily or involuntarily, in relation to larger structural situations by acting [out], producing, and responding to discourses”.

Figure 17: Social Spheres/Power Arenas Map (Perez and Canella, 2016, p. 229)



Earlier work by Salazar-Perez and Cannella (2013, p. 512) suggests that social-worlds/arenas maps “are distinctly postmodern because directionality, boundaries and traditional forms of scientific negotiation are all challenged”. Visualising the social spheres/power arenas map interests me as a way of sharing my understanding of the social spheres/arenas that might be revealed when I contextualise my NLTP in a similar way.

Positional maps

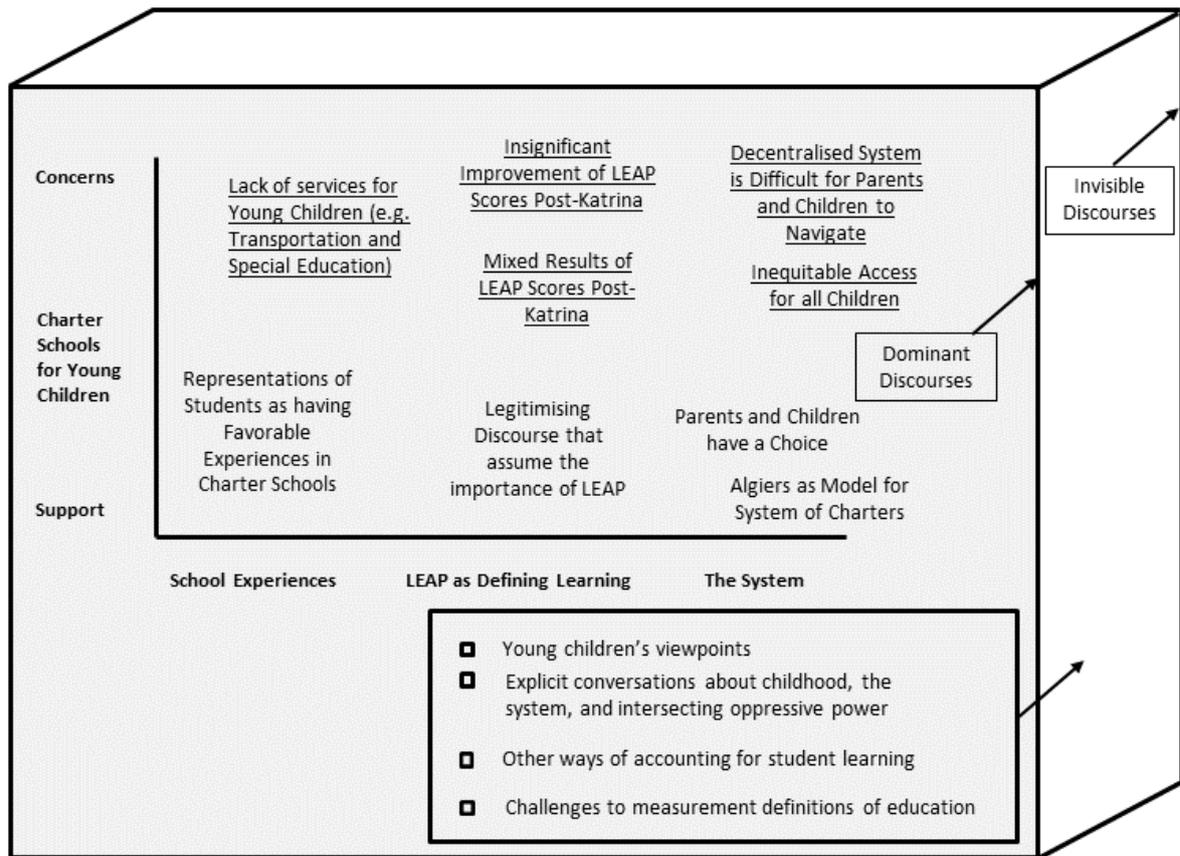
Whilst situational maps and social worlds/arenas maps should enable the researcher to define elements and collectives present in a situation, [micro-level] positional maps reflect the different points of view taken within it (Mathar, 2008, p. 7).

The challenge Clarke (2005) presents the researcher is to analyse, not just consider, individual or group human and non-human elements when delineating which positions are taken – the idea is to consider the paradox of potential contradictions that may occur when positions are articulated “independently of persons, organizations, social worlds, arenas, non-human actants, and so on [which] allows the researcher to ... see *situated positions better*” [italics in original] (p. 127). Indeed it is claimed that Clarke’s emphasis on such contradictions is the most significant factor here (Mathar, 2008, p. 8) because if the contradictions were not considered, then the SA would merely be oversimplified associations made between individuals or social worlds, as opposed to the researcher being enabled to “create spaces between actors and positions”. The importance of considering the most significant positions taken (or not) by representing the complete array of discursive positions allows for the heterogeneous nature of “multiple positions and even contradictions within both individuals and collectives to be articulated” (Clarke, 2016a, p. 134). However, of Clarke’s (2005) three sub-types of SA, it is the positional map that has been criticised for being less well explained in terms of the researcher understanding how to articulate the relevance of the micro-level using only two axes, when there may be a “number of important themes and controversies which could potentially be represented as axes” (den Outer et al., 2013, p. 1515). As a novice researcher, relatively new to SA as a method, I found this visual dimension of reviewing others’ research (figure 18) using positional maps aided my understanding.

Salazar-Perez and Cannella (2013, p. 513), for example, share their interpretation of developing a positional map to express the “range of positions present in privatizing charter

school discourses” in light of challenges to delivering K-12 education in New Orleans between 2007-2009 since the devastating Katrina storm that occurred in 2005, physically and emotionally displacing K-12 communities (amongst others) and their places of learning. Whilst the written findings of this particular study remain unrelated and unreported here, figure 18 serves as a useful exemplar of a positional map. Dominant discourses are expressed in regular font, with the underlined font representing more marginalised elements of discourse that were present. To illustrate those potential spaces between actors and positions that did not occur within the discursive text, and were invisible until Salazar-Perez and Cannella (2013) sought to discover the silences, a third dimension was added to the positional map, with arrows indicating their invisibility. In some regards, it is the invisibility and lack of reference to young children’s viewpoints, explicit conversations about childhood, oppression, accounting for other ways of learning, and challenges to defining how education is measured, which may have been missed if the positional map had not been considered. My aim in creating a positional map is to search for potential silences or influences of my behaviour as a developing online teacher within the CHSCS module, to situate my current NLTP for the purpose of developing oTPD as a result.

Figure 18: Positional Map (Perez and Cannella, 2013, p. 514)



4.2.6 Timeline

The use of timelines to visually sequence memorable moments on the life of an individual, have been undertaken by a number of autoethnographic researchers as they strive to understand how they became who they are and what life-events influenced their current being (Meekums, 2008; Ringel, Cutrell, Dumais, & Horvitz, 2003; Struthers, 2012). Used as a form of autobiographical collection of personal memory data, Chang (2008) suggests that by developing a timeline of life-events in a chronological order, either by forming a whole life-span or a shorter timeline indicating series of events that are relevant to a particular stage in life, the autonetrnographer can gain an overview of specific events that may have impacted on their personal or career-choices made. However, it is important to acknowledge here, that whilst “memory is a key feature of autobiographical accounts” (Muncey, 2010, p. 102), my memories are situated in events in my past, remembered through the lens of the

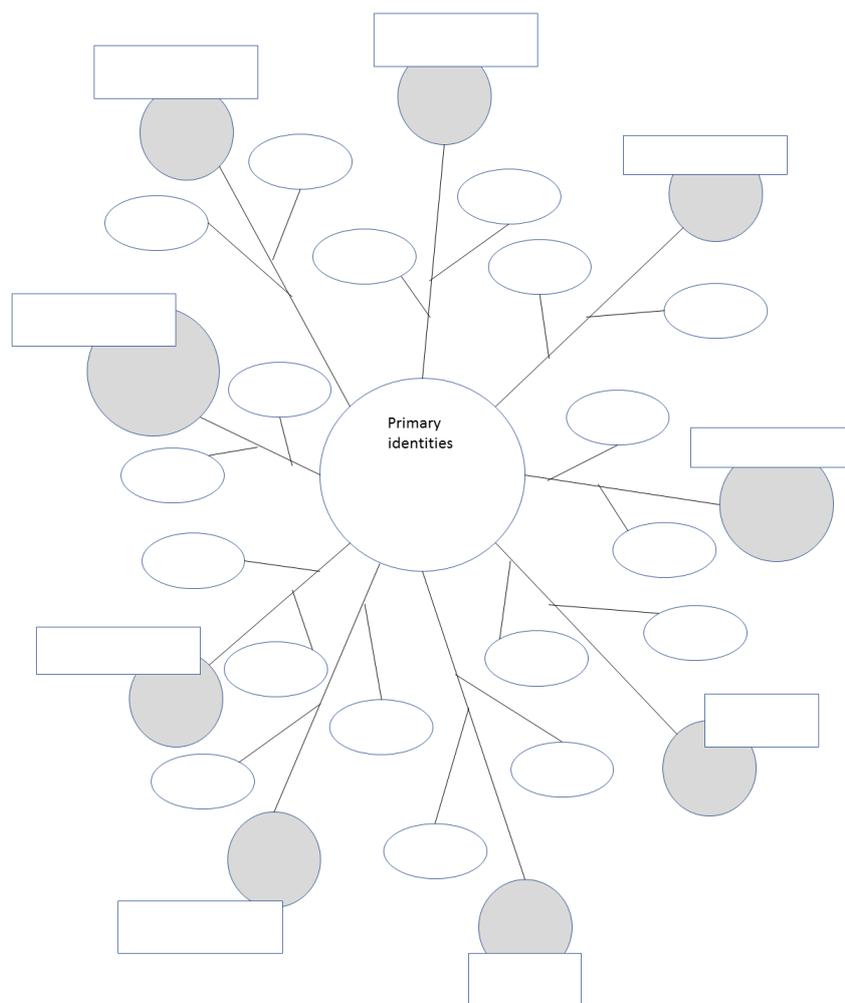
present. It may be, therefore, that some of the more mundane moments in my life have influenced my ontological world view more than I realise, due to a lack of perceived impact of such events at the time. Perhaps those moments that do stand out in my memory, do so for the wrong reasons. Whilst I am unable to alter my perceptions, I am able to be transparent about the potential for my memory to be flawed and based on my perceived world view. Because this aANG is thematically focused on my NLTP, I argue that my academic development, incorporating my educational experiences (difficulties and achievements) will form the predominant basis of my timeline although other personal memories will be included where I perceive they impact on my professional development. Once I have formulated my timeline, I will be able to select those events that I believe led to significant moments in my development as a nurse, a face-to-face teacher, and now as an online teacher, which can be explored in more detail and used to explain why I think these events impacted on my professional being (Chang, 2008), and by association, my NLTP.

4.2.7 Culturegram

To complement aANG methodology, I intend to collect data that gives a current perspective of learning to teach in the culture of NL. The culturegram has been considered valuable in this regard, by encouraging the self-researcher to demonstrate self-reflexivity, self-evaluation and self-analysis, thus blending data collection, analysis and interpretation (Chang, 2008). To situate my NLTP more visibly within the NL field, I need to consider those broader social and cultural influences that pervade my being and affect my values and beliefs as an online teacher. Several characteristics of culture can apply to one person, for example, age, gender, educational status, country of origin (Agar, 2006), suggesting that each of us has a unique footprint within any particular culture. Chang (2013) suggests that through incorporating self-observation and self-reflection, I can visualise ways in which to

explore my position within the NL culture and make sense of my online teacher identity. When defining culture Agar (2006, p. 5) posits that “culture becomes visible only when differences appear with reference to a newcomer, an outsider who comes into contact with it”. Arguably therefore, my perceived status may be exaggerated by perceptions of my current position as a developing teacher within the NL culture. Such perceptions are likely to change and develop, so I make it clear that my culturegram is how I perceive my place in the NL field currently, and is a valuable opportunity to inform a “subjective assessment of the significance of events [and my] understanding of the world around [me]” (Mazzetti, 2011, p. 1).

Figure 19: Cultural Identities Culturegram (Chang, 2008, p. 173)



As can be seen by figure 19, the Culturegram is presented using different shapes of varying sizes, some of which are shaded with connecting lines between them. Chang (2008, p. 97) suggests that these shapes delineate four different types of information, with rectangles being considered valuable to record "multiple realms of life", for example "nationality, race/ethnicity, gender, class, religion, language, profession, multiple intelligences and personal interests". The rectangles are each adjoined to a shaded circle, which Chang (2008, p. 98) proposes that within is written the "primary self-identifier [indicating] that you have knowledge, skills, competence, familiarity, or emotional attachment to function as a member of this group. This self-identifier is a subjective labelling of yourself, based not on precise measurement but on personal perception and desire". The oval shapes then become secondary self-identifiers connected to the same dimension, and can be completed in a similar way. Whilst this process appears complicated, the purpose is for the self-researcher to display both their perceived explicit and emergent implicit life-experiences that when amalgamated form the final step of this form of data collection, that is, the primary identities at the very centre of the culturegram. Chang (2008) suggests choosing three primary identities, and often uses gender, religion and professional identities: the choice of primary identities is left to the self-researcher to decide, depending on the focus on, and purpose for, developing their culturegram. My aim is to examine how my multiple realms of life forge the connections between my primary and secondary self-identifiers that ultimately impact on how I perceive my primary identities are positioned as I learn to teach online.

4.2.8 CHSCS Group Cohesion

A number of researchers have found value in analysing the participation flow between learners and their teachers in asynchronous discussion fora. For example, Jeong and Frazier (2008) analysed the duration of online activity within specific time-frames, whereas Dringus and Ellis (2010) examined temporal transitions in analyses of flow and participation patterns

among asynchronous discussion topics over five 12-week online modules. Other studies have measured the frequency, intensity and topicality of interactions between learners and their teachers (Burnett, Bonnici, Miksa, & Kim, 2007; Shea, Swan, Li, & Pickett, 2005), the length of online discussions and variance of response times between online participants (Kalman & Rafaeli, 2005) and levels of responder-responses (Dringus & Ellis, 2005). Collectively, these time-related data give some indication about the way in which interactions flow within asynchronous discussion fora. It is these dynamic interaction and participation patterns that Dringus and Ellis (2010, p. 340) label "temporal transitions in that duration and density of message flow are interconnected with momentum and, overall, the interaction nature of online discussion". It is suggested that educators moving towards NL should find ways of re-conceptualising the emergence of a sense of community among online learners, for the social construction of knowledge to take place (Rovai, 2007). Therefore, mapping the CHSCS asynchronous discussion to a timeline might yield data to examine the impact of my online interactions as a NL teacher, student interaction and group cohesion. In keeping with Dringus and Ellis' (2010, p. 343) research design to extract data from the CHSCS discussion forum for quantitative analysis, I collect the following data:

1. Topic start date – the date in the CHSCS module that I initiated the topic for discussion
2. CHSCS module start date – the first day of the module
3. Day-In – "The number of days in the [module] or topic subsequent to the start date on which the posting was made. [Module] Day-In is defined as discussion activity as whole across the duration of the [module]. Topic Day-In is defined as discussion activity over all topics [n=5] in the [module] transcripts used for this analysis"
4. Day of week – The day of the week on which the posting was made

5. Time of day – “The period, in which postings were made, broken down by day hours [0700-1459hrs], evening hours [1500-2259hrs] and overnight hours [2300-0659hrs]”.

The temporal indicators employed by Dringus and Ellis (2010, p. 342) are included in my quantitative analysis to form a composite indicator, group cohesion: gathering data relating to the *density* (number of postings) made by learners and the online teacher; the *intensity* of the discussions, measured by calculating the mean time between the postings on a particular ‘Day-In’ of the discussion thread; the mean time it takes for a learner to respond to an initial discussion thread would indicate the *latency* of learner interactions; and, the *response count* would indicate how many postings were made in response to a given discussion post. Group cohesion is considered achieved when a vitality of discussion occurs, and can be calculated by totalling the values of each temporal indicator, and dividing by four. Because each temporal indicator is using different scales to measure activity, I will convert the raw scores of each indicator into “percentiles for consistency in the analysis” (Dringus & Ellis, 2010, p. 343). By way of determining whether or not group cohesion occurred, I will refer back to Dringus and Ellis’ (2010) method that utilises ‘Z-Scores’ to calculate how an individual score (online learner interaction) is relative to other “large or small [online learner interactions] in the distribution” (Urdan, 2017, p. 44). If the method to calculate Z-Scores is correct, I should be able to determine a group cohesion index, which will be indicated by the similarities or variability in the vitality of discussion that occurred within the CHSCS module.

4.2.9 Social Network Analysis (SNA)

The value of exploring how I position myself and the role I play within the context of the CHSCS module is examined through the lens of SNA. SNA has been utilised in online research to analyse interactions between online teachers and learners, learners as peers, and learners and their resources. Empirical research has focussed on using SNA to explore levels of knowledge construction (Li, Wang, & Yu, 2010; Wang, 2010), social interaction (Wang & Li, 2007) and critical thinking (Thormann et al., 2013). I utilise SNA to visually explore how my interactions as an online teacher are positioned within the CHSCS module, and how those interactions might impact on learner communications and experience. In keeping with the immersion of my teacher- and researcher-self in the field of NL, each communication within the asynchronous discussion boards that evolved throughout the CHSCS module can be visualised using SNA. Here I can map online interactions between students and myself as the online teacher. Because the focus of my research is my NLTP, mapping my interactions to those of the students is likely to afford some insight into how and when I communicate, in what way and with whom. I argue that knowledge constructed within the CHSCS module discussion boards does not remain inert, but is developed, conceptualised and reconceptualised from the social interactions that occur within the network of connections between the learners and me as their teacher (Wang, 2010). SNA affords the autonethnographer “meaningful and quantitative insights” into the communication between the self and others and can create a visual representation of “interaction and social structures of groups” (Wang & Li, 2007, p. 1). Echoing this ideology, SNA will be employed to quantitatively visualise the dynamic flow of engagement that occurred between all participants throughout the CHSCS module.

More complex data sets are often synthesised through SNA data analysis software, for example, Gephi (<https://gephi.org/>), NetMiner ([http://www.netminer.com/?/](http://www.netminer.com?/)), and Statnet

(<http://statnetproject.org/>). However, due to my considerably smaller data set, interactions can be counted manually, and transferred onto a spreadsheet. The number of statements between learners, the guest speakers as resources and myself will be logged. The data collected will be mapped to form a visual representation of SNA.

In summary, SNA affords self-observation of my NLTP to examine the ways in which I interact with learners and the patterns and frequency of my interactions; this focus on my online-self, experiences and practices will give me “basis to a later analysis of my interaction” (Chang, 2008, p. 90) with online learners.

4.2.10 Directed Content Analysis

The very nature of self-examination of my NLTP has throughout this thesis been about doing what I can to design and teach flexible, appropriate and pedagogically effective NL opportunities for local HSCPs. One way of investigating how well I am achieving this aim, is to use content analysis as a method to examine my asynchronous communication patterns in the CHSCS module, whereby each interaction will be examined to gather deeper more qualitative understanding of the exchanges that have taken place. Content analysis has been described by Hsieh and Shannon (2005) as having three distinct forms: conventional, directed and summative content analysis. They explain that conventional content analysis is more suited to examining a phenomenon, through open-ended questioning with themes and codes emerging from the findings, whereas summative content analysis focuses on “identifying and quantifying certain words or content” (Hsieh & Shannon, 2005, p. 1283). I consider directed content analysis an appropriate data collection method for examining my online interactions with the learners on the CHSCS module, because I intend to rely upon the pre-determined theoretical direction of Sorensen and Baylen’s (2004, p. 125) ‘discussion behaviour classification system’, to guide the categorisation of five different forms of

asynchronous communications as an online teacher: *Initiating*, for example, “stating an opinion or insight to get the conversation started”; *Supporting*, for example, “sharing evidence to support a position”; *Challenging*, for example, “offering different opinions or correcting facts”; *Summarizing*, for example, précising “a whole series of remarks from different participants into a concise statement”; and, *Monitoring*, for example, keeping the participants focussing on the discussion topic. By incorporating a qualitative arm to the quantitative data already collected to review the number of posts and response times to analyse my online interactions, this will highlight how well I communicate and interact with the learners. I intend to critique my patterns of communication so that I can attend to principles of good instructional design to “enhance the [online] learning environment” (Sorensen & Baylen, 2004, p. 125) in light of my findings.

4.3 Data interpretation and analysis

Theoretical analysis of my data is essential if I am to maintain the analytical focus (Anderson, 2006) on my autonethnography. I recognise that aANG is a “highly self-reflective and introspective process, [and] unless there is a methodological way of keeping a distance from this process, [I could] easily fall in to self-absorption” (Chang, 2008, p. 96). I limit the likelihood of self-absorption, through interpreting, analysing and comparing my findings with peer reviewed literature, using Srivastava and Hopwood’s (2009, p. 78) reflexive analysis framework (RAF):

Q1: What are the data telling me? (Explicitly engaging with theoretical, subjective, ontological, epistemological, and field understandings);

Q2: What is it I want to know? (According to research objectives, questions, and theoretical points of interest); and,

Q3: What is the dialectical relationship between what the data are telling me and what I want to know? (Refining the focus and linking back to research questions).

Despite the development of the RAF as a qualitative analysis framework, I argue that the data I collect quantitatively is open to iterative interpretation as I immerse myself in “visiting and revisiting the data and connecting them with emerging insights, progressively leading to refined focus and understandings” (Srivastava & Hopwood, 2009, p. 77). Indeed, the purpose for collecting quantitative data through creating an asynchronous discussion timeline (Dringus & Ellis, 2010) and undertaking SNA (Haythornthwaite, de Laat, & Schreurs, 2016b) was to inform my directed content analysis. Such quantitative data could be considered “qualitised”, which is a process described by Sandelowski (2000, p. 253) as extracting “information from quantitative data or to confirm interpretations of it”. I argue that the generic way in which Srivastava and Hopwood’s (2009) RAF is presented, can afford ‘qualitisation’ of my quantitative data as I seek reflexive answers to my research questions.

4.4 Reporting my findings

As with any theoretical model, findings should be reported transparently to reveal their significance, yet be presented in a way that justifies their credibility, reliability, and trustworthiness (Freshwater, Cahill, Walsh, & Muncey, 2010). The subjective nature of aANG, however, can make this process more complex because the researcher needs to convince those who do not subscribe to this postmodern paradigm that their research is valid.

Data will be presented reflective of the methodological data collection methods introduced in this chapter. In addition, excerpts from my reflexive interviews, directed content analysis, memos and blog posts are incorporated as data. Findings related to research questions one and two are presented as the autonethnographic element of my research focus, and the reflexive data analysis informed by the RAF (Srivastava & Hopwood, 2009) form the analytical element of my aANG theoretical model.

4.5 Summary

This chapter has explained in detail the mixed data collection and analysis methods that will be employed to examine my NLTP using aANG as the theoretical model. Examining closely each method is fundamental to informing the collection and analysis of my data, from which the findings from my data analyses can be presented.

Chapter 5: Findings and developmental insights into my NLTP

Learning, it seems ... is neither wholly subjective nor fully encompassed in social interaction, and it is not constituted separately from the social world (with its own structures and meanings) of which it is part (Lave, 1991, p. 63).

This chapter presents the findings and developmental insights into my NLTP that emerged from employing aANG as my theoretical model (figure 11). I have investigated the ways in which aANG might allow me to examine and analyse multiple aspects of my NLTP through a variety of lenses. The eclectic mix of data collection and analysis methods is reflective of the requirements of my theoretical model by pursuing my ideal to reposition “the tendency to understand art and science as dichotomies (i.e. mutually exclusive, paired opposites) by illuminating research and representational options that fall between these two poles” (Ellingson, 2011, p. 595).

My own representational options are presented as data-sets, with each data-set informing in varying degrees, my data analysis. Each data-set is a collection of discrete yet related data, reflective of the methods explained in Chapter 4. Whilst in previous chapters, I have used ‘legends’ as personal literature to visually highlight the different textual moves and reflections as they emerge, this chapter employs these self-reflective, visual and personal literature, as data-sets that are subjected to data analysis. I have collected and collated 59 data-sets, and Chang (2008) advocates that it is preferable to label collected data-sets in a primary and secondary form, with each data-set being added in chronological order. Primary labelling includes the *who*, *what*, *where*, and *when* (4-W) criteria that formed the data collection strategy, which in my data-sets comprises: 26 self-reflective notes (**S/R**); 27 visual data (**Vi**); and, 6 documentary evidence (**Do**). Secondary labelling incorporates the 4-W criteria relating to the data content. To provide an audit trail a data-log was created to

label each data-set collected throughout my research. Chang (2008) recommends the benefits of keeping a data-log to assist with the classification of data, and I found that replicating her logging system was helpful in this regard. Due to the number of data-sets collected and limited word count, I am unable to share the full extent of my data-log. However, table 5 features excerpts from my data-log to demonstrate its value to me; it incorporates the data set number in the left-hand column to denote the chronology of data collection, and the 4-W criteria are labelled in the primary and secondary data collection phases.

Reflective of the ubiquitous nature of my data collection methods, and to aid understanding, I present the final iteration of each diagrammatic overview of my findings in section 5.1. In section 5.2, I share through the use of metaphor, my experiences of analysing these complex and multifarious data-sets. Section 5.3 presents themes one and two as the descriptive, autonethnographic, and emic element of my aANG in the form of excerpts from the various methods and lenses through which I view my NLTP. Here, I (re)present each of the diagrammatic data-set overviews with arrows guiding the reader to indicate how I came to extrapolate my findings; and, utilising the RAF devised by Srivastava and Hopwood (2009), theme three is derived from undertaking a critical reflexive analysis of peer reviewed literature to explore my findings from themes one and two, to address the theoretical, analytical and etic dimension of my aANG. The process of combining the autonethnographic and analytical elements of my aANG demonstrates that I am both the researcher and the researched (Hughes & Pennington, 2017; Kozinets & Kedzior, 2009). Finally, my findings are summarised by explaining the professional metamorphosis that has taken place as I have undertaken my research using aANG as a theoretical model.

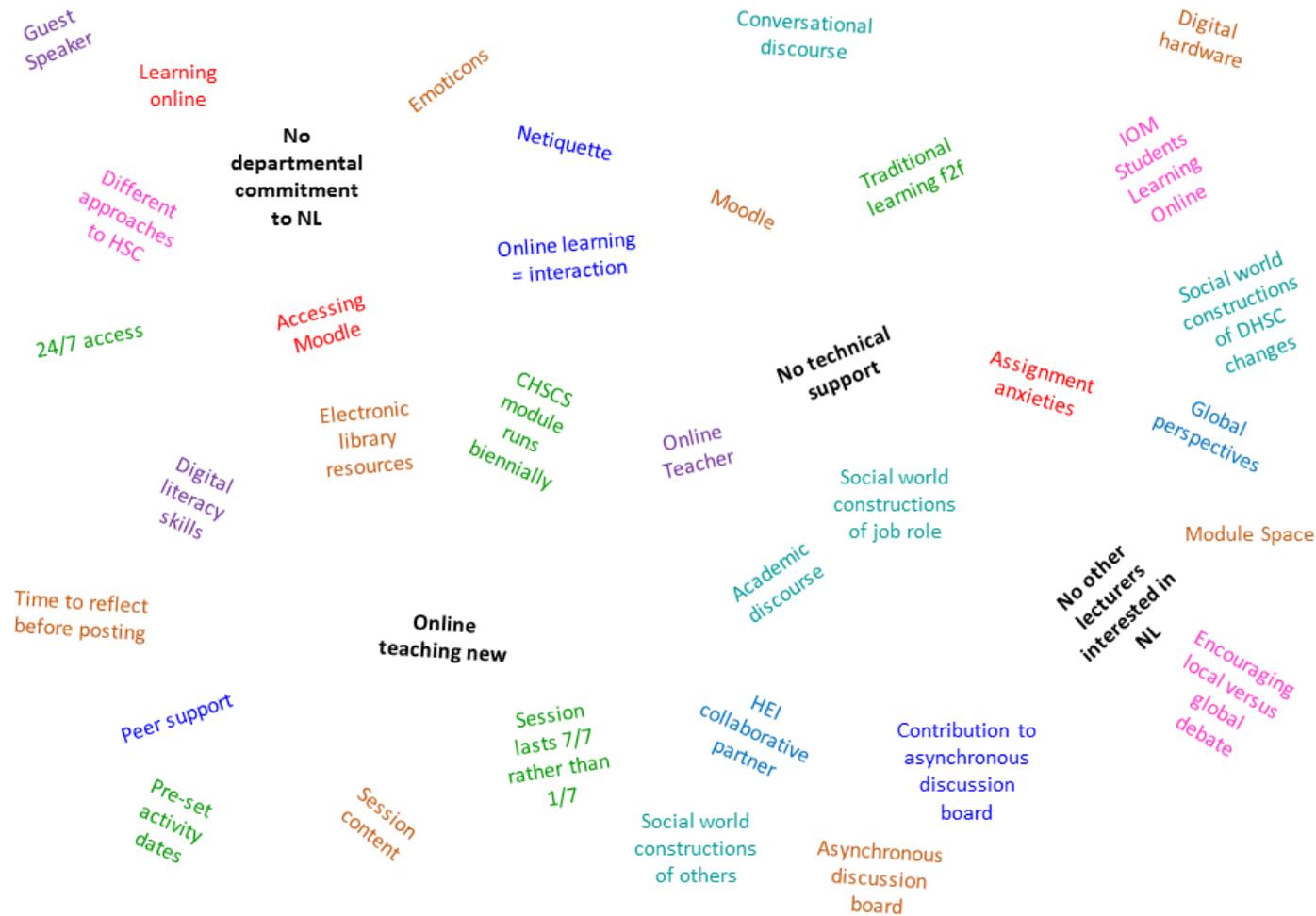
Table 5: Excerpt from my data-log

Data Collection Strategy (primary labelling)					Data Content (secondary labelling)			
Data Set #	Collector (Who)	Type (What)	Date (When)	Location (Where)	People Involved (Who)	Source (What)	Time (When)	Place (Where)
13	Howard	Vi Culture-Gram	15/04/16	Online	Self	Self	2016	Home in study
17	Howard	S/R Blog "Lurkers in our midst"	22/05/16	Online	Self/Peer-debriefer	Self	2016	Home in study
27	Howard	Vi Timeline of Autobiographical Influences	11/03/17	Online	Self	Self	2017	Home in study
30	Howard	Vi Memoing the meaning of relationships between elements = Online teacher element (Memo 1)	20/03/17	Online	Self	Self/Situational Map	2017	Home in study
31	Howard	S/R Reflexive Interview	21/03/17	Isle of Man	Self/Peer-debriefer	Self	2017	Peer-debriefer's home
42	Howard	Vi Finally achieving a visual overview of group cohesion following the model utilised by Dringus and Ellis	30/04/17	Online	Self/Friend	Data mining CHSCS Density, Latency, Intensity and Response times	2017	Friend's home/Work
43	Howard	Do Directed content analysis using Sorensen and Baylen (2004) framework to analyse my interaction with CHSCS learners	06/05/17	Online	Self	<i>Adding acknowledging, guiding and informing</i>	2017	Home in study
54	Howard	S/R Blog "Situational mapping reaching saturation"	21/05/17	Online	Self	Self	2017	Home in study
55	Howard	Vi Developing my social worlds/arenas map	26/05/17	Isle of Man	Self	Self/Memos	2017	Library at Work
56	Howard	Vi Developing my positional map	30/05/17	Online	Self	Self/Memos/Social Worlds/Arenas Map	2017	Home in study

5.1 Overview of findings

To remind the reader of a fuller account of the methodological processes undertaken for each data collection method, I will place the section number using underlined text to signpost you to the relevant method within Chapter 4. I undertook *Situational Analysis* (Clarke, 2005) which is presented in three phases of data collection and analysis (section 4.2.5): a situational map; a social worlds/arenas map; and, a positional map. My situational map (figure 20) was developed through conceptualising the “major human, non-human, discursive, and other elements” that impacted on my NLTP within the CHSCS module, in order to “provoke analysis of relations among them” (Clarke, 2016b, p. 99). Metaphorically speaking, it was as though each element was written on a piece of paper and placed into a box. Once I could think of no further elements to add, I emptied the metaphorical box onto the table to reveal irregularly placed noted elements. The heterogeneous nature of the elements I perceived as important included non-human elements, for example, ‘asynchronous discussion board’, ‘session content’, ‘session lasts 7/7 rather than 1/7’ (meaning that each session in the CHSCS module ran over a 7 day period as opposed to my classroom sessions that tend to run one day per week for the period of the module), ‘digital hardware’, and human elements, for example, ‘social world constructions of others’, ‘online teaching’, ‘peer support’, ‘guest speaker’, ‘academic discourse’. Once I had labelled the elements I perceived as relevant to situate my NLTP within the CHSCS module, I focused on one element at a time, and mapped relationships between the human actants who interacted (or not) within the CHSCS module, in conjunction with the connections made between human and non-human actants. As this stage of data collection and analysis progressed, meanings behind and between mapped relationships between the human and non-human actants began to emerge. To make sense of these relationships, I created a memo for each situational map and wrote reflexive field-notes next to each relationship that I had configured.

Figure 20: Data-log 28, Situational Map



Key

Conditional elements adapted from Clarke's (2005) Situational Matrix (see p. 94) are presented as colour coded below:

Major Contested Issues

Sociocultural/symbolic Elements

Spatial Elements

Temporal Elements

Human Elements (individual & collective)

Non-human elements

Political Economic Elements

Discursive Constructions of Actors

Related Discourses (Historical, Narrative and/or Visual)

Health and Social Care (HSC)

Subsequent memoing of each element and its relationships with other elements, extended understanding of my NLTP within the CHSCS module beyond the situational map, and each memo became a data-set in its own right. By examining the relationships between the human and non-human elements, I recognised the potential for collective social action (den Outer et al., 2013) by considering the way in which I convened the CHSCS module in relation to meeting learners' and local organisational need. Illuminated by my contribution to the asynchronous discussion boards, producing and responding to academic discourse (Salazar-Perez & Cannella, 2016) informed the development of my social worlds/arenas map (figure 21); this included the educational arenas relating to my research context (networked learning, online teacher and online learner) and collective social spheres of behaviour noticed within the CHSCS module (for example, epistemic fluency, changes in local health and social care practices, and digital literacy).

My positional map (figure 22) emerged by following the guidance given by Clarke (2005, p. 127), who suggested that the researcher deliberates the paradox of potential contradictions that might occur when positions are articulated "independently of persons, organizations, social worlds, arenas, non-human actants" to inform the researcher of the most significant positions taken (or not). My positional map represents a composite display of micro-level standpoints to apportion the varying positions and contradictions within and between the human and non-human elements I perceive significant as I situate myself as a neophyte online teacher. The more dominant discourse presented in my positional map is demonstrated by regular font, whereas underlined font represents the supplementary marginalised perspectives I considered pertinent to include.

Figure 21: Data-log 55, Social Worlds/Arenas Map

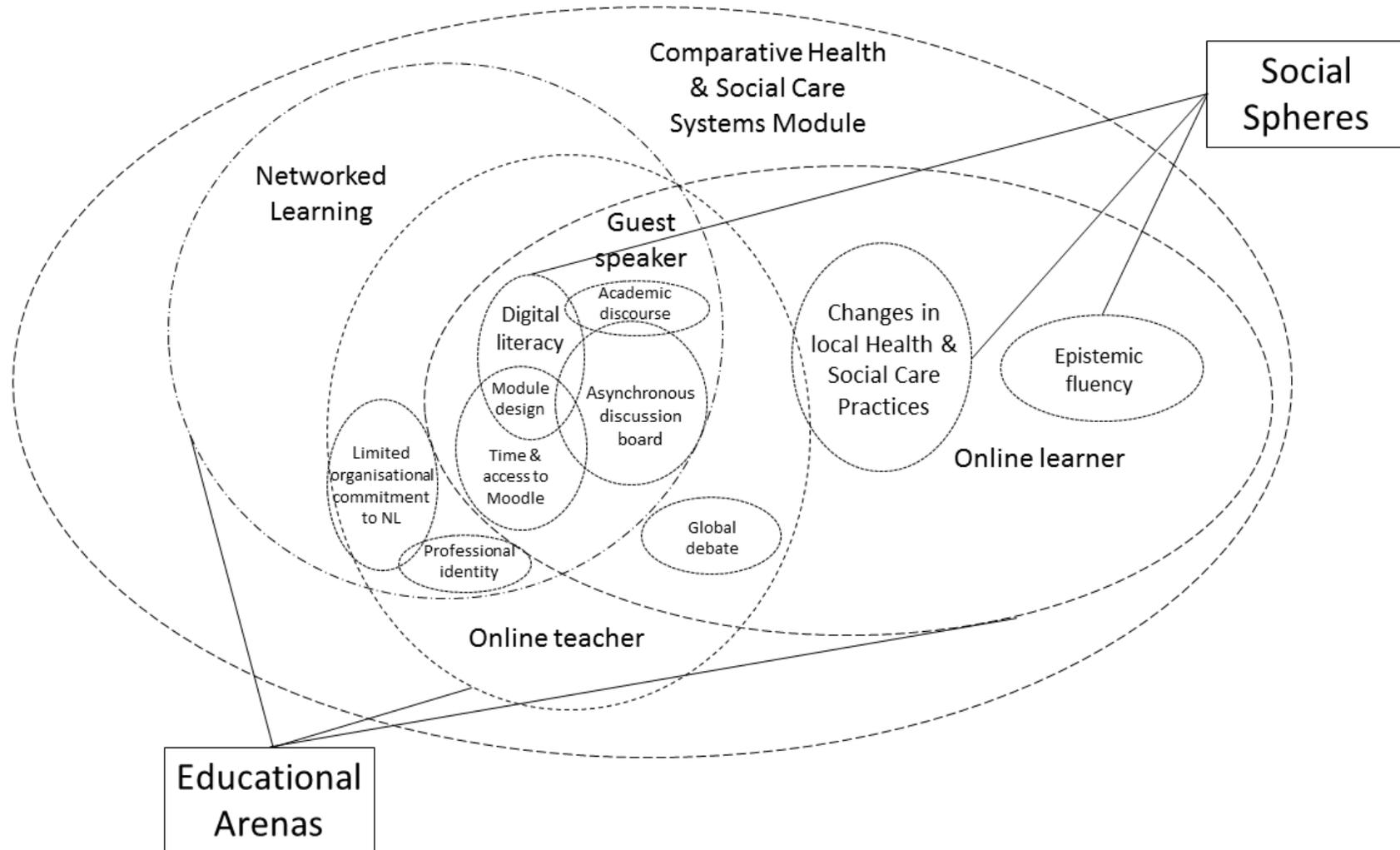
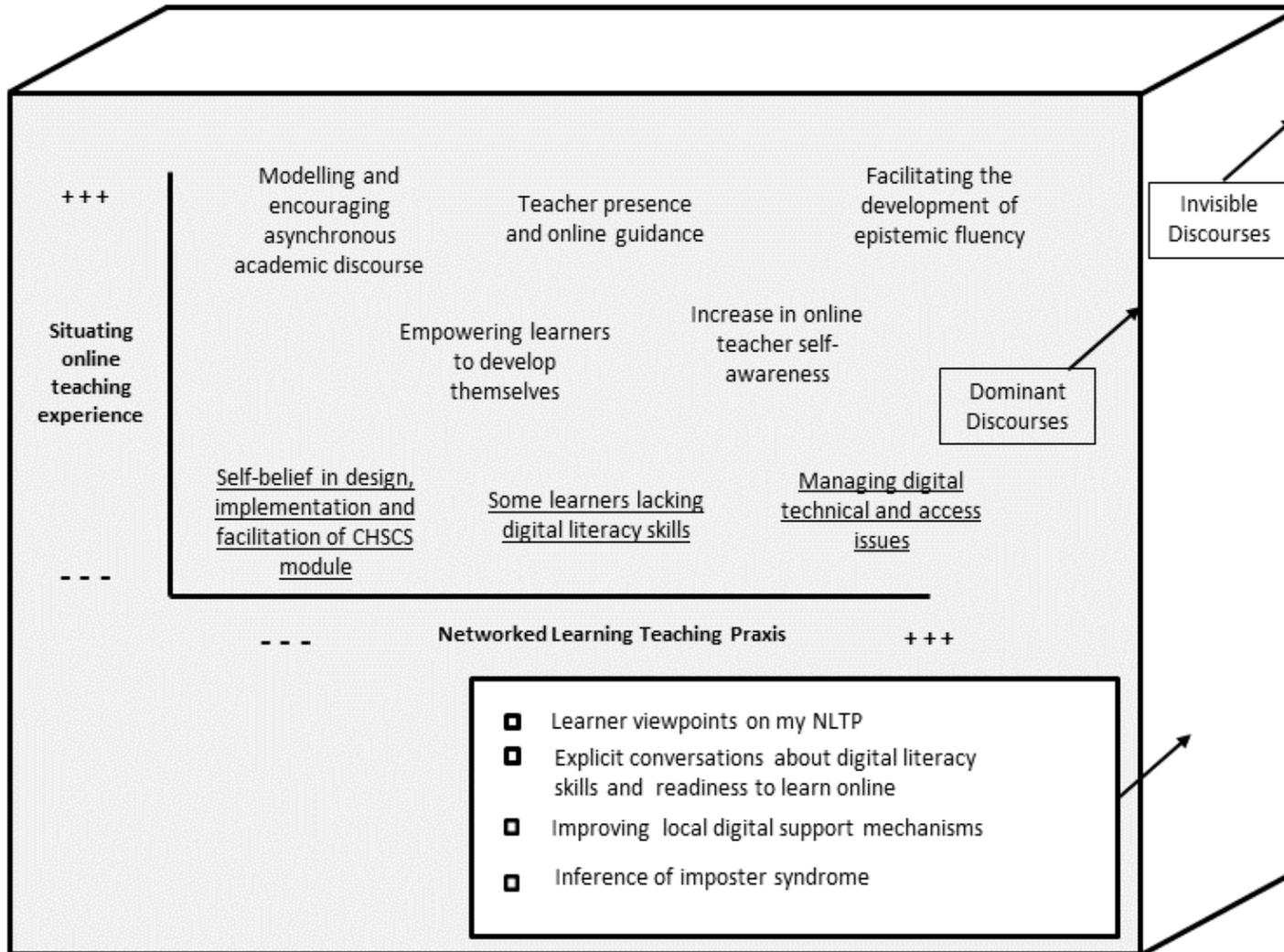


Figure 22: Data-log 56, Positional Map

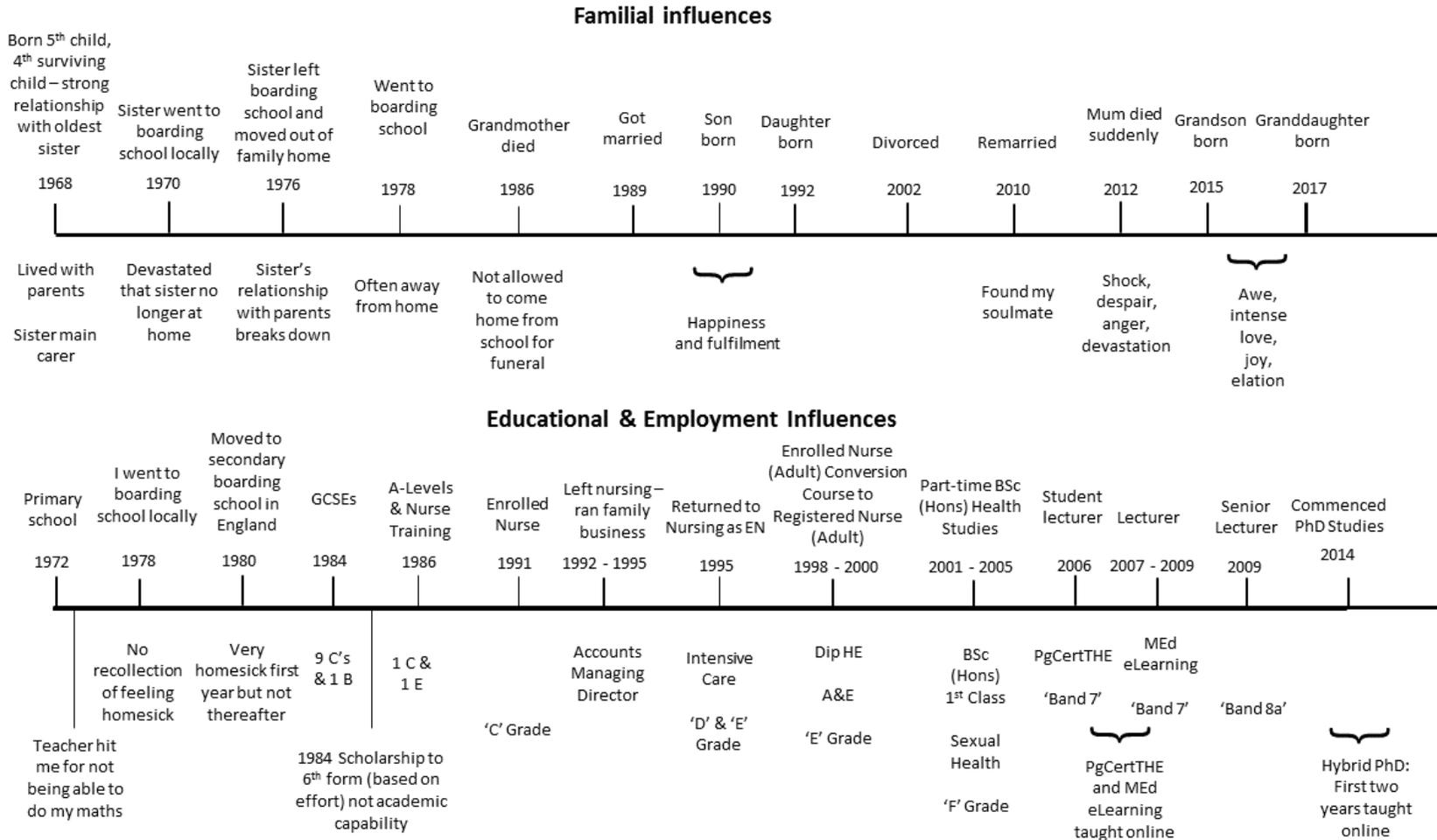


In addition, I followed Salazar-Perez and Cannella's (2013) guidance to illustrate those potential spaces between actors and positions that did not occur within the discursive text by adding a third (non-shaded) dimension to the positional map to make explicit the invisible discourses. This gave me an opportunity to make the unconscious aspects of my NLTP more conscious, as a result of deep reflexivity into my situational map, memos and subsequent development of my social worlds/arenas map. It was a challenge to map such diverse elements of my NLTP. I experienced tensions between recognising the complexities of my experiences of NLTP as I see it, and the positions and contradictions such tensions created. My experience is reflective of the suggestion that "no single account can intimately explain experiences or phenomenon so complex and diverse" (Strong, Gaete, Sametband, French, & Eeson, 2012, p. 90) as my own experiences and responses to examining my NLTP emerged. I have no desire to obscure the complexities that emerged, rather to demonstrate holding more than one position. You will note that some of the positions I express are more positively aligned (towards the standard font on the '+++ ' axis of my positional map) and less positively aligned (towards the underlined positions on the '---' axis of my positional map). The positional map helped to portray the differences in my positions, whilst at the same time feeling a sense of being torn between those positions.

A *Timeline* (figure 23) represents familial and educational autobiographical influences on my NLTP through visual sequencing of memorable moments in my life (Chang, 2008; Muncey, 2010). The purpose of the timeline ([section 4.2.6](#)) was to assist me in my quest to understand how I became the person I am today, and what life-events may have influenced my present-day being as a developing online teacher (Chang, 2013; Meekums, 2008; Struthers, 2012). My timeline evolved over a number of weeks, as I selected those life-events that I perceive led to significant moments in my nursing and teaching careers. I did not anticipate the findings that emerged, without warning, from reflecting on significant

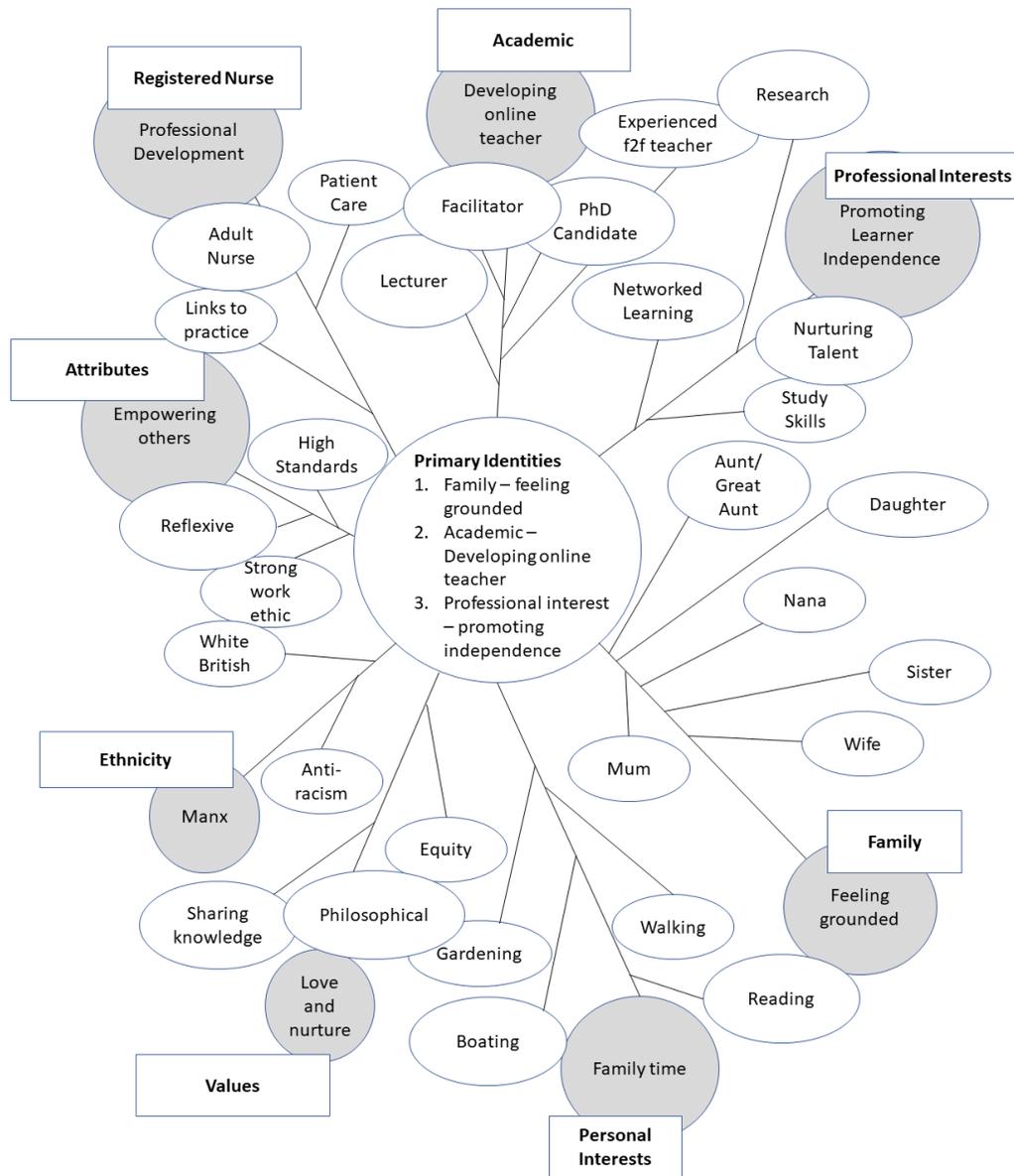
moments of my life. You will notice that my timeline is somewhat revealing from a personal and professional perspective and prior to undertaking this exercise, I did not appreciate that my timeline would be so emotive. A realisation that my sister appears more personally influential in my early life than that of my parents, was revelatory and unexpected primarily because I have limited memory of these years. It was only by purposefully seeking significant life events that caused me to realise the importance of this aspect of my life. It is difficult to know whether this early emotional influence had any particular impact on my academic achievements in my youth. However, it is those educational moments I remember that become more prominent as I explore my timeline and other data-sets later in this chapter. In section 5.3.1, I share with you the influence these often very personal moments appear to have had on my whole being, and ultimately, impact on my NLTP as the focus of my research.

Figure 23: Data-log 27, Timeline of Autobiographical Influences



To collect data that affords me a contemporary perspective of those values, attitudes and cultural beliefs that inform my online teacher self, I examined the social and cultural influences of my being ([section 4.2.7](#)), and charted these on a *Culturegram* (Chang, 2008). Such influences include the ways in which I identify with being an academic and a registered nurse. I consider my professional interests, the impact of my family and the various roles I assume within that family. To explore my values, attributes, personal interests and ethnicity I began by formulating a mind-map and brainstorming the nuances of each. Over a number of culturegram iterations, what emerged as my primary identities indicates how I situate myself as a mum, nana, wife and sister, for example, that my family is important to me and keeps me grounded; I consider myself an academic, yet not as confident in the context of being a developing online teacher; and, my professional interests include promoting independence (figure 24). This was one of my earlier data-sets and remains contemporaneous to the time that it was created, yet from which I am continually shifting perspective. Despite this state of flux, my culturegram appears to have laid the foundations for much of my ongoing data collection. Because these foundations appear solid, I felt safe to allow my perceptions to develop exponentially as I gained more understanding of who I am in conjunction with my experiences of personal and professional growth.

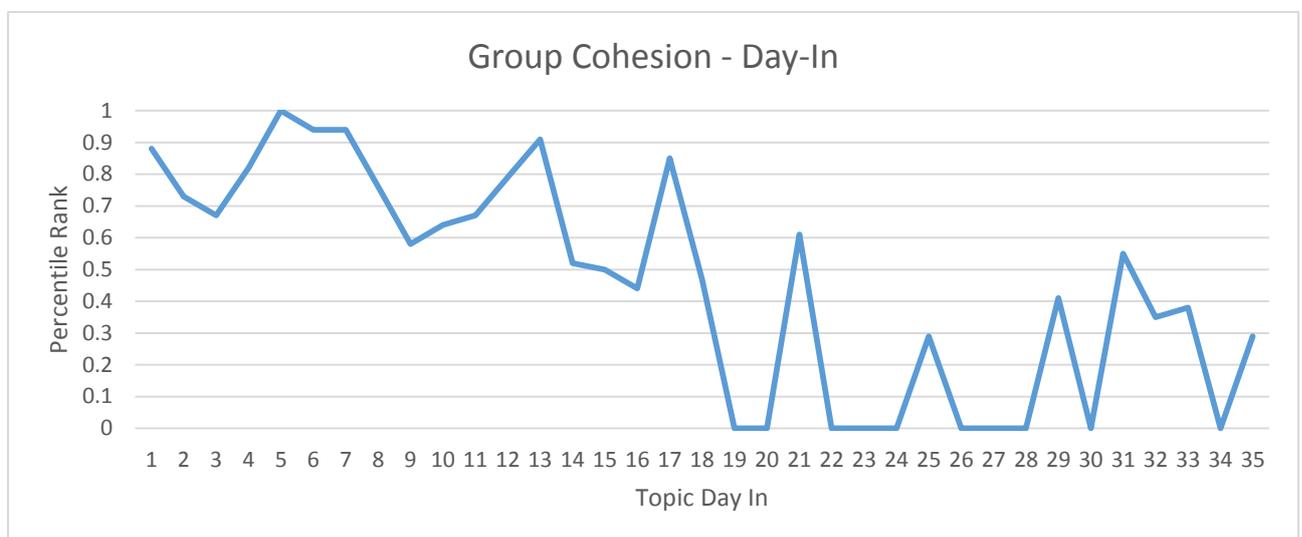
Figure 24: Data-log 13, Culturegram



I replicated Dringus and Ellis’ (2010) measurement of the density, intensity, latency and response count of interactions made within the CHSCS module to quantitatively examine how interactions flowed in the asynchronous discussion forum (section 4.2.8). With more detailed methodological processes supplied through email communication with one of the authors (T. Ellis, personal communication, February 10, 2017), I was able to calculate Z-

Scores to determine *Group Cohesion* (figure 25). In following the methods employed by Dringus and Ellis (2010, p. 341) I sought to “address the overarching issue of how temporal transitions, duration of message flow specifically affects ... vitality of the discussion” to inform the level of group cohesion. The aim of determining group cohesion was to reveal those peaks and troughs that form when discussions occur (or not) to denote temporal transitions. An understanding of the value of such data might afford me the potential to manage future asynchronous discussion fora with more confidence.

Figure 25: Data-log 42, *Group Cohesion*

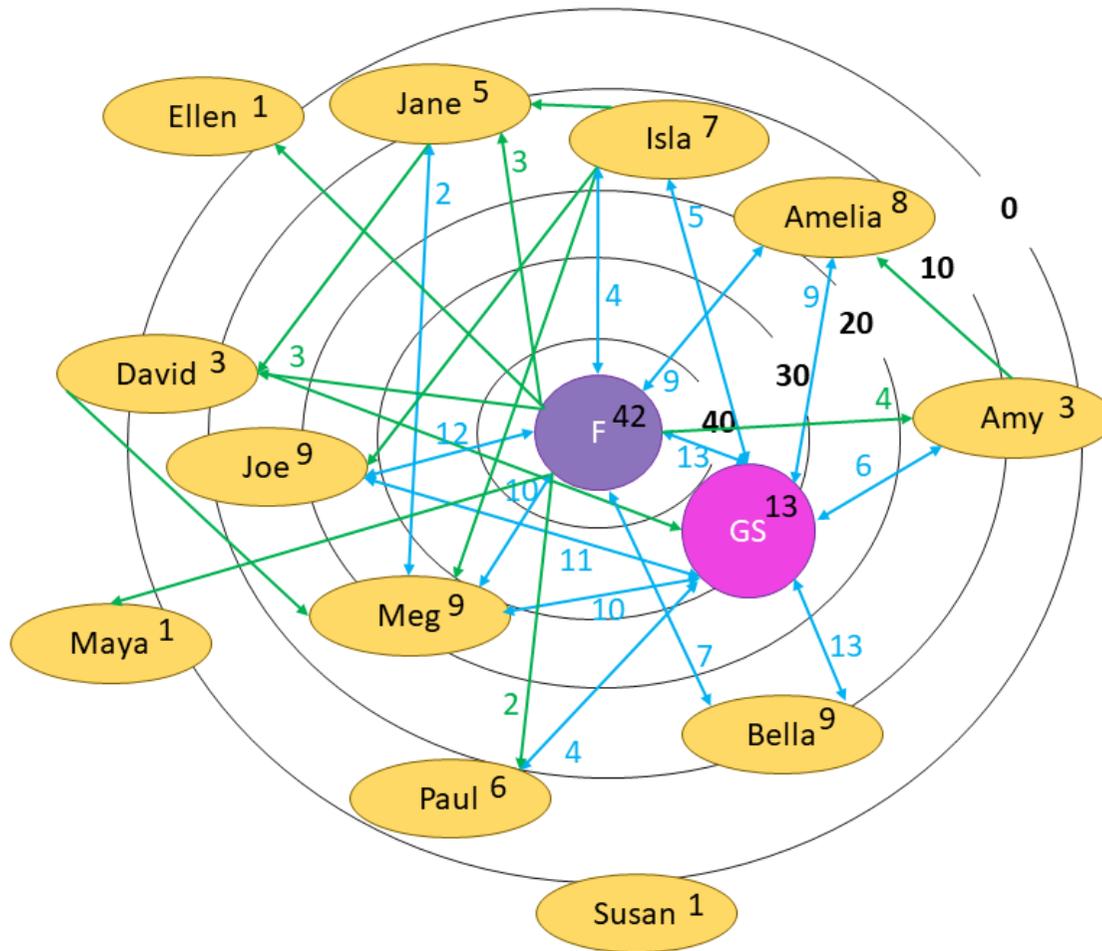


Social Network Analysis (Haythornthwaite et al., 2016b) was utilised to explore visually how my participation as an online teacher is positioned within the CHSCS module, and the learner interactions in response to this (figure 26). The purpose of SNA ([section 4.2.9](#)) was to visualise the number of asynchronous interactions to elicit the position occupied by myself as the online teacher, and the interconnected relationships I formed with the students that were bounded by the VLE. Each yellow node of the SNA represents an individual student, the pink node represents a composite of all guest speaker interactions, and the purple node represents my interactivity as the online teacher (facilitator). As I continued to extend the concept of netnography towards autonetnography, I employed Kozinets’ (2015, p. 64)

suggestion that my SNA was primarily “Eigenvector centrality [which is concerned with] power and influence ... [and] measures how much a node is connected to other nodes that are also tightly connected to one another”. I do not claim that my philosophical stance supports the notion of wishing to be in power as the online teacher. I do, however, recognise the implicit sense of power that comes with facilitating any form of learning, where those participating in facilitated learning, are likely to look towards the facilitator for guidance and encouragement.

Employing Sorensen and Baylen’s (2004) discussion behaviour classification system (initiating, supporting, challenging, summarising, and monitoring) informed a *Directed Content Analysis* ([section 4.2.10](#)) of my contributions to the asynchronous discussion boards (for a visual representation, see figure 27). The purpose of this was to determine ways in which I communicated with learners on the CHSCS module as their online teacher (as opposed to analysing learner responses) to elicit the impact that my online interactions had on student interaction.

Figure 26: Data-log 25, Social Network Analysis



The concentric circles represent the number of posts to the discussion boards, from 0 - >40. One-way and two-way arrows denote one or two-way conversations (the number of conversations identified in matching colours). Numbers by the name indicate the number of group statements made. For example, Joe and Meg posted to the group 9 times and Ellen, Maya and Susan posted to the whole group once, but did not interact otherwise.

Symbol Key

Name⁴ = Number of general statements made

Name = Learner pseudonym

GS = Guest speaker (total posts 41)

F = Facilitator (total posts 92)

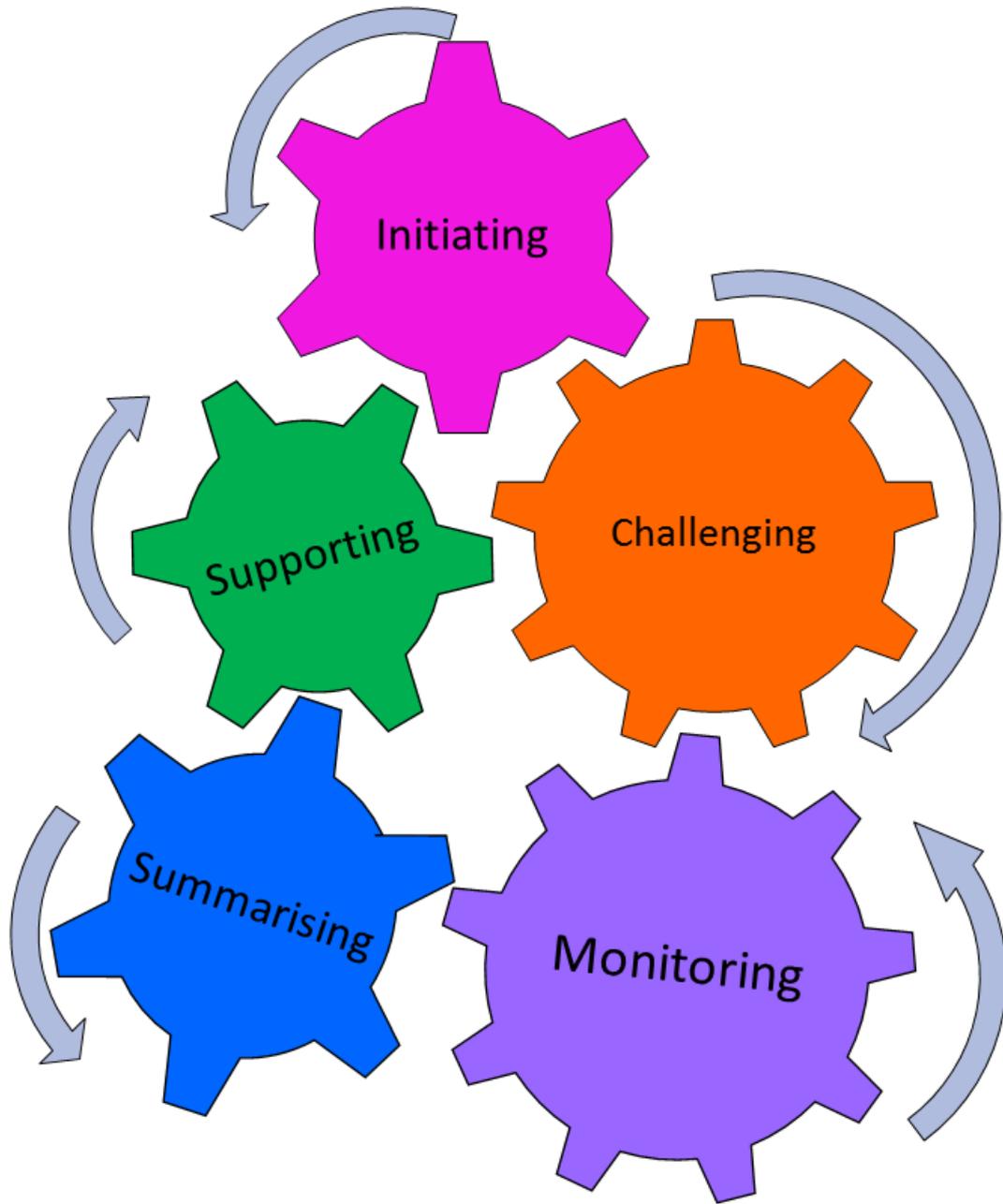
A → B = A communicates with B

2 = Number of times A communications with B (1 unless otherwise stated)

A ↔ B = A & B respond to each other

2 = Number of discussions between A & B

Figure 27: Directed Content Analysis (Sorensen and Baylen, 2004)



Finally, the *RAF* (Srivastava & Hopwood, 2009) ([section 4.3](#)), maintains the analytical focus required of my aANG theoretical model (figure 11). I compared the theoretical evidence-base to themes one and two, to limit the potential for self-absorption through establishing credibility, transferability, dependability and confirmability (Kumar, 2014) as the criteria to judge the quality of my findings.

5.2 Experiencing metaphor

Despite the purpose of undertaking aANG to explore my NLTP as a neophyte and feeling prepared to face the findings that came from this close examination of who I am in the context of becoming an online teacher, this journey captured aspects of my being that surprised me. The process felt somewhat like being Alice from 'Alice in Wonderland' (Carroll, 1865) as I was delving deeper into my data collection and diving through the 'rabbit hole' with each data-set informing the next, yet seemingly different in their focus. I found that one data-set led to another, with each iteration influencing those data-sets that came before. At times, I felt a disorientating dilemma as I became lost in the surreal sense of my NL world: I recall initially visualising my data collection methods as a gentle spiral, with a far-reaching top where data collection began in earnest. As I began to analyse my data, I felt like the data-analysis turned my calm spiral into an intense swirling wind that gathered pace as I reflected deeply, causing more data to emerge. This tornado effect, drew me closer to my foundations, and to some extent, caused some (self)destruction before my data analysis becalmed. Ultimately, informed by theoretical analysis of the literature relating to themes one and two, I could see more clearly the meaning that aANG had given to my findings.

5.3 Determining themes

To draw the data together, I immersed myself in the primary and secondary labelling (4-W) within my data-log, to evaluate the characteristics of each data-set (table 5). Collating data in this way is supportive of what Guba and Lincoln (1982) claim as ontological authenticity, whereby the data is represented from both the emic (insider researcher) and etic (theoretical analysis) perspective. My data were generated from drawing on the writing exercises suggested by Chang (2008) to elicit personal memory data, self-observational, self-reflective data, and external data.

I experienced some tensions regarding the interpretation of my data as it is presented, acknowledged in part by recognising that I have prior understanding (my experiences of teaching) that has been enhanced by immersion in the literature and theoretical development of aANG, and the ongoing use of self as researcher and the researched. Similar to the axial coding processes introduced by Strauss and Corbin (1990) in Grounded Theory methodology, I have moved from inductive data analysis to thematic findings. My insight became recorded as theoretical messages (memos and reflective blog). Discussions with Ellie helped to conceptualise and confirm my positions, which were reflective of the complexities and tensions that emerged as themes within my findings. The title of each theme emerged as I distinguished between recurring emphases that became apparent within my data-sets. In themes one and two the data are presented descriptively in a way that they purposefully speak for themselves. I looked for recurrences within my data-sets, the silences that emerged from omissions I made, connections between my past and present, the way in which I contribute to the CHSCS community in which I am “invariably bound” (Chang, 2008, p. 27) with the students, and conversations with others. In theme three, the findings are interrogated by reflexively and theoretically analysing literature relevant to respond to the descriptive findings presented in research questions one and two,

until I felt ready to “choose” (Heath & Cowley, 2004, p. 146) the core themes and focus my analysis on integrating that data. The way in which I present each theme, is reflective of my own interpretation of the data which in turn demonstrates the “how the emic/etic duality plays out in [my] studies, rather than attempting to hide it” (Hughes & Pennington, 2017, p. 67) as the researcher being the researched.

Reflective of a purposefully pragmatic approach to data collection reported in section 4.2.3 (figure 12), by incorporating mixed-method approaches to data collection and analysis (Onwuegbuzie et al., 2009) in conjunction with qualitisising the quantitative data (Sandelowski, 2000), my data analyses are:

conceptualised as a continuum anchored by art and science, with vast middle spaces that embody infinite possibilities for blending artistic, expository and scientific ways of analysis and representation (Ellingson, 2011, p. 595).

The three themes that emerged from my data analyses are presented below:

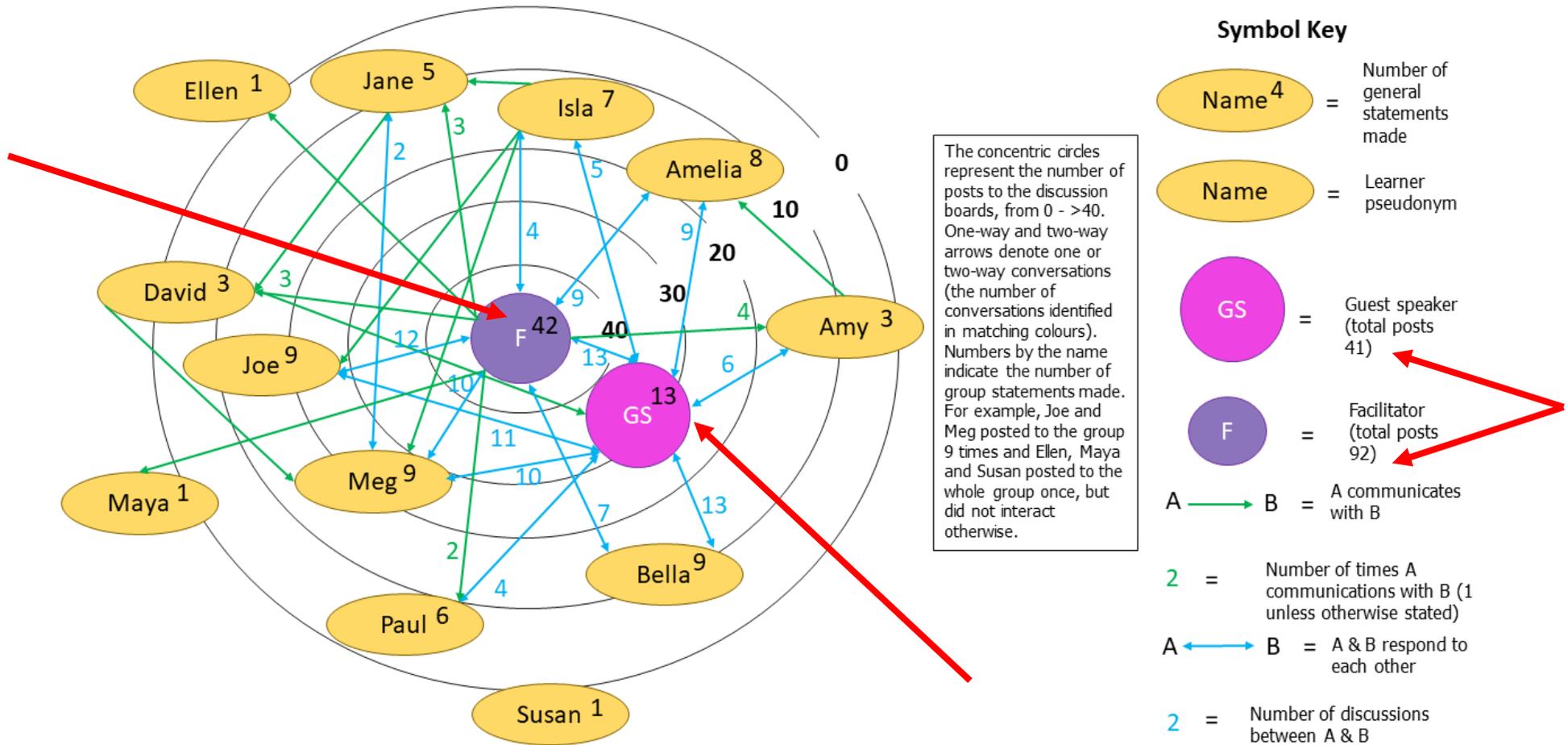
1. *Fragile self-belief*, a sense of vulnerability and being ‘exposed’ as an imposter to online teaching, despite recognising my experience and competence as a face-to-face teacher.
2. *Promoting learner autonomy*, a desire to take into account NL location (asynchronous discussion board), formality (mutual respect between teacher and learner), pedagogy (intellectual temptation supported by critical friendship) and, locus of control (empowering learners to develop themselves).
3. *(Re)positioning my NLTP*, engaging in the literature informed an appreciation of the potential cause of my fragile self-belief, in conjunction with examining ways in which I had promoted independence and autonomy among the CHSCS cohort. This etic perspective afforded a realisation that I can transform my NLTP through self-

actualisation by employing some transferrable skills I have as an experienced face-to-face teacher.

5.3.1 Theme one: Fragile self-belief

As I sought to elucidate findings to answer research sub-question 1: "In what ways does aANG afford me the opportunity to situate my NLTP as a neophyte NL teacher?", theme one, *fragile self-belief* surfaced somewhat like a painful epiphany. This theme-title first emerged in the second reflexive interview with Ellie (data-log 31) after having reviewed my SNA to determine the quantity as opposed to quality of interactions posted by CHSCS students, guest speakers and myself as the online teacher. We were exploring my perceived levels of confidence as a developing online teacher when the phrase 'imposter syndrome' came to me in an instant. Whilst I recognised the potential for feeling this way, I had never given these feelings a name. It was only when I read some of the memos derived from my situational maps that fragile self-belief became more apparent; words such as 'anxiety' and 'panic' were revealed. I reviewed the interactions that occurred throughout the five-week unassessed aspect of the CHSCS module, it became clear from my SNA that some learners were interacting more than others. SNA (figure 28) informs me that I post to the asynchronous discussion board 92 times, 42 of which were general statements made to the cohort. The guest speakers collectively post 41 times with 13 general statements made to the cohort.

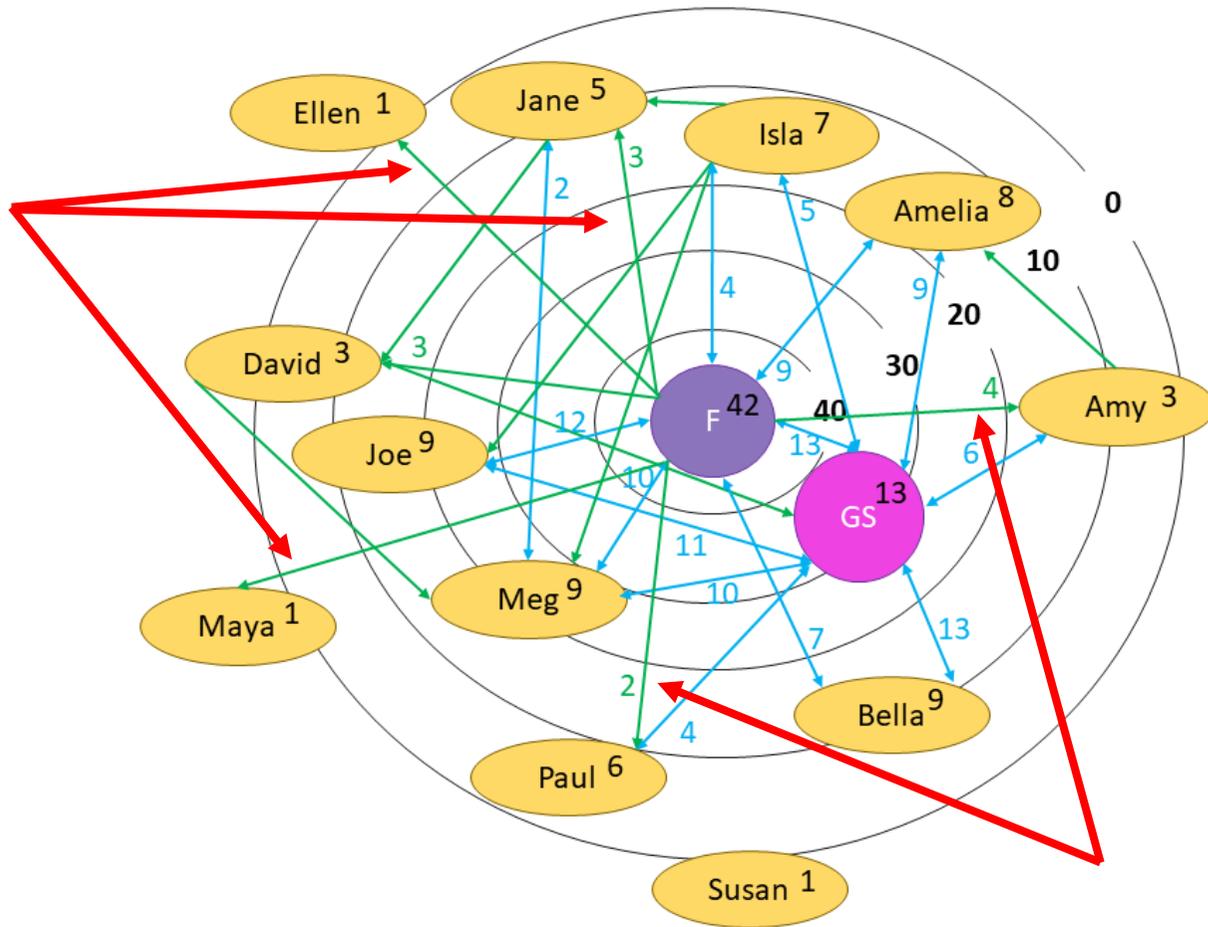
Figure 28: Data-log 25, SNA highlighting the number of facilitator and guest speaker posts



A significant finding regarding my sense of fragile self-belief emerged when I could visualise those learners who were participating less. As each concentric circle of the SNA diagram moves towards the centre, this indicates more participation. For example, the number of learners' posts vary from 1 (Ellen, Maya and Susan) who posted to the whole group once but did not interact again otherwise, to the 22 discussions that Meg had in addition to the 9 general statements she made to the cohort. There are a number of posts to the discussion board whereby I communicate directly with one learner yet my communication elicited no response. For example (figure 29), I post to Ellen and Maya once, Paul twice, Jane three times, and Amy four times.

To find the root cause of my fragile self-belief my timeline appeared an appropriate place to begin, and more than one potential trigger emerged. Despite having a limited memory of my very early years, it would appear that the relationship with my parents had what could be described as 'tricky' beginnings (figure 30). Whether this was reflective of my sister wanting to care for me despite her young age, my parents neglecting to some degree my emotional needs or a position somewhere in between, I am not sure. What I do know is that my sister chose to care for me when I was born, despite that she was only seven years old. She went to boarding school when I was two, and I remember feeling devastated that she was no longer there to afford the emotional support that appeared lacking from my parents. There may be some attachment issues here that are suggestive of having an emotionally juvenile sense of self, as I went to my local primary school and remember my earliest 'Educational & Employment Influences' memories. At the age six I recall feeling shame at being physically struck by my primary school teacher for not being able to understand how to do my maths.

Figure 29: Data-log 25, SNA indicating facilitator posts that elicited no response from the student



The concentric circles represent the number of posts to the discussion boards, from 0 - >40. One-way and two-way arrows denote one or two-way conversations (the number of conversations identified in matching colours). Numbers by the name indicate the number of group statements made. For example, Joe and Meg posted to the group 9 times and Ellen, Maya and Susan posted to the whole group once, but did not interact otherwise.

Symbol Key

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F = Facilitator (total posts 92)

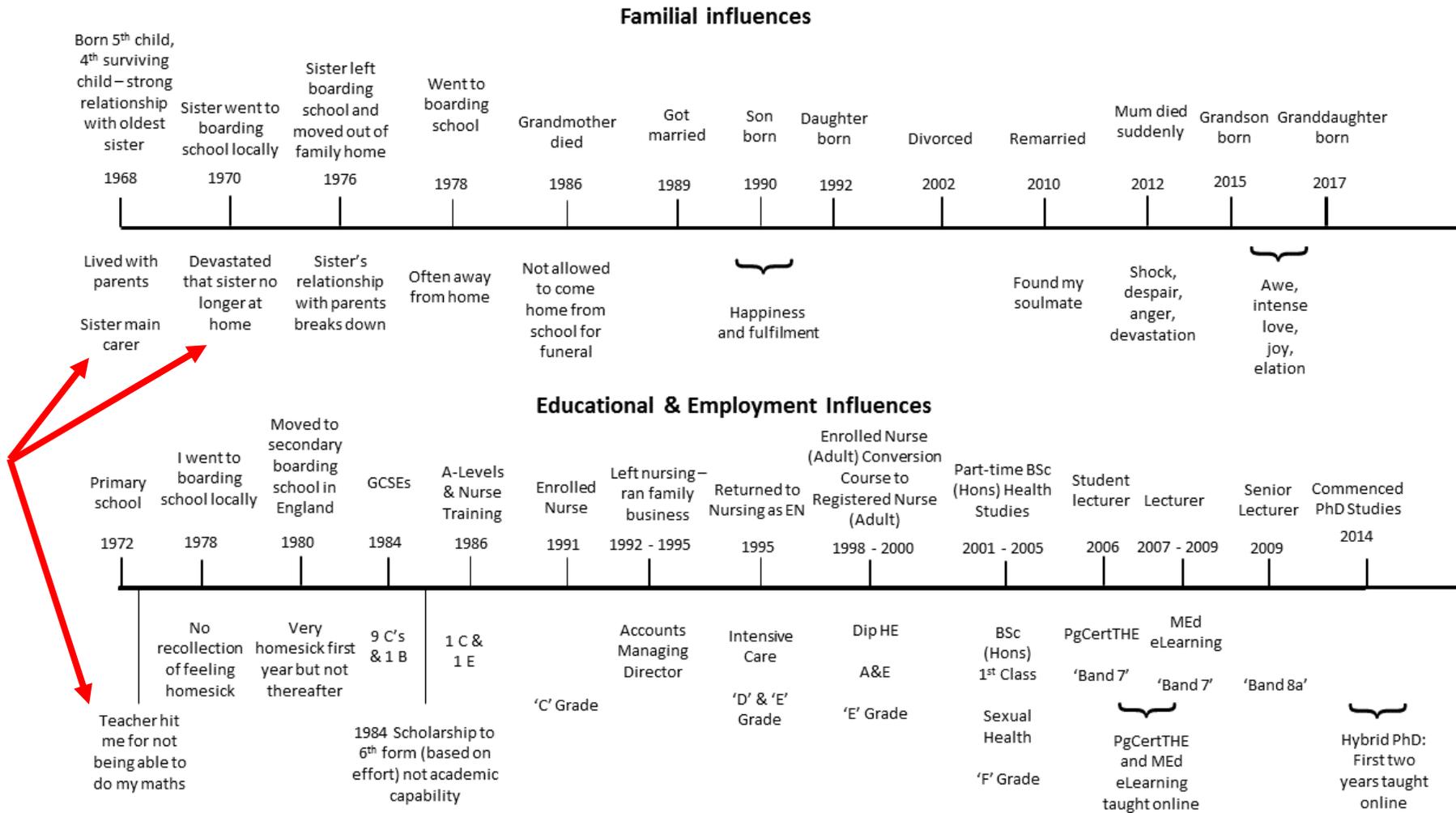
A → B = A communicates with B

2 = Number of times A communicates with B (1 unless otherwise stated)

A ↔ B = A & B respond to each other

2 = Number of discussions between A & B

Figure 30: Data-log 27, Timeline indicating 'tricky' beginnings



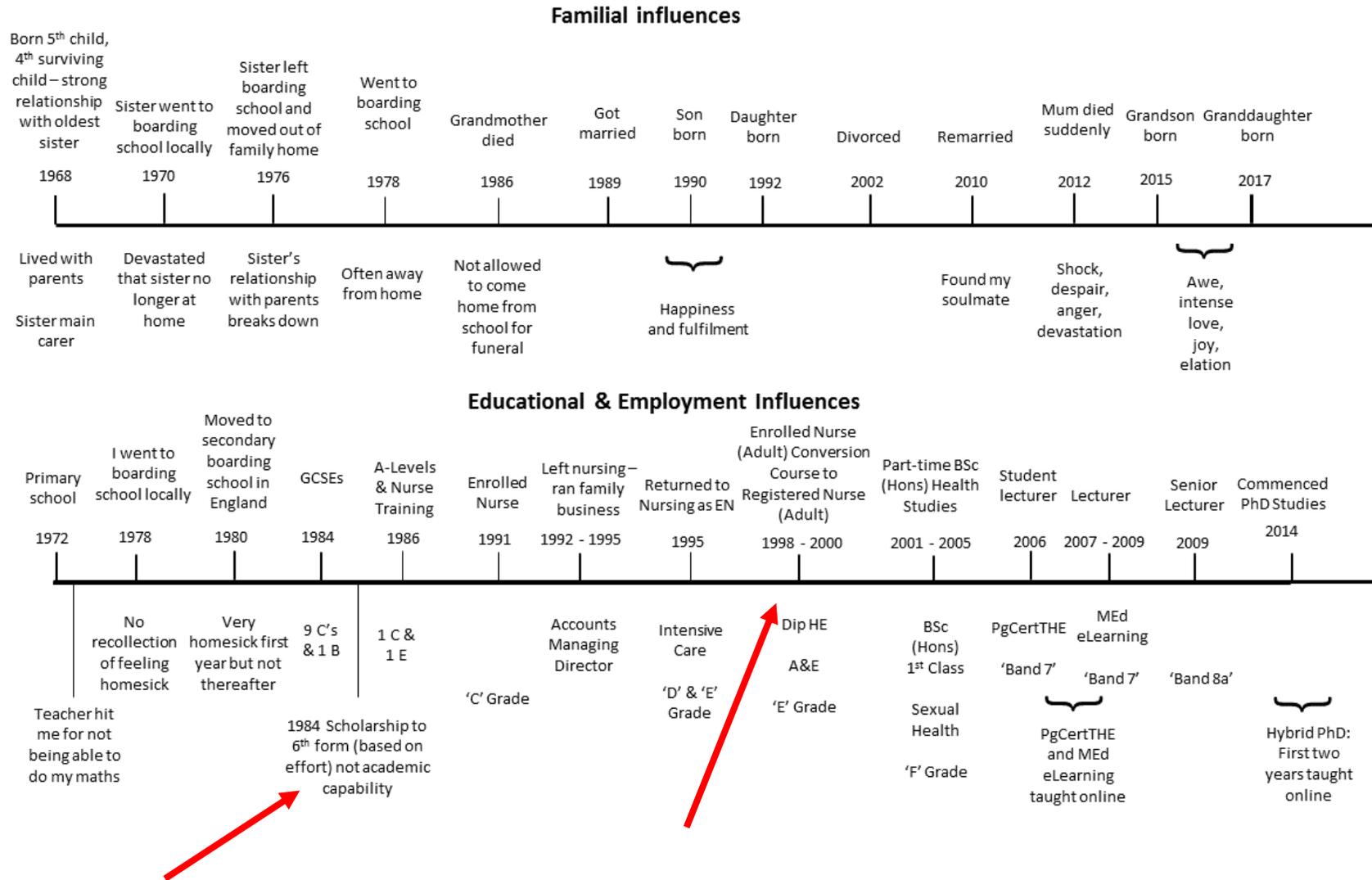
Indeed, I express this shame in more depth within my second reflexive interview with Ellie:

I remember a teacher from primary school ... I couldn't do my maths, or my "sums" as they used to call them ... and she slapped me on the back really hard ... because you did in those days, because teachers could hit children. And I remember I had my little NHS glasses on and I was leaning forward, and they filled up ... little tears filled up my lenses (data-log 31).

This memory appears to evoke an overwhelming belief that I was not good enough to achieve academically. I recall working hard at school, although my results were lower than average for my year-group. In figure 31 you will note that I was awarded a scholarship to gain access to the sixth form to undertake my A-levels, which was granted on effort rather than academic ability. Whilst my academic diligence was recognised, I achieved two relatively low-grade A-Levels, compared to at least three high-grade A-levels attained by the remainder of my sixth-form cohort.

Interestingly, and reflective of my timeline, it was not until 1998 at the age of thirty, that I began to gain confidence in my academic skills. It would appear that more of my lifetime has been spent feeling academically inadequate than celebrating what I have achieved to date, and now believe I can achieve.

Figure 31: Data-log 27, Timeline indicating 1984 Scholarship and 1998 gaining academic confidence



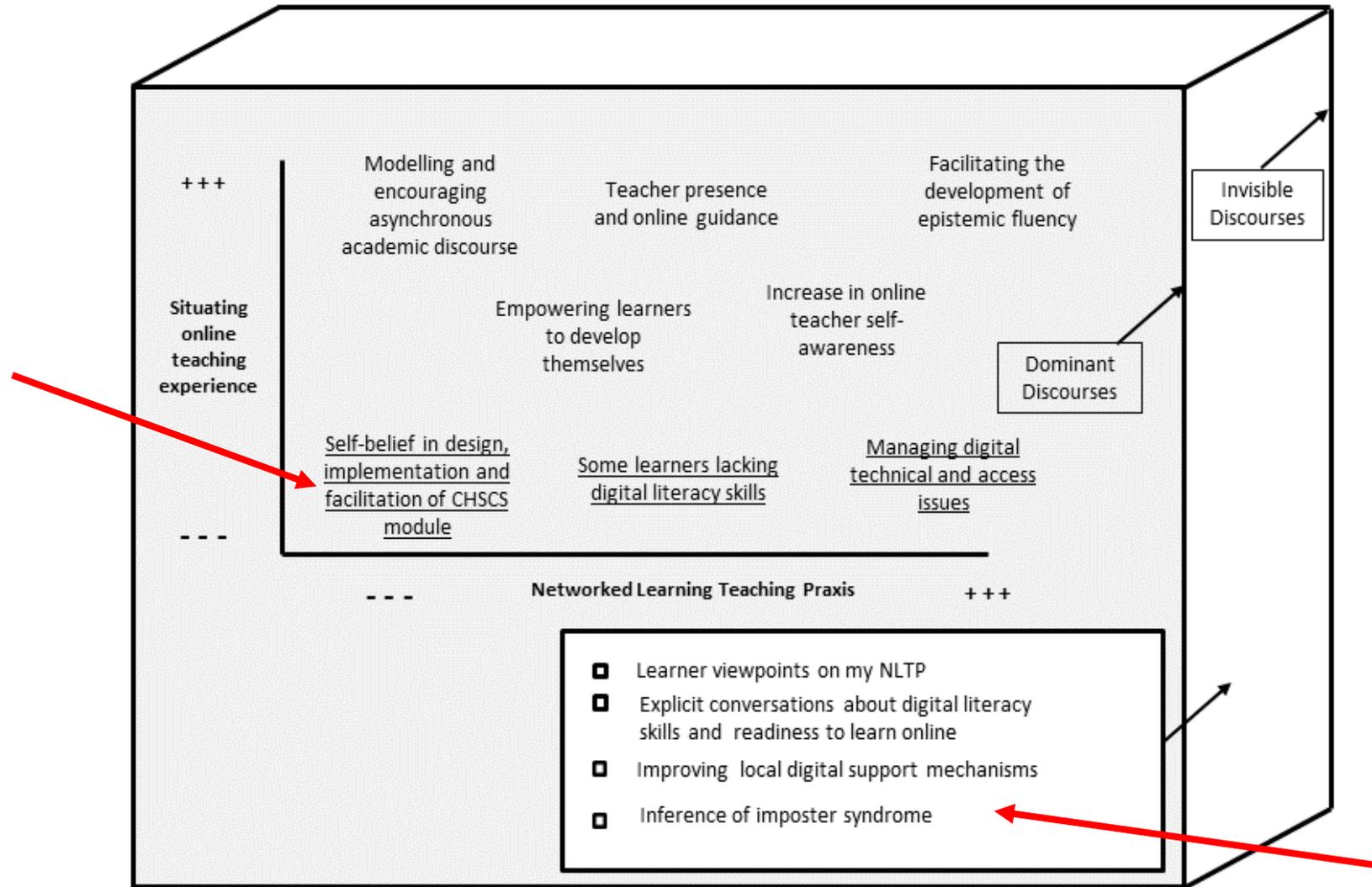
This sense of fragile self-belief emerged in my reflexive interview, when I realised that what I was trying to articulate was that I experienced imposter syndrome. I explained to Ellie how I felt:

I constantly strive to get better – does that mean I'm constantly striving to be a better teacher ... as opposed to constantly striving to be a better student? Is it within my nature that I'm like that or are there other reasons for me to ... maybe doubt – maybe as I said before [imposter syndrome] was correct, maybe I doubt my own ability and have to push myself to the edges or limits to see if ... to say yes, you can succeed at this (data-log 31).

Reflective of this, I recall a data-set that I had not previously considered for inclusion at the commencement of my data collection. A personality profile I had undertaken as part of a team-building activity at work, was derived using “Jung’s typology ... [and] offers a framework for self-understanding and development” (The Insights Group Ltd, 2015, p. 4). Here too, my profile (data-log 57) reported that I set “high personal standards of performance” which I interpreted as needing to persistently push myself to achieve. This leaning towards imposter syndrome appeared to concur with another element of the same data-log, which described me as having “a lack of confidence in her own judgement, although that judgement is often correct”. I am aware within the fragile self-belief theme, that I continue to focus on the former part of this statement rather than the latter, which highlights further, an inclination towards fragile self-belief.

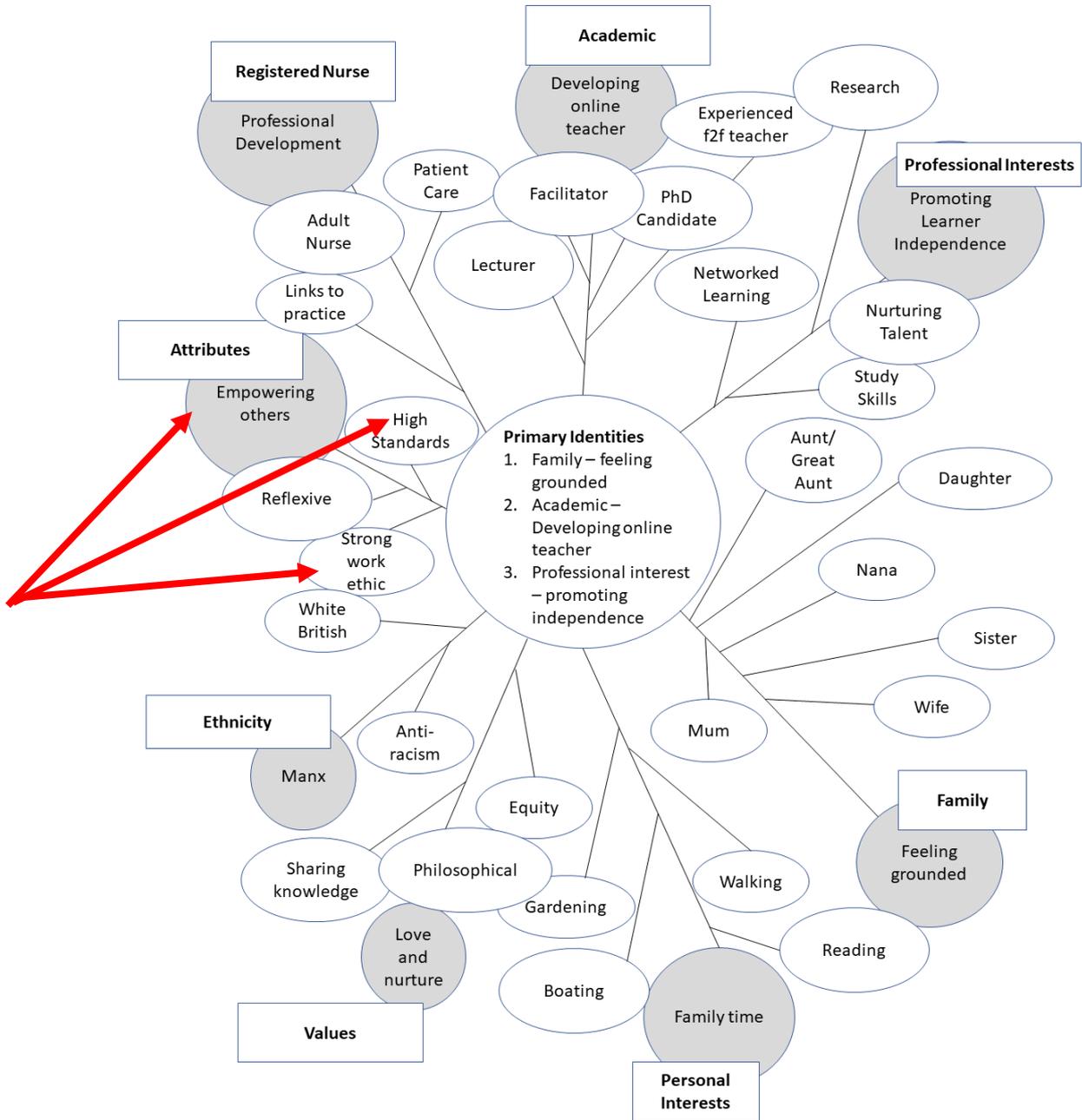
Fragile self-belief maintains visibility in my positional map (figure 32), where the marginalised perspective represented in underlined font posits that I claim limited “self-belief in design, implementation and facilitation of CHSCS module”. Furthermore, I have highlighted within the third dimension of my positional map (which forms the invisible discourses) that the process of situational analysis suggests inference of imposter syndrome, despite this not being explicit within my situational maps or social worlds/arenas map.

Figure 32: Data-log 56, Positional Map indicating fragile self-belief and the inference of imposter syndrome



Under the 'attributes' label in my Culturegram (figure 33), I frame my primary self-identifier as that of *empowering others*, yet some of my secondary self-identifiers are reflective of my personality profile alluded to in this theme (data-log 57). For example, I claim to have *high standards*, and *a strong work ethic*. At first glance, this may not appear linked to feelings of fragile self-belief, but when considered more deeply than on face-value, it might be that my *high standards* and *strong work ethic* may intimidate others rather than empower them. Perhaps high standards and a strong work ethic are self-protection mechanisms to defend myself against feeling like an imposter as an online teacher.

Figure 33: Data-log 13, Culturegram suggesting the potential for self-protection mechanisms



In addition to self-protection, my inclination towards being available to the CHSCS students every day became apparent. Reflective of the capacity for access to NL twenty-four hours a day, seven days a week, I would log-in to the CHSCS module daily. This behaviour is recalled in a memo (data-log 38) where I appear to position the potential needs of the CHSCS students before my own:

It was my own anxieties as a neophyte online teacher that caused me to log in every day to ensure the CHSCS learners were all okay. With shift working, the 7/7 access is a flexible approach.

I expressed differences between teaching face-to-face (which might be for a few hours once a week for most of my modules) and teaching online with Ellie (data-log 31), which may explain my desire to log-in to the CHSCS module every day:

I'm constantly thinking about that module all week, whereas in the classroom, I might be thinking about it but I'll be in the classroom for a number of hours, then I'm out again, doing something else, so this constant focus is quite tiring.

Yet the way in which I perceive learner contribution to the asynchronous discussion board continues to cause me concern as I express frustration when CHSCS students did not interact online as I anticipated they should (data-log 36):

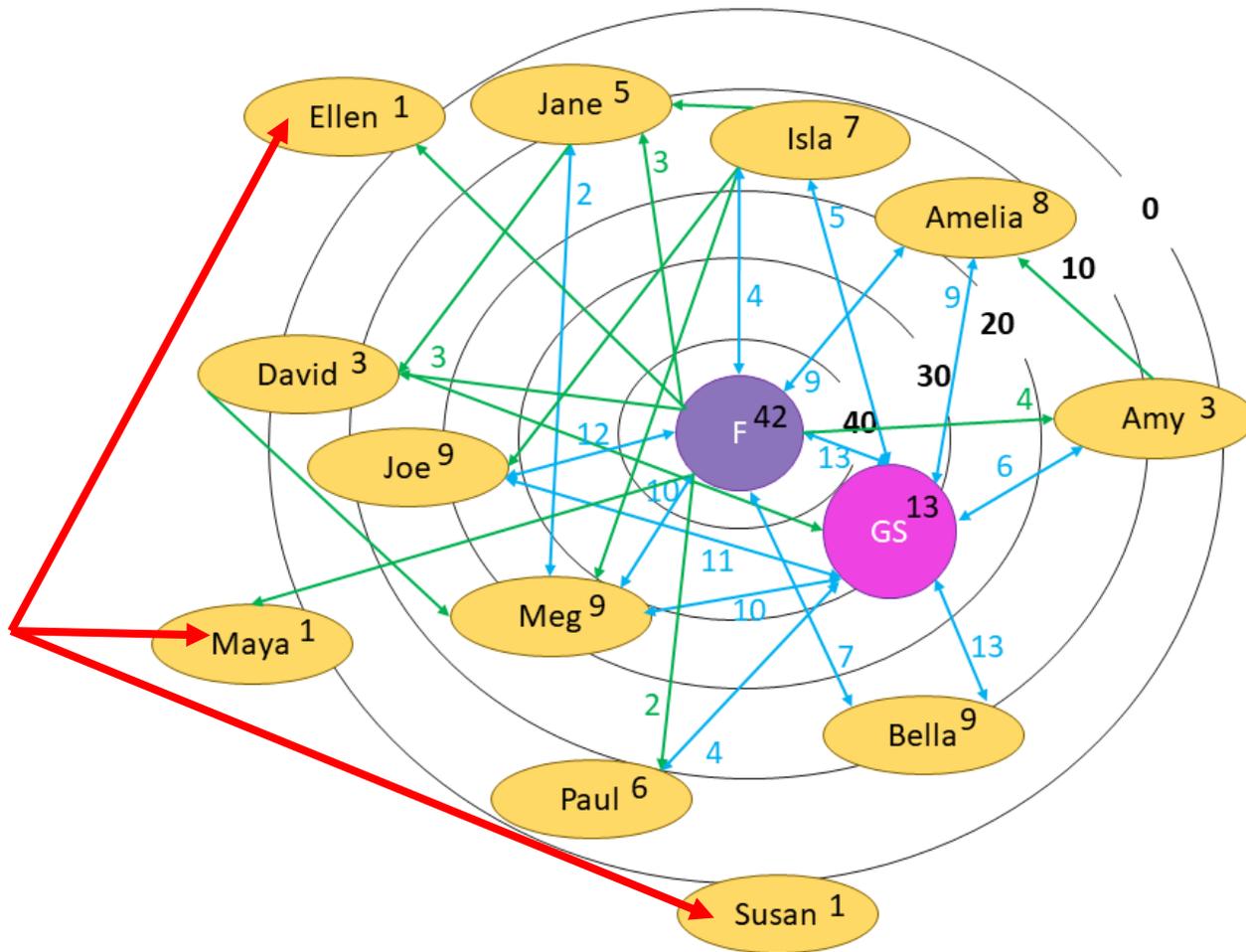
This is a new way of communicating for me as a neophyte online teacher. As an experienced online learner who has generally been proactive in her online communication with peers, I find it frustrating when students do not interact online as I would anticipate that they "should".

Such anxieties relating to learner contributions to the CHSCS module continue to dominate elements of my data as I describe feeling out of control as the online teacher with responsibility for convening the CHSCS module. I express a heightened sense of anxiety in a memo (data-log 29) where I note that:

The concept of lurking generated some anxieties for me as a teacher. A sense of deafening silence when a learner does not respond or interact online, stimulates anxieties that the learner is not enjoying learning in this way.

This memo is reflective of my SNA data (figure 34), which clearly shows that Susan made one announcement to the group, then did not contribute any further thereafter. Maya too only interacted once before leaving the CHSCS module in the first week. Her reasons were clear from her posting which claimed that she was online-phobic and that she preferred face-to-face communication. Ellen interacted at the commencement of the CHSCS module, stating that she was looking forward to participating, then she did not interact again. When I contacted Ellen by telephone to ask if she was having any difficulties learning online, she claimed that because English was not her first language, she felt overwhelmed by the length and number of posts that required reading on the asynchronous discussion board.

Figure 34: Data-log 25, SNA highlighting the concept of 'lurking'



The concentric circles represent the number of posts to the discussion boards, from 0 - >40. One-way and two-way arrows denote one or two-way conversations (the number of conversations identified in matching colours). Numbers by the name indicate the number of group statements made. For example, Joe and Meg posted to the group 9 times and Ellen, Maya and Susan posted to the whole group once, but did not interact otherwise.

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- A ↔ B** = A & B respond to each other
- 2** = Number of discussions between A & B

I note this lack of interaction in my blog (data-log 17) where I share with Ellie that:

Generally, the CHSCS cohort are interacting, albeit some more than others. There are five who haven't interacted at all yet. One hasn't logged on to the Moodle site, so I will need to think about why that might be ...

Later in the same blog-post, I continue to divulge my concerns with Ellie:

I can see by looking at the participants' list that they are logging in, so are 'lurking' in the background. Are they learning? Why do I feel so 'responsible' ... for their lack of interaction?

Following Ellie's calming response:

I think you feel responsible for students' lack of engagement because you are a good teacher. You have a well-developed sense of responsibility and duty towards your students' learning. You are committed to online learning for valid reasons.

I appear to gain confidence and shift perspectives towards taking responsibility for the students' actions away from myself, although I quickly revert back to self-doubt as I continue to blog:

I'm surprised that the less confident "inner me" is not having a panic attack! I actually don't feel as responsible for the students lurking, although I do feel some responsibility for "allowing" (for want of a better way of putting it) students to come on to an online module when they have already claimed to be wary of learning in this way. Perhaps my over-enthusiasm for the subject causes the student to want to participate, despite their level of digital literacy ... Should I be surprised [they do not interact]? Did I set them up to fail?

David, for example, responded and contributed to the discussion board on three occasions (figure 35). I contacted him privately to check on his progress and David discussed the difficulties he had logging in to the CHSCS module regularly due to his shift pattern (14-hour days) and no internet access during work hours. Learning online was difficult for David despite his initial enthusiasm to give it a go. He too attributed this difficulty to a feeling of

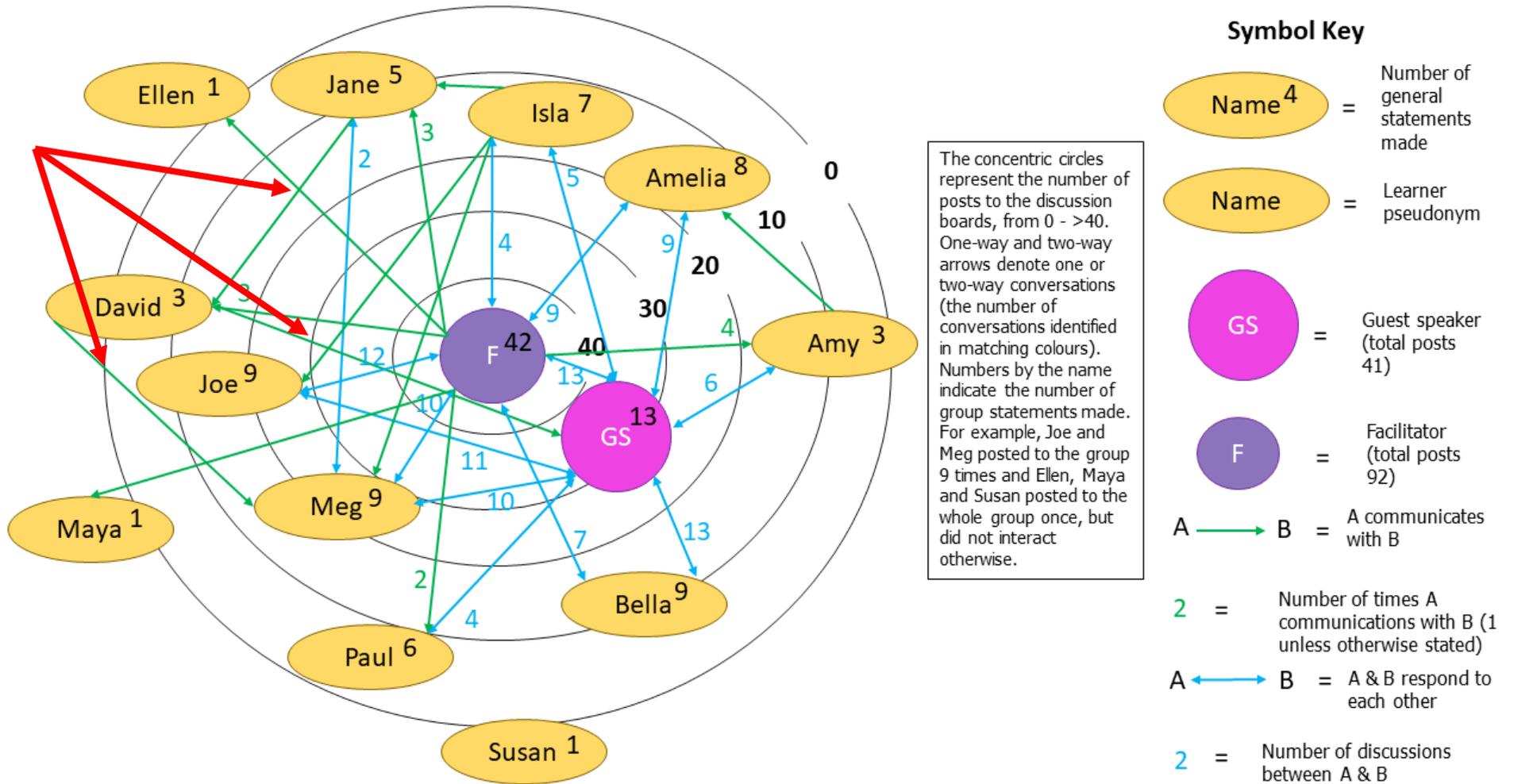
being overwhelmed by the number of posts and conversations that had accumulated by the time he was able to log in. He also felt that the conversation had moved on by the time he had a chance to contribute.

Despite recognising that many of my face-to-face teaching skills can be translated into my NLTP, I still appear to struggle with some of the differences, especially regarding how I read the mood of the CHSCS cohort:

My classroom teaching style is very relaxed, with a considerable amount of humour interspersed throughout. My teaching philosophy includes that learning should be fun, and the relationship that I have with learners is of mutual respect. I find this more complicated in the NL environment. I use emoticons more than the students appear to, but I'm not sure if this is deemed as crossing professional boundaries (data-log 36).

Whilst the theme *Fragile Self-belief* may appear to have more negative connotations than positive in regard to my NLTP, a close examination of literature pertaining to data presented in this theme in section 5.3.3 informs not only some understanding of why I might have felt this way as a developing online teacher but also supportive mechanisms to provide direction for my future professional development needs.

Figure 35: Data-log 25, SNA focusing on David's contribution



5.3.2 Theme two: Promoting learner autonomy

Theme two emerged as I sought to extrapolate data relating to research sub-question 2:

“What impact do my online interactions as a neophyte NL teacher have on student interaction and group cohesion?” *Promoting learner autonomy* became visible when I garnered my data-sets and purposefully focused on the way in which my contributions to the asynchronous discussion board appeared to impact on the way in which the CHSCS cohort responded to their peers, the guest speakers as sources of global knowledge, and me as their online teacher.

One of the ways in which I appear to promote learner autonomy, is my desire to take into account the NL location: the asynchronous discussion board. Reflected in a memo, I claim that the way in which I designed the module, has an impact on the way in which learners can develop their independence:

The module space is vital to ensure that learners have access to their session content, resources, the discussion board ... access to the asynchronous discussion boards and keeping the discussion threads easy to follow, limiting confusion for learners. I specifically planned to have only one discussion area on the module space, rather than attaching a discussion area to each session (data-log 34).

This is suggestive of the planning and forethought that went into designing the module, with the learner experience being at the forefront of my mind. Indeed, cognisant of module design and the impact this might have on learner participation and autonomy I memo:

Making the session content meaningful and interesting, especially because the focus is asynchronous communication rather than f2f communications ... Use of colour, pictures and not too wordy. Attempting to ensure that instructions unambiguous and easy to follow (data-log 30).

During my second reflexive interview with Ellie, we explored the importance of incorporating visually appealing session content in an online module, and her expression “I think what you actually produced in your module was pretty unique” (data-log 31) resonated with

my purposeful inclusion of colour and vibrancy as part of my module design. In the same discussion, Ellie went on to suggest that:

I think that the [CHSCS] module that you've developed was particularly engaging and collaborative, and I don't think that every online teaching is, and I think a lot of them are much more like classroom sessions online.

What Ellie was alluding to here, was that in her experience some teachers do not go much further beyond replicating the content of their classroom session online, without truly thinking about the design and aesthetics that, from her perspective, improves the potential learning experience of the student. I recall feeling pleased with Ellie's comments, yet simultaneously surprised that my module design stood out as uniquely as she had suggested. I had assumed that most online teachers would focus on the visual and/or aural aspects of their module design as much as on the appropriateness of the content and meeting the learning outcomes. What I had not considered was why I might have designed the module in this way. My reflections were captured in a memo, where I claim that:

The CHSCS module space is designed (or some may argue prescribed) by the teacher, based on her own social world construction of others and the learning outcomes being addressed. This is likely to have a significant impact on those who participate, how they develop their understanding of the global health and social care perspective and potentially how they express that knowledge (data-log 33).

As I reviewed the number of interactions from the SNA I recall that Bella was anxious initially when she logged in to the discussion forum, claiming that she was pleased to have managed to navigate her way to the forum on her first attempt. Her participation appears to have gone from strength to strength, seeking clarification from me as her facilitator in the early days, before contributing more regularly with her peers as time progressed. From the face-to-face conversations I had with Bella at the time, she found my acknowledgment of her anxieties helpful, and that my guidance in this way was highly supportive. Bella had emailed me privately to ask how to write academically online. In response to this:

I added some extra resources to Moodle that guided learners how to formulate a discussion or argument, when to include evidence and how to seek responses from others. This was perceived as helpful, although I could not evidence learners following specifically the model I had given them (data-log 34).

To promote learner autonomy, from a pedagogical perspective, my aim was to afford intellectual temptation that was supported by critical friendship. My conversations with Bella are reflective of intellectual temptation through my own contribution to the asynchronous discussion boards. To determine my online teaching behaviours, exemplified in the conversations I had with Bella and the other CHSCS students, I collated all of my comments made throughout the module and placed them within the original directed content analysis framework (4.2.10) presented by Sorensen and Baylen (2004). At this point, I realised that I was not able to place all of my contributions into the 'initiate', 'support', 'challenge', 'summarise', and 'monitor' discussion behaviour classification system due to what I perceived as a lacking in teaching-focused perspectives. I acknowledge that Sorensen and Baylen (2004) published their framework with learner interaction as opposed to teacher interaction in mind. Only in hindsight do I appreciate that my initial assumption when I chose to employ this model of directed content analysis, was that as I examined my own interactions as the online teacher, my comments would fall into the same discussion behaviour classification system categories. However, my findings indicate that I was demonstrating not only those behaviours defined by Sorensen and Baylen (2004) but had demonstrated additional behaviours that were more facilitator focused. For example, in data-log 43 statements such as: "*good to see you have logged in and are able to access the module. It's great to have you on board*" and "*You are posting in the right place!*" indicated that I 'acknowledged' learner acclamations that they had managed to log in despite their initial reservations; I also 'guided' learners by reminding them "*not to breach copyright law when posting resources*" and to "*remember netiquette – be polite, encouraging and friendly*"; and kept learners 'informed' "*for those using Twitter ... I have set up a hashtag for*

this module'. This realisation caused me to extend Sorensen and Baylen's (2004) original framework ('initiating', 'supporting', 'challenging', 'summarising' and 'monitoring') and added 'acknowledging', 'guiding' and 'informing' to reflect my online teacher interaction behaviours (figure 36), which gave me an opportunity to incorporate all of my online contributions to the CHSCS module.

Further evidence supporting my apparent aspiration towards intellectual temptation through critical friendship came from my culturegram (figure 37). Under the 'professional interests' primary self-identifier, my secondary self-identifier is *promoting learner independence*. This is significant because not only do I allude to promoting learner autonomy here, but I go on to claim within this branch of my culturegram to *nurture talent*, focus on *study skills* and have an interest in *NL*. I continue to consider promoting online learner autonomy in terms of formality, whereby I encourage mutual respect between myself and the students. For example, under the 'attributes' label, I perceive *empowering others* as my primary self-identifier, with *sharing knowledge* and *equity* exemplified under my 'values' label. My 'academic' label, reflects 'developing online teacher' as the primary self-identifier, yet also expresses in my secondary self-identifiers that I am an *experienced f2f teacher*, *facilitator* and *teacher*, which in turn is suggestive of having the skills to promote learner autonomy.

Figure 36: Data-log 59, Extending Sorensen and Baylen's (2004) Directed Content Analysis Framework

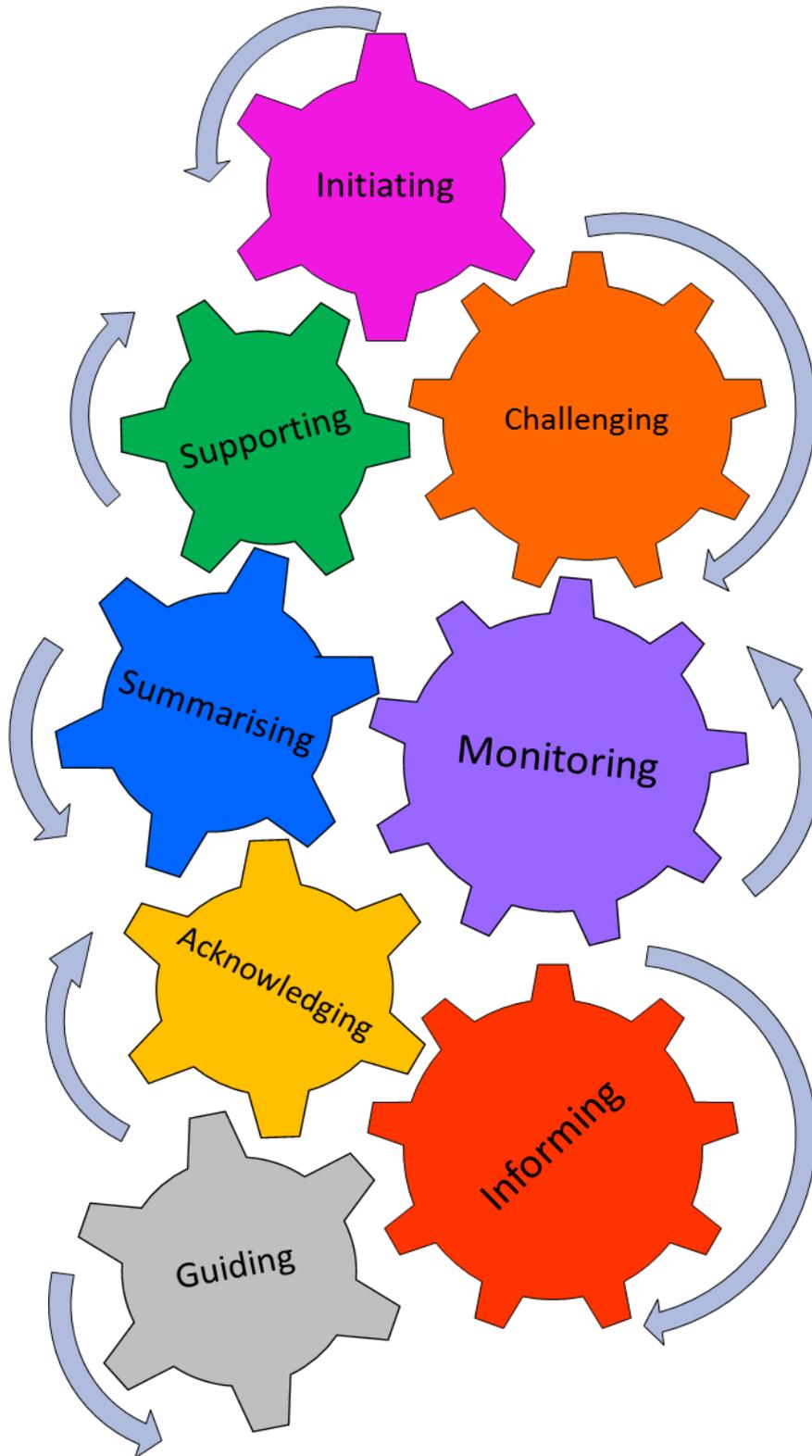
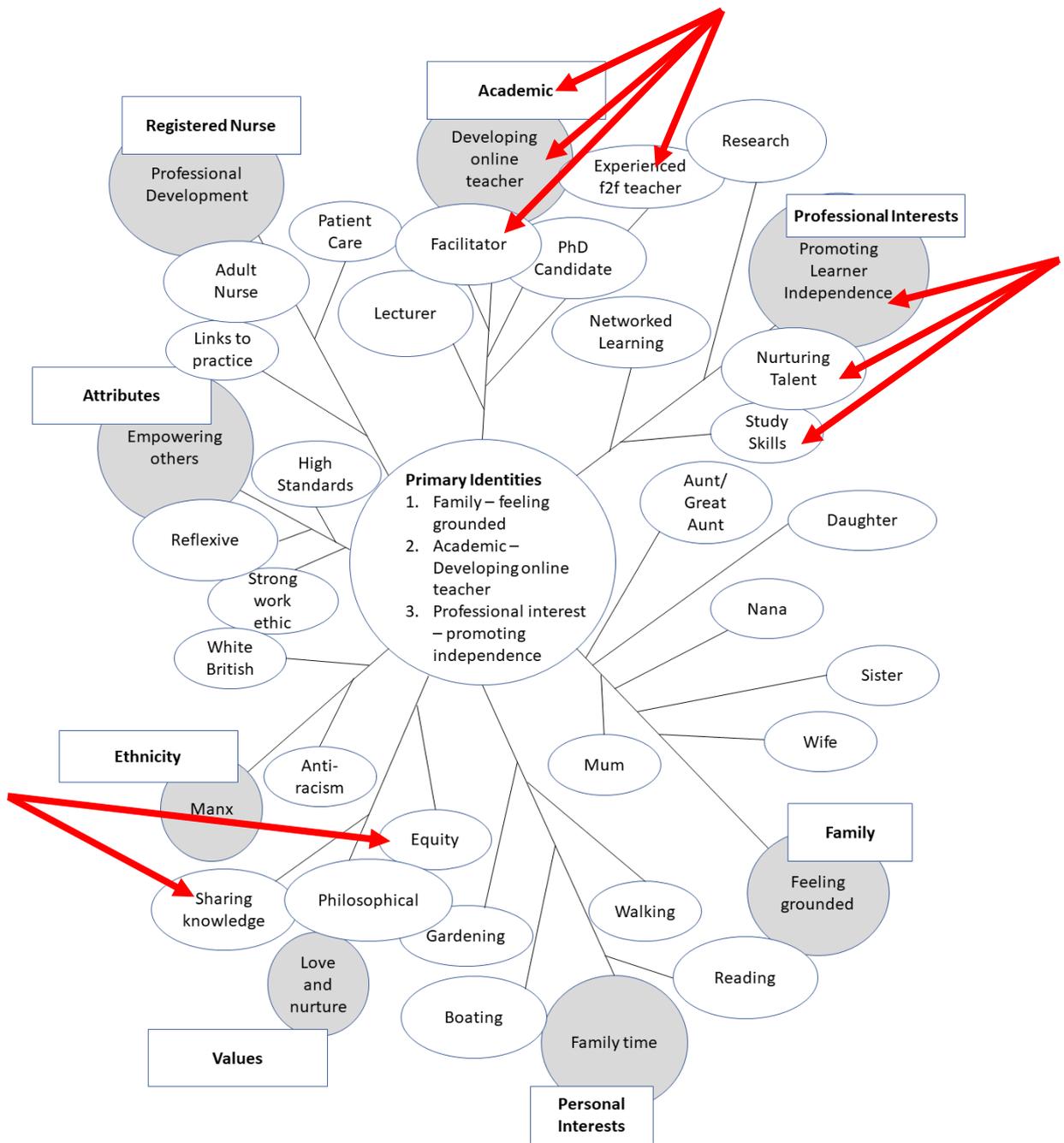


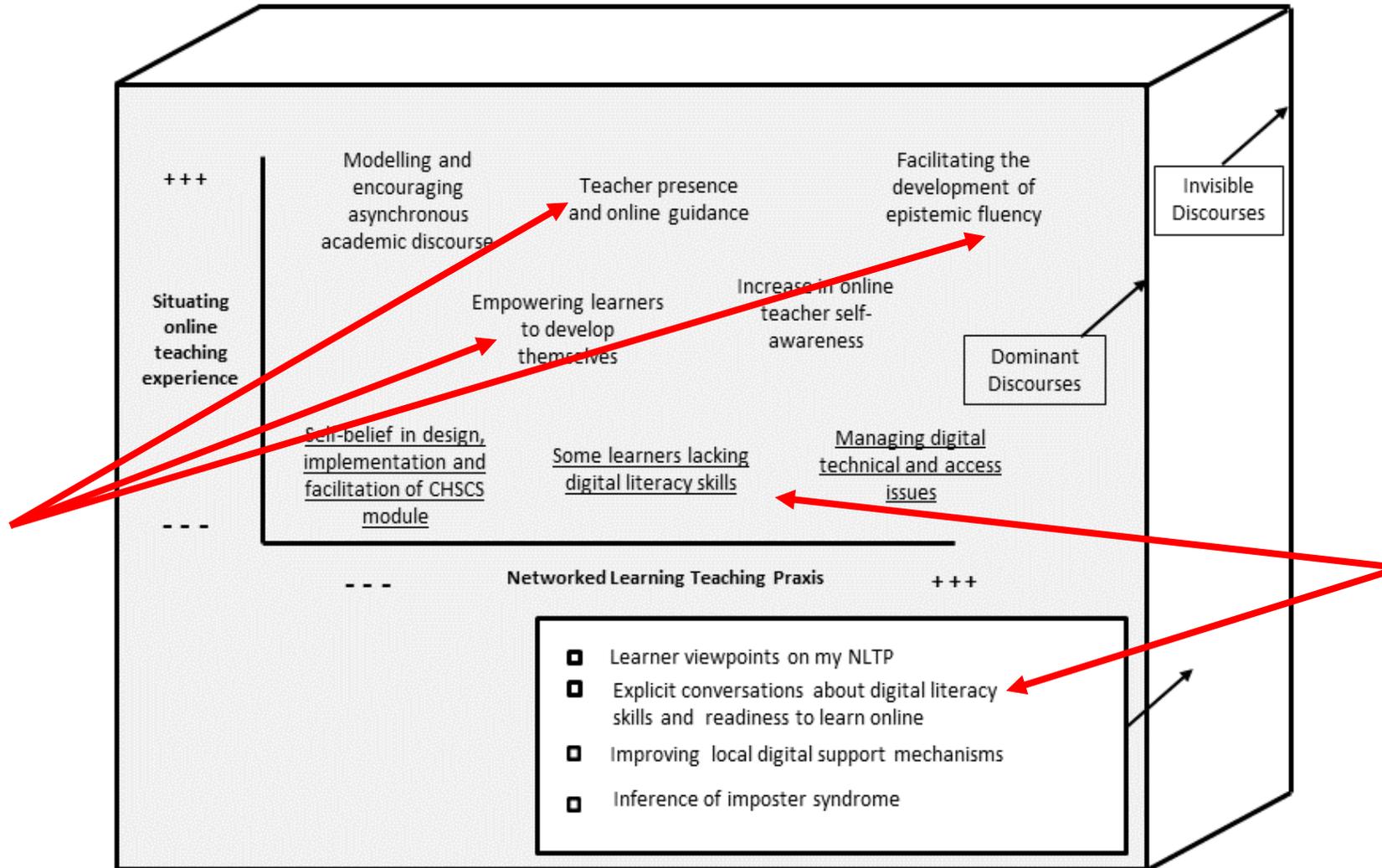
Figure 37: Data-log 13, Culturegram suggestive of an aspiration towards intellectual temptation



Indicative of promoting mutual respect within my positional map (figure 38), I situate my online teaching experiences to date as one axis and NLTP as the other axis. As previously noted (section 5.1) presenting the different positions portrayed in my positional map was challenging. By recognising the more positive attributes of my NLTP I present myself as someone who wishes to *empower learners to develop themselves*, and to afford *teacher presence and online guidance* as well as *facilitating the development of epistemic fluency*. However, I perceived as a marginalised discourse within my positional map that some learners [were] lacking digital literacy skills. It was only by retracting my autonethnographic lens at this point that I could visualise some potential silences that I had not previously considered. These silences are presented within the invisible discourse element of my positional map, and include elements that could have been considered more formally, for example, *ways of improving local digital support mechanisms* for local online learners. And, given my passion for study skills that is reflected in my culturegram (figure 37), I could readily extend those face-to-face study skills to incorporate digital study skills. Thinking more broadly, and presenting the different positions and contradictions that emerged to form my positional map, indicates my recognition of areas for further learner support. This is reflected in a memo where I acknowledge that my former online learning experiences may assist me to respond to needs of future students:

My limited experience of teaching online heightens the gap between those who are used to learning f2f and the digital literacy and time-management skills required to learn online. I have considerable experience of learning online and this might impact on my ability to respond appropriately to those learners who were struggling to interact in this way (data-log 30).

Figure 38: Data-log 56, Positional Map indicating the promotion of mutual respect



Autonomous learning has been a feature of my own professional development since 1995, and I suggest that role modelling such behaviour might encourage others to follow suit. This consistent approach to professional development is evidenced on my timeline (figure 39) and demonstrated by achieving promotions as a registered nurse (RN) between 1995 – 2000. Between 2001 and 2005, I became a ward sister and completed a part-time BSc (Hons) Health Studies, then in 2006 became a student lecturer within the team I work with now. From 2006 to date, I have achieved a postgraduate teaching certificate, a Master of Education in eLearning, and am now in the latter stages of my PhD whilst working full time. In the same time-frame I have moved roles from Student Lecturer, to Lecturer and Senior Lecturer. I have been Programme Leader for the Overseas Nursing Programme, Adult Programme Leader for the BSc (Nursing), Bachelor of Nursing and Master of Nursing programmes, and have recently been asked by my manager to relinquish my current role as Programme Leader for the MSc Professional Practice to develop and manage an MSc Advanced Practitioner Programme. This constant (re)positioning, leaves room for me to continue my developmental and academic metamorphosis as I translate the skills I have gained throughout this journey towards promoting learner autonomy.

Perhaps it is feasible to consider that reasons for promoting independence among my students might also be reflective of my own life journey. As I continue to refer to my timeline, the theme of independence appears to be reflected in my own familial influences. For example, after my sister attended boarding school I seem to build some emotional barriers thereafter; I appear to gain an emergent sense of self-reliance because when I went to boarding school locally at the age of 10, I have no recollection of feeling homesick. In the mean-time my sister had left boarding school and we were still very close when we could be, but a break-down in her relationship with my parents meant that she rented accommodation and did not come home very often. When I was sent to boarding school in

England, I recall feeling homesick for the first year. Regular communication with my sister at this time improved my experience of being further away from home. After that first year I became more independent and enjoyed being in control of my own limited finances and the increasing freedom and responsibilities that came with each new academic year. I recall having less freedom at home and certainly fewer opportunities to make my own decisions. I was part of a community at school, and I often chose not to go home between the beginning of term and the end. I did, however, maintain regular contact with my family.

My interpretation of promoting learner autonomy as reflective of my own development, may be implicit as I shift the locus of control from the teacher to the learner, by empowering learners to develop themselves through role-modelling aspects of my learning behaviour. A more explicit vision to promote learner autonomy emerged as I mapped and memoed the relationships between elements in my situational maps. These multiple iterations informed my social world/arenas map (data-log 55), and within one of the social spheres I claim the significance of epistemic fluency (figure 40) in relation to promoting learner autonomy. By shifting the locus of control from me as the online teacher, my aim was to encourage learners to extend and share their understanding of health and social care practices from a global perspective. An emergent sense of epistemic fluency was revealed, defined by what I perceive as correlations between educational practice and the cognitive requirement to communicate asynchronously with others to share professional knowledge.

Figure 39: Data-log 27, Timeline suggesting that promoting independence among students reflects my own life journey

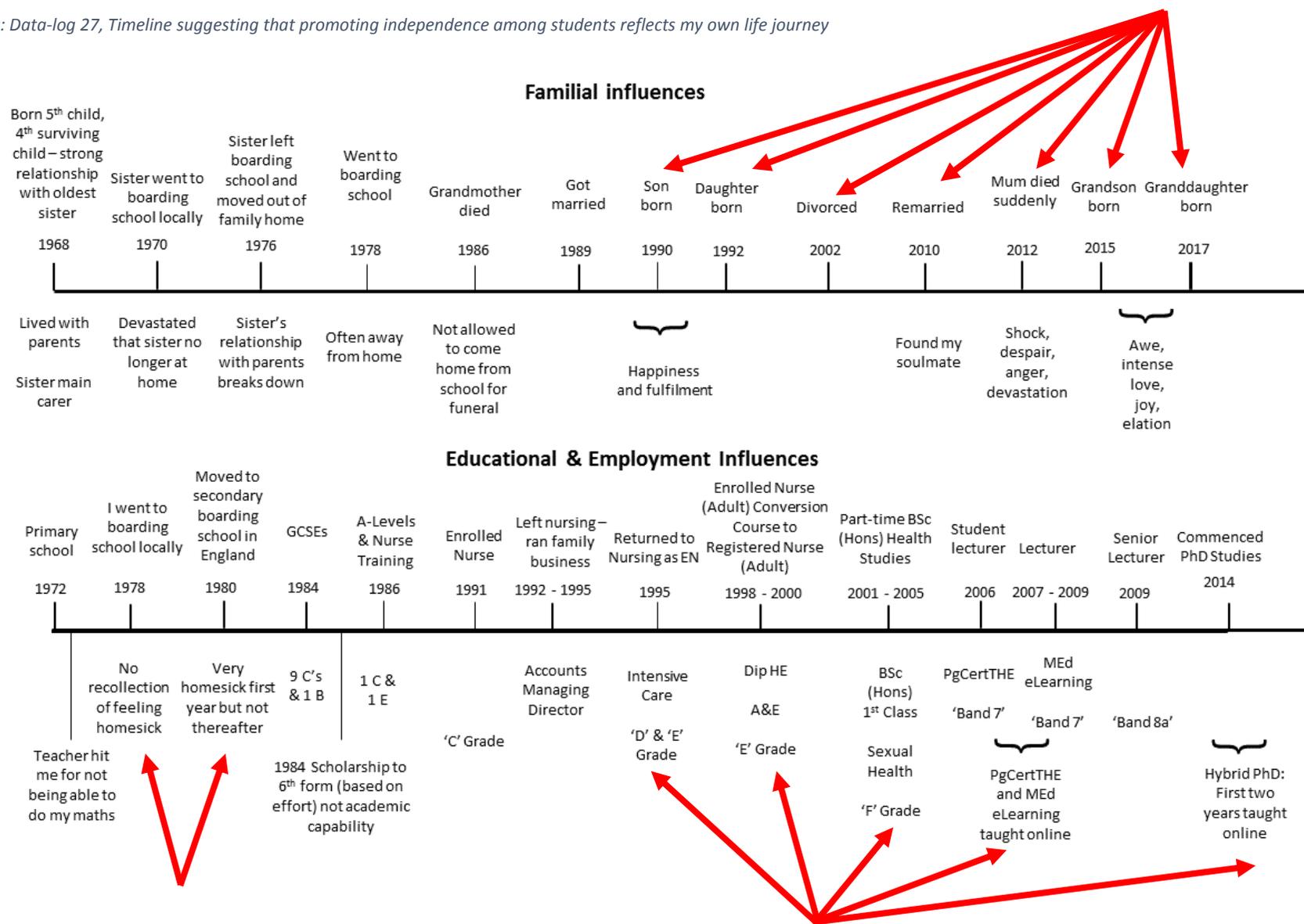
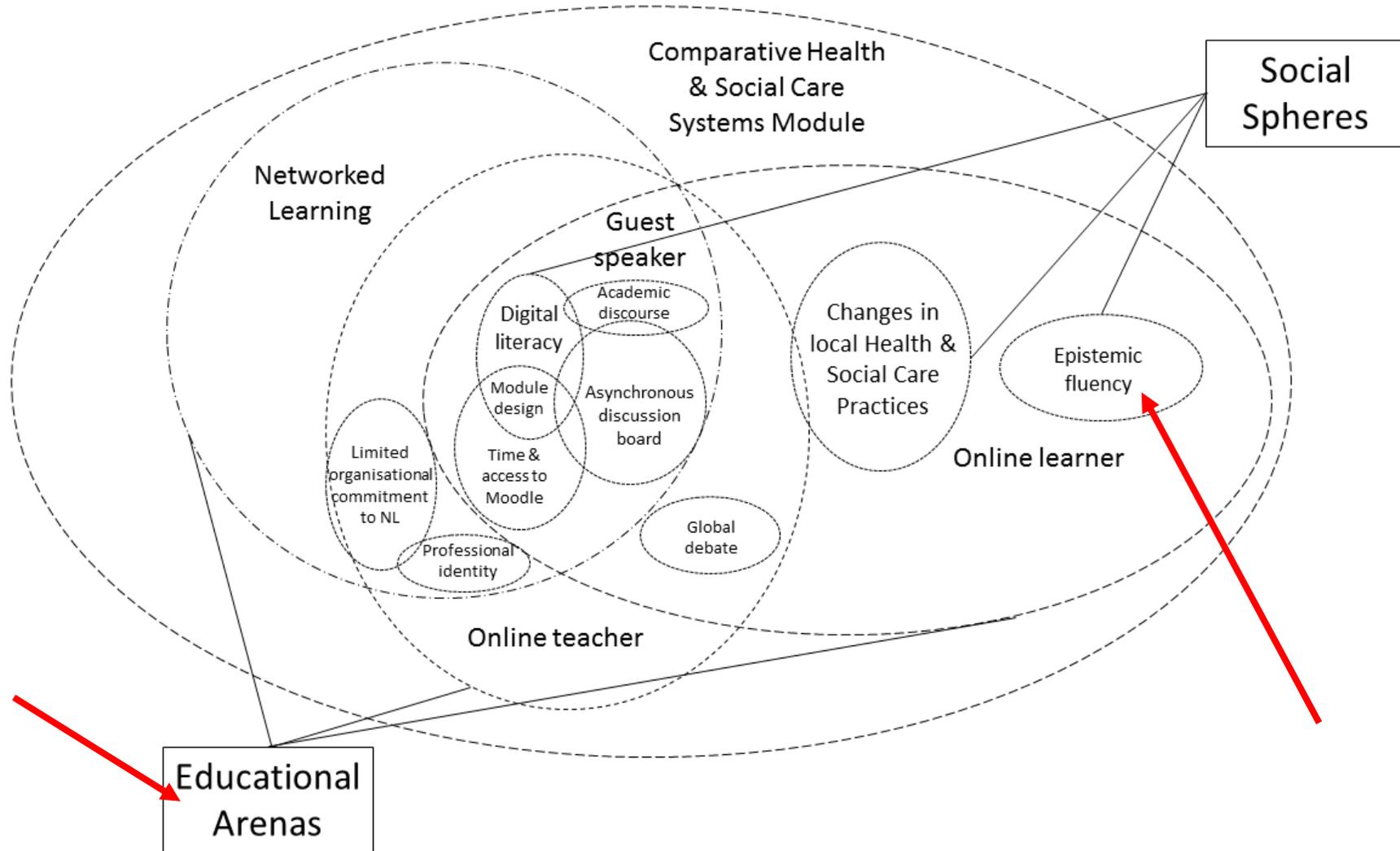


Figure 40: Data-log 55, Social Worlds/Arenas Map focusing on epistemic fluency



One example of linking the concept of epistemic fluency to the element “academic discourse” is detailed below, where I pencilled connections between a number of situational map elements (figure 41).

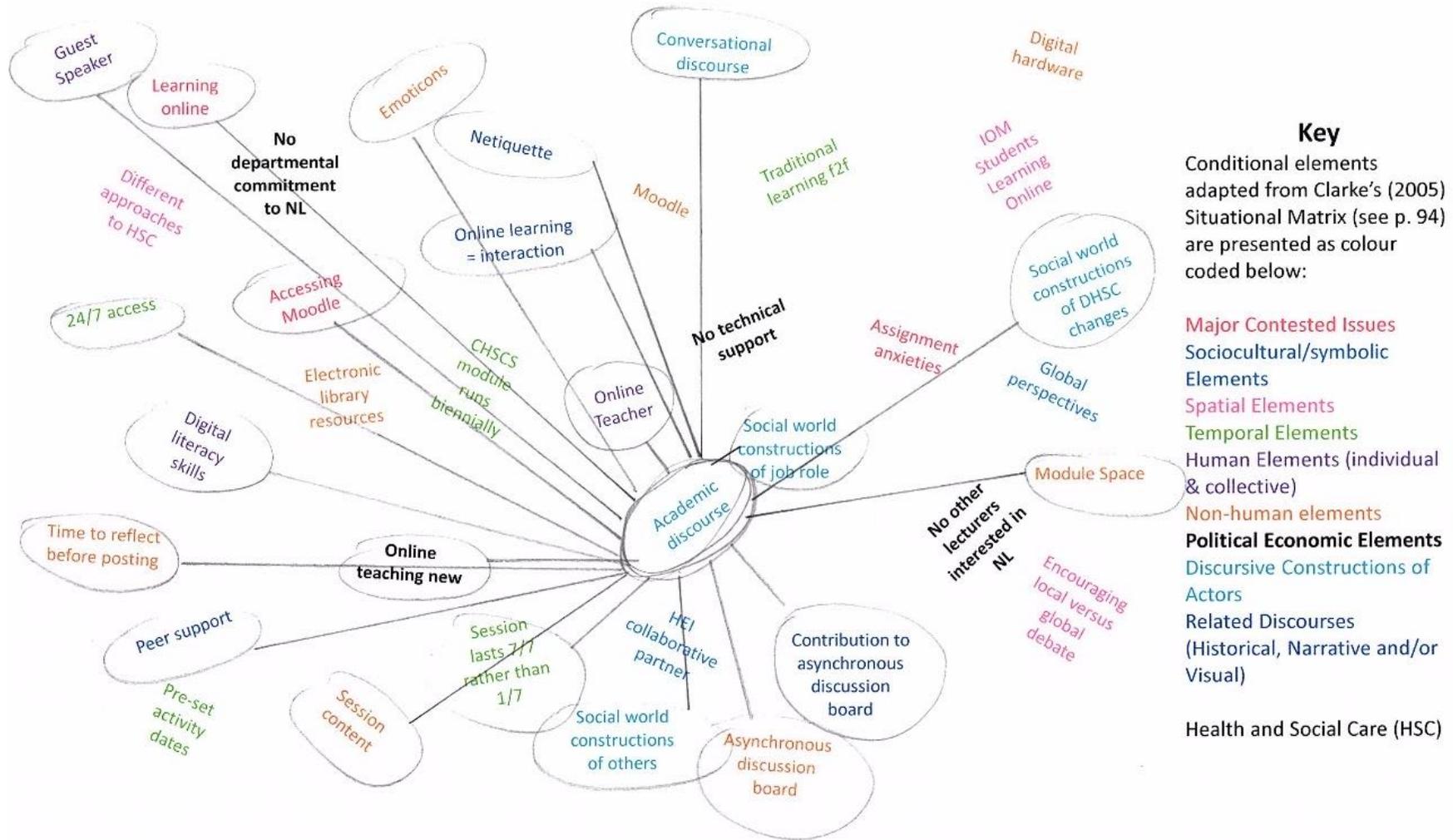
I noted that:

academic discourse in the CHSCS module is one of many ways in which learners can learn from and with each other to develop a social world construction of changes to local health and social care services (data-log 44).

Promoting learner autonomy, by encouraging epistemic fluency is reflective of considering why the educational arenas presented in my social worlds/arenas map (figure 40) appear important to me. Specifically, within the online learner educational arena my aim is to facilitate global debate relating to the comparison of health and social care systems, which in turn will increase the potential for epistemic fluency to develop, and for evidence-based changes in health and social care practices to be considered.

The content of contribution to the asynchronous discussion board was heavily focused on the social constructions of Department of Health and Social Care changes (data-log 34).

Figure 41: Data log 44, Memo 8, Academic Discourse



Further exploration of the online learner educational arena contemplates the importance of learner need, maintaining academic discourse and, keeping the asynchronous discussion board 'alive'. Whilst not all CHSCS students interacted fully, those who did, generated significant discussion and debate in relation to their understanding of the impact of global health and social care systems on their local practice. Meg and Joe, for example, posted more than their peers, both initiating and responding and contributing to others' asynchronous discussion posts. The visual representation of interactions on the SNA (figure 42) appears busier between Meg and Joe, the guest speaker, and me as the facilitator (online teacher) than the remainder of the students. Not only is this reflective of individual levels of online interaction, but the number and timings of interactions are also indicative of a respectable sense of group cohesion.

More communication, for example, is suggestive of a more cohesive group. Following closely the methodological notes shared with me from T. Ellis (personal communication, February 10, 2017) the group cohesion index was calculated by dividing the sum of the percentile values for each day-in for density, intensity, latency and responses, by four. Figure 43 provides a composite view of discussion flow, with the peaks revealing how the vitality or sense of momentum can be visualised over the duration of the non-assessed element of the CHSCS module. A group cohesion rating by Day-In suggests a "pattern of genuine decline in topic vitality, with noteworthy changes in momentum" (Dringus & Ellis, 2010, p. 344) specifically at Day-In 13, 17, 21, and 31.

Figure 42: Data-log 25, SNA highlighting students who generated significant discussion and debate

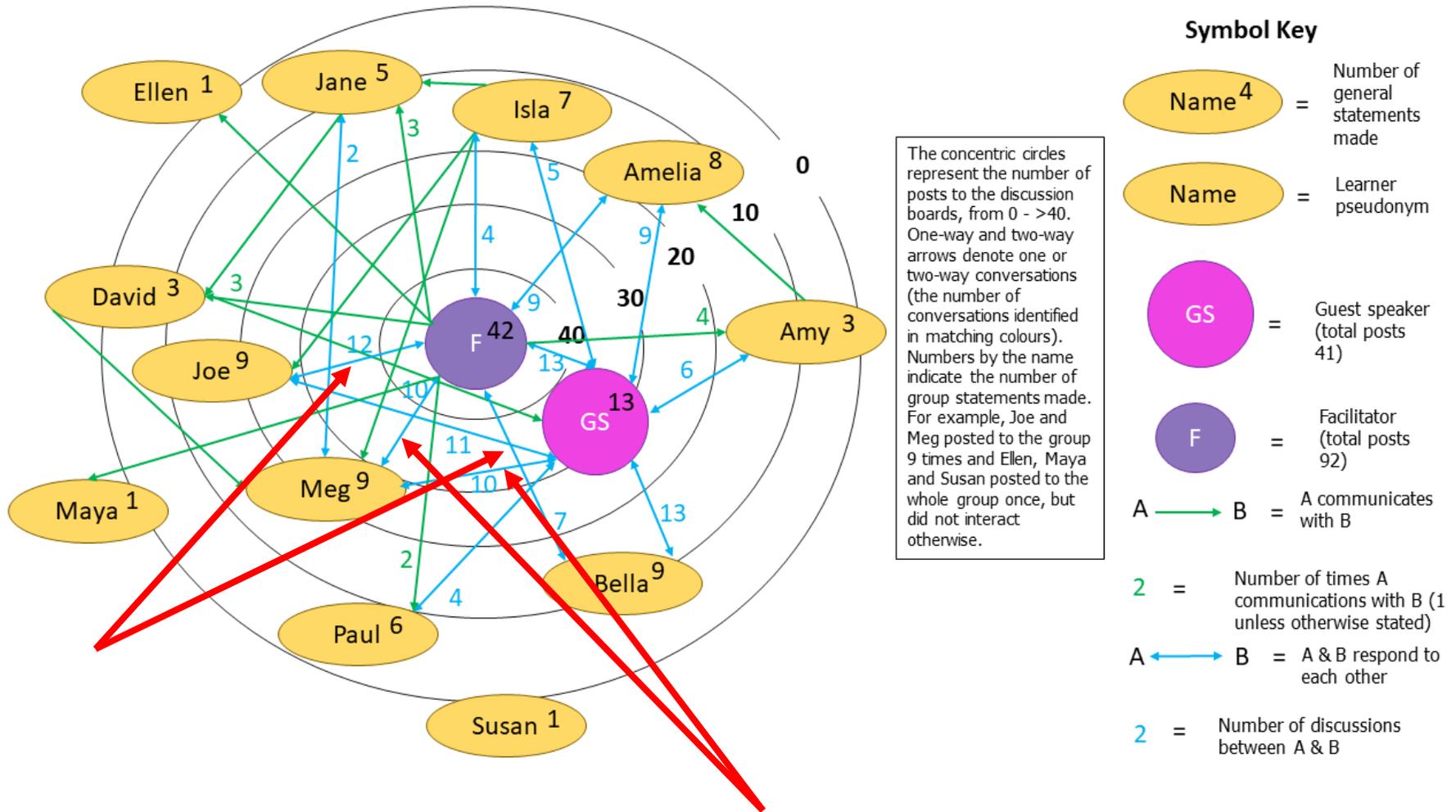
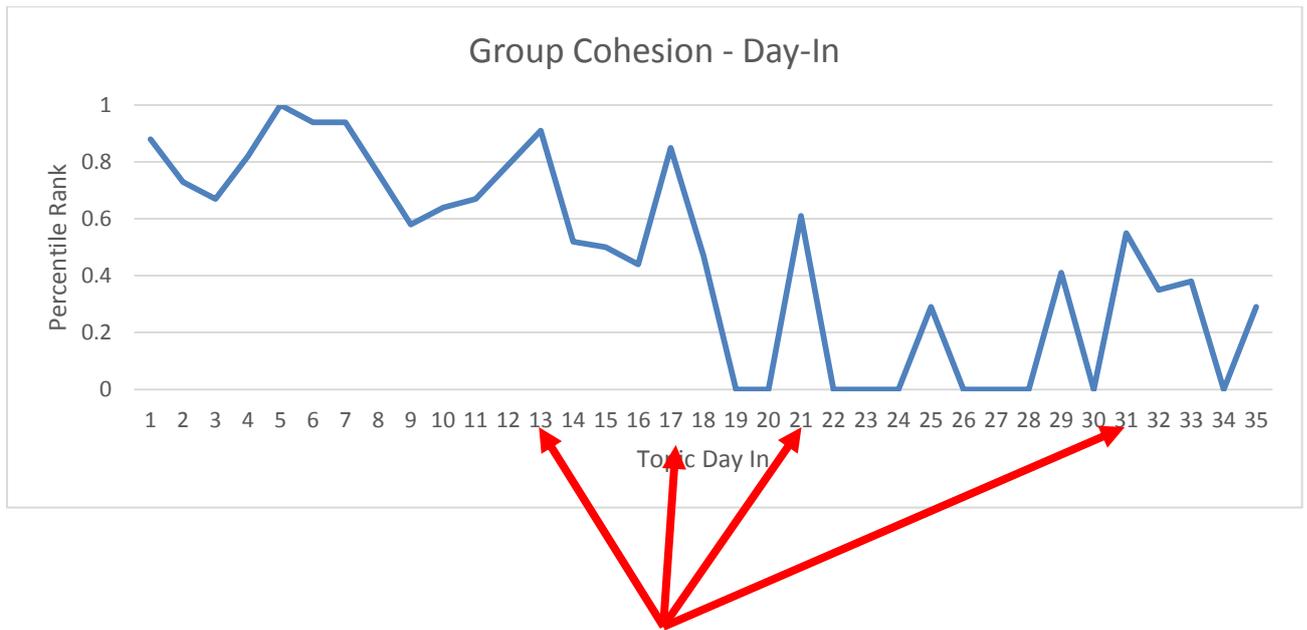


Figure 43: Data-log 42, Group Cohesion indicating peaks in discussion activity when new topics are introduced



These results are consistent with the findings of Dringus and Ellis (2010) who elucidated a similar pattern of interaction. The peaks in discussion activity occur just after new topics were introduced (days 13 and 17, were part of a two-week topic, whereas days 21 and 31 were one-week topics). This may be because online discussions have a tendency to extend beyond the standard time-frame of classroom conversations; asynchronous discussion boards allow for extended conversations introduced on a sessional basis, as opposed to synchronous discussion boards which are open for a certain period of time. When determining the accuracy of these findings, what was not taken into account were the three students who left the cohort. It would appear, when considering the SNA and Group Cohesions together, that the majority of interactions were posted by the minority of CHSCS students, so it is likely that the number of postings collectively will be in decline.

Interestingly, at the corresponding time where figure 43 indicated troughs in activity, excerpts from the directed content analysis of my contributions reported in data-log 43 suggest that I was encouraging the CHSCS students to interact. For example:

Of course, whilst each of you might have your own focus, to encourage breadth and depth of discussion and fairness to your peers and our guest speakers we can respond to others' questions and discussion points too;

Much of what we learn in this particular module, comes from engagement and discussion with our guest speakers and each other;

Has your understanding of the complexity relating to health and social care system provision been challenged by this activity, or do you feel that you had a good understanding before the module began?

A note of caution is due here in terms of whether I was actually successful in encouraging interaction. Whilst it would appear that there is an increase in levels of conversation after each trough and my subsequent attempt to foster online communications, any relationship between the peaks and troughs may be explained by influences from other participants in the CHSCS module as opposed to mine.

5.3.3 Theme three (Re)positioning my NLTP

The third theme was informed by using the RAF (section 4.3), developed by Srivastava and Hopwood (2009) to answer research sub-question 3: "In what ways does reflexive analysis of my current NLTP inform my future professional development as a NL teacher?". Because Srivastava and Hopwood (2009) call for explicit engagement with the theoretical subjective, ontological, epistemological, and field understandings, I revisited my conceptual framework (figure 1, section 1.4) as the theoretical subjective within which I declared my ontological and epistemological stance. To gain a new perspective of themes one and two (fragile self-belief and promoting learner autonomy, determined from data collected as exemplified in table 4, section 4.2.4), I purposefully assumed the ontologically pragmatic perspective claimed within my conceptual framework, whereby "meaning and knowledge are tentative" (Onwuegbuzie et al., 2009, p. 122) and ever-changing. This pragmatic approach, combined with the social constructivist and postmodern ideologies informing my epistemological stance, caused me to reconsider reflexively what the dialectical relationship between my findings were telling me, and what I wanted to know: how to inform my future oTPD. As I revised my focus in this way by linking back to the research question, *(Re)positioning my*

NLTP, emerged as theme three. The emic subjectivity and descriptive understandings that emerged from becoming immersed in the theoretical subjective required of the RAF (Srivastava & Hopwood, 2009) could be described as cathartic. The depth of reflexive thinking and writing that occurred as a result of this catharsis, gave me an opportunity to realise that despite my anxieties and apparent self-doubt, I was actively encouraging learners to develop independently, reflecting the competence and confidence I feel when I teach face-to-face. Echoing my data collection model (figure 12, section 4.2.3), I systematically examined literature pertinent to fragile self-belief (Dayne, Hirabayashi, Seli, & Reiboldt, 2016; Dodo-Balu, 2017; Motshegwe & Batane, 2015; Thomas, Ditzfeld, & Showers, 2014) and promoting learner autonomy (Al-Busaidi & Al-Maamari, 2014; Baran, Correia, & Thompson, 2013; Borg, 2014; Martín, Potočnik, & Frás, 2017; Ting, 2015), for example. Despite the first theme favouring self-doubt and anxiety as an online teacher, I recognised that this was not a feeling I experienced teaching face-to-face. In the second theme, findings suggest that I present a purposeful aim to promote learner autonomy which is reflective of my face-to-face teaching philosophy (legend 8, section 2.4). Rather than feeling that the first two themes present a dichotomy, from this theoretical reflexive analysis came a recognition of developmental understanding and transformation that emerged in the form of self-actualisation. If my expertise in the face-to-face classroom relies on tacit knowledge then it could be argued that with practice, I will learn the skills and knowledge required to teach online (Johnston, 2017). In addition, I recognised that I had some skills that were transferrable and common to both *NLTP* and teaching face-to-face. As I (re)focus and (re)position myself from neophyte to developing online teacher, the dialectical relationship between comparing my findings with the evidence-base informed how I (re)position my *NLTP* in readiness for future NL practice.

I recognise that my preponderance for self-blame in the context of being a neophyte online teacher is not healthy and that such feelings of anxiety do not pervade my thoughts when I teach face-to-face. An exploration of the literature reflecting my fragile self-belief appears to identify some of the causative factors that might be influencing my behaviour. Despite a much later, yet significant improvement in my relationship with my parents, there is potential to consider the issue of emotional attachment theory and loss, whereby Bowlby (1998) examined and reported upon the ways in which young children respond to either temporary or permanent loss of a mother-figure, along with the expression of the anxieties that accompany such loss. It could be argued that my sister acted as my mother-figure before she went to boarding school, and that I experienced grief and mourning after she had gone. This, in turn, might have led to a sense of insecurity as I matured. In addition, my experience at age six, feeling shame when I was physically struck by a primary school teacher, might relate to a sense of insecurity that ultimately led to a feeling of fragile self-belief. Whilst I claim feeling secure in my face-to-face teaching practice, I appreciate that from an etic perspective, that my findings for theme one appears to present opposing evidence in relation to my NLTP. Significantly, at the time I was learning to teach face-to-face, I did not examine my teaching practice in such depth, and nor I argue, would I have had enough teaching experience to do so. However, I have little doubt that learning to teach face-to-face caused similar anxieties at the time, and I can recall feeling uncertain and out of my depth. Had I the experience and knowledge to critique those anxieties at that time, I might have revealed similar findings. At this point in my face-to-face teaching career I have gained competence and confidence through continuing professional development from an academic and practical perspective. I now have the experience to explore and innovate, to seek new paths towards intellectual enlightenment of my teaching praxis, that is concomitant with the parallel rapid developments in NL and interaction through social media.

Whilst psychological measures have not been employed specifically within my research, to limit the subjectivity of my introspective self-assessment, they have important implications for understanding my findings. A lack of expertise in psychological constructs caused me to pursue peer-reviewed evidence to distinguish between my own thoughts and feelings as I experience them (explicit), and how the unconscious, automatic mind operates (implicit). What I understand from the literature is that this dual-process (explicit/implicit) account is helpful in determining self-concept (Nosek, 2007; Wilson, 2002) thus informing my self-belief. Similar research undertaken by Schroder-Abe, Rudolph, Wiesner, and Schutz (2007) claims that participants expressed a tendency towards becoming defensive when discrepancies between their implicit and explicit dual-processes arose. There is potential that if my fragile self-belief related to feeling 'not good enough', there may be discrepancies between the explicit thoughts and feelings of my experiences and the way my unconscious, automatic mind operates. I used this perspective to explore the root cause of my fragile self-belief as an online teacher by referring to Bowlby's theory that was recently revisited and extended by Ein-Dor and Hirschberger (2016, p. 223) who claim that "although attachment styles related to many different aspects of people's lives, their primary function is to promote survival". This perspective moves away from the axiomatic view that insecurity infers psychological liability. Instead, social-defence theory (Lavy et al., 2015) illustrates how those who present with different forms of insecurity are likely to have specific adaptive advantages that can be employed in order to survive. If the attachment system developed and updated by Bowlby (1998) remains active throughout adulthood, then the argument posited by Ein-Dor, Mikulincer, Doron, and Shaver (2010) that those who feel relatively secure in their current attachments, have a tendency to be empathetic to the needs of members of the groups in which they participate, might be reflected in the anxieties I identify pertaining to my neophyte status as an online teacher. Indeed, the suggestions presented by Rogers (1962) that include congruence, empathy, positive regard,

intentionality of regard, and interpreting others' perceptions, would be a helpful and healthy development of interpersonal relationships between the teacher and student. I recognise that such relationships would not have been considered in the context of NL, because the world-wide-web did not exist as such in the 1960s, thus it may be difficult to extend Rogers (1962) 'core of guidance to the interpersonal relationship' in the online teaching environment. Therefore, to examine ways in which I might consider how my online teacher identity might affect the way in which I form interpersonal relationships with CHSCS students, I referred to the work of Alvesson (2010); his literature review examined significant images of self-identities in the context of organisation studies and he concluded that seven images were dominant: self-doubter, struggler, surfer, storyteller, strategist, stencil and soldier. Significantly, my feelings of fragile self-belief resonate with the image of a self-doubter, which Alvesson (2010, p. 198) describes as an "irreducible ambiguity at the heart of identity construction ... and that individuals' attachment to a particular sense of self can reinforce insecurities". This claim is reflective of my early educational experiences of power and domination in the classroom, and subsequent struggle to achieve academically. Arguably at the age of six, I was relatively new to learning in a classroom environment and may, as Ellis (2004b, p. 16) noted of students "be striving to find out who they are, where they fit in" in the context of self-belief and socialisation with other pupils in primary school. Indeed, earlier work by Richmond (1990) posited that teachers who coerce students through establishing their power might be effective on occasion, but generally there tends to be a reduction in cognitive and affective learning in the long-term. Whilst there may have been a detrimental effect on my learning throughout primary and secondary school as a result of feeling disempowered by my primary school teacher, this does not fully explain why I feel a fragile self-belief as an online teacher, yet not so when I teach face-to-face.

I have been socialised into face-to-face teaching throughout my career, whereby my academic discourse remains primarily the spoken word, often with visual clues and intonation to infer meaning (Ortega, 2013). Despite the increased use of email as a form of textual discourse, much of my communication is verbal. In a sense, my identity as a teacher has been shaped by observing other teachers as they teach (Gee, 2000), learning from the way they present themselves, the way they interact with learners, and their style of teaching. In the NL environment, I have been unable to hear the nuances of intonation, or see the body language of my online teachers, so learning from them to inform my online teaching is different (Gee, 2011; Mor-Hagani & Ben-Zvi, 2014; Rourke & Kanuka, 2007; Torras & Barbera, 2010; van Aalst, 2009), suggesting that more bespoke oTPD may be preferable as I develop pedagogically.

As a face-to-face teacher who leans towards the use of humour in the classroom, I appear to have developed a tendency towards using emoticons to express my feelings online. In the context of studying secondary school students, Derks, Bos, and von Grumbkow (2008) determined that emoticons could be considered to serve the same function as nuances of non-verbal communication. I need to consider the value of humour when I use emoticons (Muchmore, Griggs, Tidwell, Mnayer, & Beyer, 2016, p. 424), and whether my "rituals and accoutrements of humor were often used to effect positive social engagement, rather than humor itself". Perhaps my use of humour both in the classroom and online is a way of humanising myself with the learners because I do not wish to assume power, rather to encourage mutual respect. Indeed, Muchmore et al. (2016, p. 424) suggest that "our humor practices can be viewed as windows into our values, beliefs, and personalities", thus presenting publicly my sense of identity.

I have already claimed to feel unconsciously competent (Taylor, 2007) with my responses to the nuances of classroom management and learner support (section 2.4). There may, therefore, be an argument to incorporate the perspective of Kuhn (2006, p. 1339) who asserts that “analysts of the contemporary workplace contend that social, economic, and technological changes have stripped away the traditional structures shaping individual identities” in which he claims identity as being the perception of self-reflexivity “discursively understood by the self” (p. 1340). It is the NL context of teaching *online* rather than teaching itself, therefore, that appears to be causing me to feel a sense of fragile self-belief. In this regard I may be experiencing similar anxieties reported by De Laat et al. (2007b) who employed SNA and content analysis to determine the differences between an experienced and neophyte online teacher who tutored different groups within the same NL workshop, concluding that the interaction patterns of the inexperienced and experienced NL teacher were substantially different. For example, the neophyte online teacher quickly became challenged by the complexities of managing group interactions (especially when one student was dominant) and keeping the group on track throughout the module. The more experienced teacher, however, did not interfere too readily and allowed learners to be “emergent with their learning ... to seek their own rhythms and ways of working together” by demonstrating a good understanding of the pedagogical framework for that specific NL workshop, thus being able to “create specific scaffolding in particular contexts” (De Laat et al., 2007b, p. 280). The latter position resonates with my experiences of being a face-to-face teacher, and having a good pedagogical understanding of the academic programmes and modules that I teach.

My feelings of fragile self-belief may be explained further by findings deduced by De Laat et al. (2007b), who asserted that those with no formal professional development opportunity as an online teacher might struggle to manage the pedagogical, content and technological

aspects of teaching in the context of NL. I have already alluded to feeling daunted by the TPACK model presented by Mishra and Koehler (2006) as an oTPD framework (section 2.6). Learning to teach online in professional and geographical isolation rendered this form of oTPD unfit for my purposes, and resonates with an opinion paper published by Baran and Correia (2014, p. 96) who claim that professional development for online teachers must be fit for purpose, if the developing online teacher is to “adopt online pedagogical practices and reconstruct their personal in an online environment”. Arguably, such practices should include teaching (technology, pedagogy and content); a sense of community that incorporates collegial learning groups and online teacher mentorship; and, organisational support. A lack of online teacher training, no access to collegial learning groups with an interest in NL locally, and no organisational commitment to NL, is likely, therefore, to have had a detrimental impact on my self-belief in the context of planning, designing, convening, managing the CHSCS module, as well as responding to the technical difficulties experienced by students. Hung, Looi, and Koh (2004, p. 194) suggest that “according to such a perspective, the mind incorporates person-environment interaction, where activity involves an interaction between person and environment that changes both. In this sense, learning means weaving into the perceived fabric of life as an authentic activity”. If the perspective of Hung et al. (2004) is accepted, then it is the authentic activity of learning to teach and communicate online that might be a causative factor in my sense of fragile self-belief.

Another potential cause for experiencing a fragile self-belief, may be related to ‘pedagogic frailty’. Pedagogic frailty is a relatively new concept which emerged in educational literature as a consequence of using the term ‘frailty’ as analogous with physical frailty reported in clinical literature (Kinchin, 2015). Clinical frailty was described as individuals becoming more vulnerable and less able to adapt to relatively minor ailments that, when accumulated decreased their capacity to cope. More recently, Kinchin et al. (2016) charted what they

perceive as the elements of pedagogic frailty to identify four principal dimensions: “regulative discourse; locus of control; pedagogy and discipline; and, research-teaching nexus” (Kostonmina, Gnedykh, & Ruschack, 2017, p. 313). HE lecturers are constantly exposed to such dimensions, particularly as argued earlier, in those institutions where TEL has been imposed by the HEI without consultation with those academics who may be experienced face-to-face teachers, with limited (if any) (Berge, 2008) experience of teaching online (Rienties et al., 2013). These dimensions combined, have the potential to undermine face-to-face HE teachers’ confidence, leading to unanticipated anxiety (pedagogic frailty) as they learn to teach online. Whilst I have not had online teaching imposed, I might still be feeling a sense of pedagogic frailty as I develop my NLTP. Although currently metamorphosing, the concept of using pedagogic frailty as a model to support “professional development and the enhancement of university teaching” (Kinchin & Wiley, 2017, p. 296) may be worthy of future exploration in the context of my theme ‘fragile self-belief’, once such a model moves beyond the conceptual phase.

As I consider my own contributions to the CHSCS module, in terms of number, they were not lacking. Student contributions however, were not always reflective of my input. My frustrations at the lack of interaction are reflective of MacLeod and Ross’ (2011) argument, where I sought to establish a cause for the online silences which are likely to denote the CHSCS students’ experiences of learning in the context of NL. For example, feeling a sense of disempowerment at the notion of student ‘lurking’ appears to extend my anxieties as a neophyte online teacher. I recognise this was not the case for the majority of CHSCS students, but for those who did appear to ‘lurk’ in the background perhaps there were external influences that effected their engagement with the module content, their peers and me as the online teacher (Hung et al., 2015; Küçük, 2010).

I have already alluded to the potential link between CoP (Wenger, 1998, 2010) in relation to the concept of lurking introduced by Taylor (2002) in section 2.4. However I have since extended my understanding through research undertaken by Schneider, von Krogh, and Jager (2013, p. 295), which is suggestive that I may not be able to challenge the 'lurker' to communicate in non-assessed online learning activities because "irrespective of their evolutionary stage (member-life cycle), people show a remarkable and consistent tendency towards lurking". Such behaviour is described as the participant being a passive-observer rather than active participant in the NL environment (Kozinets, 1999; Nonnecke & Preece, 2003; Rafaeli, Ravid, & Soroka, 2004). Reasons relating to those individuals belonging to online communities that might lurk were identified by Preece, Nonnecke, and Andrews (2004), who claimed that more than half of those who were considered lurkers, garnered enough information from browsing what others had contributed, without feeling a necessity to become involved in the learning community themselves. Whilst the context of Preece et al. (2004) paper was not specific to online learning, I argue their perspective might be translated into the context of NL.

An alternative explanation is that lurkers might be shy about posting to the asynchronous discussion board, where their communications take on a permanently accessible textual form. Perhaps such learners feel more comfortable getting to know the online community through observation rather than participation (Schneider et al., 2013), which in the context of the CHSCS module was only 10 weeks in duration, thus affording little time to get to know their peers. In the context of face-to-face learning, a 10-week module is likely to allow time in the classroom, during breaks or serendipitous meetings between learners who recognise each other in the work place, to get to know each other more readily. Without such opportunity in the online classroom, getting to know and feel comfortable communicating and interacting with peers they may never have met, might be more

daunting. In this case, by the time the student has become more familiar with learning online, the 10-week module may appear somewhat shorter. Indeed, David and Ellen both acknowledged feeling overwhelmed by the number of posts that had already been logged when they accessed the discussion board, which is likely to impact on the way in which they communicate online.

There is the potential, therefore, for any online cohort of students to include a number of lurkers. If those who have a preponderance towards lurking are likely to maintain such habitus throughout their online learning career, then as I develop my NLTP, I will need to find ways of encouraging equity in communication between students, their peers, and me as the online teacher. Reflective of the pedagogical implications denoted by using an asynchronous discussion board as the primary form of communication, the patterns of discussion revealed in my SNA (figure 26) and to determine levels of group cohesion (figure 25) may reveal a need for me to reconsider the requirements for asynchronous discussion over the duration of this non-assessed element of the module. For example, it could be argued that my unwritten expectations that students interact fully may be unrealistic when local students are not familiar with learning and interacting online. The design of the CHSCS module may benefit from being reviewed, to leave larger gaps between each topic and to spread the topics over the full ten weeks rather than concentrating on them in the first five weeks. Here, the CHSCS students may have more time for critical reflection. The converse may also be true if the topic is left open for too long, then the incentive to contribute may not be so meaningful to the CHSCS student.

A further explanation that might resonate with my perceived lack of contribution by some of the CHSCS students, may relate to regulatory practice. There is an expectation that all registered HSCPs comply with the principles of confidentiality delegated by their governing

bodies. Despite an increase in technology use within health and social care practice for reporting and record keeping, and improving service users' experiences (Liddell, Adshead, & Burgess, 2008) the use of technology to support learning appears less familiar.

Documentation is high on the agenda for HSCPs and careful reporting of care must be documented in the right way at the right time for the benefit of the service user (Francis, 2013; Willis Commission, 2012). Using discussion boards to communicate with other learners, however, may hold a different meaning to those used to writing to avoid litigious misinterpretation (Information Governance Alliance, 2016) and those who feel more comfortable expressing themselves professionally but feeling overtly guarded when they communicate using an online discussion board, within which the written word becomes a permanent record of their opinion and understanding. With this perspective in mind, "there appears to be some debate between discipline-specific approaches to writing which prioritise the 'socialisation' of students into the literacy practices of specific, usually disciplinary, academic communities, and more humanistic concerns with self-discovery, voice, and class, ethnic and personal identities ... This debate has an ideological as well as a pedagogic dimension, as it is concerned with the way that writing is used to construct relations of power and authority in the university classroom" (Goodfellow, 2005, p. 482) that is arguably reflective of a new way of writing in the context of NL. Explained by McConnell (2006) as fundamental to the purpose of NL, is an obligation for students to contribute to the discussion boards, thus fostering dialogue and the development of new meaning in light of this. Extending this perspective to incorporate the online teachers' obligation to promote learning, it has been claimed by Lave and Wenger (1991, p. 114) that having the skill as a teacher to, where appropriate, dislocate "learning from pedagogical intentions [will] open the possibility of mismatch or conflict among practitioners' viewpoints in situations where learning is going on". They go on to argue that it is these differences in perspective that afford new conceptualisations and encourage learning. Despite the perspective of Lave and

Wenger (1991) being attributable to face-to-face teaching, I maintain that by gaining similar skills in my NLTP, I could translate this in to the context of NL.

Such a paradigm shift reflects that my role as an online teacher in the context of NL is broadly defined as facilitating learning (Dirckinck-Holmfeld et al., 2012; Jones, 2015; Jones & De Laat, 2016; Ryberg et al., 2012; Walker & Creanor, 2012). Indeed a commonly cited phrase in the context of NL is that in order to facilitate rather than teach, the online teacher moves position from "the sage on the stage to the guide on the side" (Saulnier, 2009, p. 2), despite evidence to suggest that "academics were found to be more sceptical about their changing role for the 'sage on the stage' to the 'guide on the side'" (Nguyen, Barton, & Nguyen, 2015, p. 9). The 'sage on the stage' and 'guide on the side' dichotomy was mooted in legend 8 (section 2.4) where I had a conversation with Ellie about the way I drift between the two concepts of teacher and facilitator. New understandings from that conversation gave me a sense that I could, in my role as 'facilitator', become the 'guide on the stage'. If I do not become too fixated with being either a teacher or a facilitator, then I can play different parts as either or both, as the situation necessitates through communicating appropriately to meet learner need.

Visser (2007) extends Rogers' (1962) claim that important for successful communication is the argument for pursuing three behaviours into the online teacher context, calling for: 'open disclosure' to reflect mutual respect, where the teacher can formulate a professional rapport with the student; 'warm affirmation' to extend that professional rapport to incorporate a tangible awareness of the student by recognising and supporting their online developmental learning needs; and 'empathic comprehension', whereby the online teacher should share an understanding with the learner around what it is like to learn online.

Reflective of this, I have considerable experience as an online learner, which Bennett and

Lockyer (2004) suggest is a useful precursor to learning to teach online. My online presence is likely to be communicated more effectively if I take this stance.

I recall evidence within my literature review (section 2.4) where Garrison et al. (2010) suggested that it was teacher presence that learners perceived as the most significant aspect to ensuring overall satisfaction of the learning experience. To extend my understanding, a recent paper caught my attention in relation to instructor presence in online learning environments. It was claimed that learners believed "instructor presence was an important aspect of online learning, as they wanted available instructors that were willing to provide timely feedback, listen to concerns, and guide them through learning tasks" (Richardson, Besser, Koehler, Lim, & Strait, 2016, p. 1). My tendency to log in to the CHSCS module every day, may be more in keeping with what the students prefer as opposed to me feeling overtly anxious about over-stepping professional boundaries by being available every day. Alternatively, perhaps the newness of online teaching causes me to struggle with how to boundary my online presence, to get the correct balance between being available, and the tyranny of availability. I need to consider how I internalise the potential expectation for me to be accessible every day, and perhaps reflect more purposefully on the perspectives of Rose and Adams (2014, p. 9) who sought to explore the requirement for "pedagogical care and responsibility" and whether or not learner expectations of access to their online teacher alter in the NL environment. There needs to be some consideration between nurturing and caring for learners, yet equally caring for the self as the online teacher.

As I continue to commit to developing my online teaching skills, I support the stance taken by Dillenbourg, Jarvela, and Fischer (2009) who argue that whilst it is important to understand the differences between teaching and facilitating online learning, it is more important to recognise that facilitation does not mean learning without teacher support but

rather the teacher co-constructing knowledge with the learner. In this regard, co-construction of knowledge calls for the online teacher and students to develop a relational dialogue between them. Hodgson et al. (2012) exemplify the importance of relational dialogue as a significant theoretical perspective associated with NL, suggesting that contribution to the asynchronous discussion board is necessary. The 92 contributions I made to the CHSCS discussion board over the five-week case study period may be considered excessive if facilitation as opposed to teaching is the primary aim. I now suggest that when and how I contributed may have affected the level of critical discourse (deNoyelles, Zydney, & Chen, 2014; Jeong & Frazier, 2008; Lander, 2014) reflecting a need to carefully consider the contributions I make to the asynchronous discussion board in future NLTP. Reflective of this stance, more considered structure to the asynchronous discussion for future NL students may increase the potential for learners to participate as legitimate peripheral participants in their engagement and discussions with the guest speakers and online teacher as they form a virtual CoP (Lave & Wenger, 1991). My thinking and reading have caused me to deduce that it is important to encourage discussions that can lead to what Goodyear, Ellis, Brew, and Sachs (2007, p. 60) explain as "an important element of this socio-cultural view of learning is that *participation* in authentic knowledge-creation activities, coupled with a growing sense of oneself as a legitimate and valued member of a knowledge-building community, are essential to the development of an effective knowledge-worker". As demonstrated in my findings relating to fragile self-belief, knowing when and how to encourage relational discourse through learner interaction became a concern. I am a developing online teacher who does not have experience of understanding when I should contribute, or when to take a step back to allow for learner contributions to encourage the development of academic discourse.

Without the asynchronous discussion boards acting as a platform for academic discourse to take place, there would be limited opportunity for interaction. However, contributions to the asynchronous discussion boards require that students have the capacity to demonstrate digital literacy skills. Hernandez-Zamora and Zotzmann (2014, p. 77) suggest that "academic writing is a challenging task for students because of the complex stylistic and generic conventions associated with it". This challenge, combined with developing the skills to write online with the purpose of creating meaningful academic discourse between learners and their teacher, can be hampered by poor digital literacy skills. One of the difficulties I experienced might be reflected in the demographics of the students enrolled on the CHSCS module. The students were all HSCPs with a number of years' experience. However, their palpable enthusiasm to participate in NL appeared inherently hampered by relatively limited digital literacy skills (Bulger et al., 2014; Greene et al., 2014; Kirkwood, 2007). Such a lack of digital literacy in the NL context may have been made more difficult through a lack of organisational investment in digital learning. There are limited opportunities for local HSCPs to learn online using the hardware and internet availability provided, yet this dichotomy also indicates that the "human factors such as fostering a cultural change amongst the academic community and institutional policies" (Hamuy & Galaz, 2010, p. 169) are likely to be lacking.

My understanding of this dichotomy is evident as I recognise that prior to future iterations of the CHSCS module, and to truly support the promotion of learner autonomy, more directed student provision to develop digital literacy skills is required (Hinrichsen & Coombs, 2013; Meyers, Erickson, & Small, 2013) in conjunction with ensuring that any module design encourages those reluctant student writers to develop (Hernandez-Zamora & Zotzmann, 2014). Significantly however, future cohorts undertaking the CHSCS module, may align their digital literacy skills with those of digital natives (Prensky, 2001a, 2001b) despite the academic debate that describing digital natives as such is flawed (Bennett, Maton, & Kervin,

2008). As I (re)position my NLTP, I must be cognisant that despite being more familiar with using digital hardware and communication platforms, those who feel highly skilled from a social media perspective (Thompson, 2013), may not have the skills to learn online.

Teaching ways of translating digital literacy skills to natives of digital social communications, into online learning therefore, may be required (Ng, 2012).

I acknowledge the work of Bigatel et al. (2012, p. 59), who claim that online teachers are required to develop a "broader set of skills and competencies" to promote student success.

The development of and extension to my NLTP and its associated competencies, are critical to convening an organised module that is fit for purpose (Berge, 2008; Coppola et al., 2002; Goodyear et al., 2001; Vlachopoulos & Cowan, 2010b; Williams, 2003). In this regard, I considered module design as an important factor in promoting learner autonomy.

Appropriate pedagogical design as a concept is not new. Currently published as a fourth edition after the first edition was published in 1999, Biggs (2011) argues that the teacher must ensure consistency between the curriculum, teaching methods, the learning environment chosen, and assessment methods employed. I specifically chose to convene the CHSCS module online, because the curricular expectation was that a global understanding of health and social care practices was examined and critiqued by the students. As claimed by Pruitt and Epping-Jordan (2005), using digital technologies to share learning to prepare 21st century HSCPs to learn from a global perspective is made possible by the advent of NL. The content of the CHSCS module was specifically designed with the global classroom in mind (Lock, 2015). Orchestrating learning through module design is considered by Carvalho and Goodyear (2014) as an essential component of successful online teaching; employing an analytic framework to examine teaching function in NL, it was concluded that both module design and activity and epistemic design and activity were significant.

Reflective of a call for epistemic design and activity (Carvalho & Goodyear, 2014), I claim the importance of creating opportunities for the CHSCS students to develop epistemic fluency in my social worlds/arenas map (figure 40). Individuals demonstrating epistemic fluency are described by Markauskaite and Goodyear (2017, p. 1) as “people who are flexible and adept with respect to different ways of knowing about the world”. I argue that this is pertinent to the social world construction of the job-role of HSCPs, because the mental resourcefulness required of providing specialist knowledge and skill in their field is considerable. A sense of epistemic curiosity (Schneider et al., 2013) is likely to be a good starting place for those students on the CHSCS module who wish to develop their knowledge-base. However, it has been argued that learners who demonstrate epistemic curiosity (Litman, 2008; Litman & Spielberger, 2003) and “desire to gain new knowledge by closing information and knowledge gaps” (Schneider et al., 2013, p. 294) have a specific personality trait. If epistemic curiosity is related to personality trait, then it is not likely that encouraging epistemic fluency within future CHSCS modules will be entirely successful. Significantly, those students who do have a sense of epistemic curiosity, might be more likely to develop epistemic fluency. Indeed, “the ways in which professionals conceive of, and approach, their work and the ways they engage in the reconfiguration of work and services of time has pervasive effects” (Markauskaite & Goodyear, 2017, p. 2) and as such has considerable impact on the provision of effective and efficient health and social care. There is potential to argue here that a commitment to asynchronous communication in the CHSCS module fosters “higher order thinking for reasons that have to do with the relationships between writing and cognition” (Lapadat, 2002). I think there is a similarity and connection here with epistemic fluency. Practitioners’ “professional capability has long been associated with a mix of specialist, abstract codified knowledge (gained largely in university) and tacit, experiential knowledge of processes, rules, cases and practices (gained largely in workplaces)” (Markauskaite & Goodyear, 2017, p. 30). Academic discourse in the

CHSCS module is one of many ways in which learners can learn from and with each other to develop a social-world construction of changes to global and local health and social care services.

Academic writing was not assessed until later in the module, although a number of learners sought some advice with regards to knowing how to form an online discussion/argument. Academic discourse, when viewed through the lens of social constructivism, is the conduit through which knowledge is constructed and evaluated for its worth. Cameron and Panovic (2014, p. 113) assert that it is the learners "communicative competence", whereby they make sense of "understanding what is 'appropriate' in a particular communicative context" that ultimately reflects their grasp of academic discourse. I have engendered findings reflective of supporting and developing independence among CHSCS students. Reasons for this are explicit in the work of Blaxter, Hughes, and Tight (2010) and resonate with my teaching philosophy: I strongly believe in fairness, learner support, collaborative learning, participant perspective, learning to facilitate learning with the learner, not as the 'teacher'. I believe each student brings with them their own knowledge, understanding and view of their world, that when shared with other learners, challenged and critiqued, is a valuable learning tool, and basis to clarify their understanding of the world around them. I propose that students may be perceived by some, or perhaps perceive themselves, to be inferior to the teacher in terms of their knowledge-base and this may be implicit or explicit in the power-relationships (Leonardi & Barley, 2010; Morley, 2012; Tissaw & Potsdam, 2003) enacted by the online teacher. Whilst many teachers are experts in their field, thus having specific knowledge speciality, I suggest that they are unlikely to be expert at every level. I argue that power in the context of developing my NLTP is shared with the students (McConnell, 2006) as I too visualise myself as a life-long learner and someone who is interested in what the students can 'teach' me.

Claiming that I promote learner autonomy by role modelling academic discourse in the discussion boards, is reflective of research undertaken by Delahunty, Jones, and Verenikina (2014, p. 54) who suggest that a "significant role of the instructor is shaping dialogic opportunities that move learners towards new understandings". This perspective echoes that of Savery (2005), who claims that successful online teachers need to lead by example. Such perspectives are reflective of my philosophical and epistemological leaning towards *being* an online teacher as opposed to *doing* online teaching. Being as opposed to doing is reflected in my culturegram through my values (multiple realms of life), claiming that love and nurture forms one of my primary identities, sharing knowledge, equity and being philosophical presented in one of my secondary identifiers. Perhaps such values and attitudes reflect a determination not to be the sort of teacher I recall from one of my earliest educational influences on my timeline, that is, I chose to nurture learning and share mutual respect rather than punish.

As I make sense of the literature to inform my kaleidoscopic identity as an online teacher, I have been required to deconstruct and (re)position my face-to-face teacher self and challenge my own assumptions about what constitutes effective teaching and learning in the context of my NLTP (Richardson & Alsup, 2014). New understandings about adapting and learning new skills and gaining competency in teaching online have determined a pedagogical paradigm shift in my perspectives. A heightened sense of developmental self-belief as opposed to a fragile self-belief is evolving. Immersion in the literature related to fragile self-belief and promoting learner autonomy has caused yet another shift in perspective towards (re)positioning my NLTP. I begin to reframe my thinking towards transforming what I now know about my inner anxieties as an online teacher. I appreciate that by making a commitment to the development of my teaching praxis from face-to-face teaching towards teaching online that there are likely to be both positive and negative

emotional experiences that emerge as I form virtual relationships with my students (Hagenauer & Volet, 2014). Indeed my experiences of self-doubt expressed in theme one are reflective of those claimed by Bennett (2014b), who emphasised the emotional impact of becoming an online teacher; she reports novice online teachers feeling uncomfortable as their identity begins the process of metamorphosis, which was often accompanied by varying levels of anxiety.

Through the process of metamorphosing from neophyte to a more experienced online teacher, I recognise that I need to develop a deeper pedagogical underpinning of online teaching theory to inform my NLTP (Berge, 2008; Coppola et al., 2002; Grant, 2012; Green et al., 2010; Pelz, 2004; Ragan et al., 2012; Varvel, 2007; Williams & Sutton, 2013). If it is as much the "practice of pedagogy and teaching" that denotes learning "as it is with learning itself" (Jones, 2015, p. 69) then rather than feeling that I have to change the way in which I teach, I might find it less of a psychological leap of faith if I (re)position my face-to-face teaching in the context of NL. By pursuing this attitude, I argue that my teaching philosophy remains the same, but it is the media that is different. However, a different media requires different ways of teaching, and this is especially so when integrating technology in the form of a wholly online module. I will therefore, be required to continue developing my understanding of the online pedagogies that apply to online teaching (De Laat et al., 2007b). I have already claimed allegiance to the constructivist paradigm within my conceptual framework (figure 1) and appreciate that I require a deeper understanding of how this will impact on pedagogical approaches to my online teaching. My epistemological stance reflects the perspective that knowledge construction is a social activity, whereby learning comes from interaction from and with the teacher, peers and resources made available (Buraphadeja & Dawson, 2008).

I still have much to learn, despite a positive shift towards (re)positioning my NLTP. Reflective of evidence from my literature review, however, I am not convinced that I fully achieved promotion of the three principles of effective online pedagogy claimed by Pelz (2004). I perceive that I modelled *affective presence*, by encouraging asynchronous academic discourse, *interactive presence* through acknowledging, guiding and informing my students and *cohesive presence* by committing to forming a sense of community online, yet I appeared less able to extend this skill to empower the CHSCS students to do the same. Because I did not achieve whole group interaction, despite a reasonable sense of group cohesion within this particular case-study, some students were less “actively involved in a joint enterprise with the teacher and peers in creating (constructing) knowledge” (Harasim, 2012, p. 60). Despite not appearing to achieve all of the theoretical aspects considered as I re(position) my NLTP, the difference I feel now about learning to teach online is that I no longer feel the fears I associated with my fragile self-belief. I do however, embrace the learning I have gained through utilising aANG as a theoretical model to examine and develop my NLTP.

5.4 Summary of findings

This chapter has presented the findings that emerged in conjunction with, and developmental insights into, my NLTP. My intention to present an open and honest account of findings has at times, been emotive yet cathartic. Despite what at first emerged as a negative view of my self-belief, the process of understanding more completely who I am as a developing online teacher has been a positive experience. My themes appear to metamorphose from a sense of fragile self-belief, through a recognition that I am promoting learner autonomy, towards a realisation that I have a number of transferrable skills that will support my ongoing oTPD to improve my NLTP. By utilising aANG as a theoretical model to guide my data collection methods to examine kaleidoscopic aspects of my NLTP, this

transformative metamorphosis has in itself become a form of oTPD. Now, as I near the end of this journey, I will draw my research to a close in Chapter 6, where I intend to revisit and reflect upon the process of following aANG as a theoretical model in the context of my experience.

Chapter 6 Discussion, Implications and Recommendations

As the rules of social engagement and hierarchy become less clearly defined in online spaces, so authority becomes an increasingly tricky notion in online teaching...the tutor's role in such a space is not to regulate, but rather to participate and provoke in creative and helpful ways that open up passages or possibilities in chaotic online spaces (MacLeod & Ross, 2011, p. 15).

This chapter embodies the approach taken throughout my thesis, where I reintegrate performative writing (Worden, 2014) in the form of 'legends', to present vignettes of personal literature to consolidate my thinking. I will interpret and describe the significance of my findings in light of developing methodological insights into the value of aANG as an emerging eResearch methodology. I begin by relocating my research, and summarising the procedural and methodological approaches taken to elucidate my findings. A reflection of my experience of using aANG as a theoretical model will follow, with limitations of my research being made clear. A new model is proposed, which moves the aANG theoretical model towards a more generalised autonethnography (ANG) model that others may wish to replicate for their own research purposes in the context of digitally-mediated interaction. Finally, I will provide a summary of and present recommendations for, the ongoing development of ANG as an emerging eResearch methodology.

6.1 Revisiting my research

Exponential developments in opportunities to learn and teach in the context of digitally-mediated HE, has exposed the need for those face-to-face teachers who wish or are expected to teach online, to make a paradigm shift towards online pedagogical development (Lock, 2015; Paulus et al., 2010; Sims, Dobbs, & Hand, 2002). Navigating the online spaces in which I teach, "can be complicated at best", although by utilising autonethnography as a more "intimate [methodology] allows [me] to uncover and excavate [my] tacit, professional

knowledge developed in present moments of practice that may remain hidden in other methodological approaches” (Hamilton & Pinnegar, 2017, p. 11). As an experienced face-to-face teacher, who describes herself as a neophyte online teacher I posit that to develop my NLTP I need to examine and learn from the pedagogical reality of teaching online. What made the development of my NLTP more complicated, is that I am geographically and professionally isolated from other HEIs, as a member of a local Health and Social Care Teaching Team, which is affiliated to two HEIs as collaborative partners. Without access to formal oTPD opportunities, an autonomous critically reflexive way to develop my NLTP influenced the development of a conceptual framework (figure 1, section 1.4). Here I declared my epistemological and ontological stance to scaffold the emergence of aANG as an eResearch methodology. aANG was chosen as my preferred eResearch methodology as I reviewed a number of recognised models of oTPD (section 2.6) to elicit their value for informing a pedagogical underpinning of NLTP, which did not meet my developmental needs. I discovered that the focus of these models was primarily to guide online teachers in the techniques of *doing* online teaching. My professional aspiration to *be* an online teacher rather than *do* online teaching has been consistently reiterated throughout my thesis, and my desire to move beyond *doing* online teaching to *being* an online teacher required that I found an alternative way to develop my NLTP (legend 10).

Legend 10: Reflective blog entry

Much of the literature focuses on networked learning as opposed to networked teaching. I needed to be creative to make sense of what it means to be an online teacher. The literature reviewed to explore the roles of online teachers, and specifically those cited in table 1 (section 2.1) appears to be moving away from task orientated online teaching (*doing* online teaching) towards the importance of relationships between the learner and the teacher (*being* an online teacher). Smith and Crowe (2017) encapsulate my thinking as they share their preference for relationships with learners through engaging them, knowing them and supporting them to develop. This is very much in keeping with my face-to-face teaching philosophy.

An experiential exercise with peers on the PhD Programme stimulated my interest in autonethnography as a way to examine my being as a neophyte online teacher: we explored the genres of ethnography in the context of NL, which illuminated my understanding of netnography (Kozinets, 2006, 2010, 2015) and in turn, the possibilities that autonethnography might afford eResearch methodology were revealed. Whilst previous studies had recognised the potential for autonethnography as a research methodology for exploring the self in any digitally-mediated field (Ferreira, 2012; Kozinets & Kedzior, 2009; Mkono, 2016; Mkono et al., 2015; Persdotter, 2013) I could not find any literature that exemplified its methodological or practical application. In legend 11, I reflect back upon my journey to extend the potential of autonethnography as a research methodology to examine, explore, assess and develop my NLTP.

Legend 11: Reflective blog entry

My intended use of netnography rather than ethnography as a research methodology, was not purely related to the notion that I could use it as a form of experimenting with an unfamiliar research paradigm; it was primarily because I wanted to honour the environment in which my interactions as an online teacher took place. This understanding is consistent with the ethnographic tradition. Netnography remains faithful to this tradition by honouring the online environment. I have extended the flexibility of this methodological adaptability through autonethnographic research.

Reflective of a claim by Hamilton and Pinnegar (2017, p. 12) that “the digital turn opens virtual pathways for scholarship”, I suggest there is value in having an opportunity to focus on the digital-self through autonethnography as opposed to the more traditionally accepted autoethnography as a postmodern paradigm. To address the paucity of theoretical and practical methodology relating to autonethnography, I adapted a seven phase meta-ethnography framework (Noblit & Hare, 1988) to synthesise well-established and published autoethnographic methodological theories (Adams et al., 2015; Boylorn & Orbe, 2014; Chang, 2008, 2013; Denzin, 2014; Ellis, 2004a; Hayano, 1979; Holman-Jones et al., 2013b;

Hughes & Pennington, 2017; Muncey, 2010; Reed-Danahay, 1997; Roth, 2005; Short et al., 2013) with those peer-reviewed papers that suggested the potential for autonetnographic methodology (Ferreira, 2012; Kozinets, 2015; Kozinets & Kedzior, 2009; Mkono, 2016; Mkono et al., 2015; Persdotter, 2013). I claim autonetnography is an emerging eResearch methodology that adapts autoethnographic research techniques to study personal experiences of contributing within an online community. Autonetnography continues to differ from other forms of online autoethnographies because it offers, in the context of my understanding, a systematic and step-by-step guide to encompass the “ethical, procedural, and methodological issues specific to online research” Costello, McDermott, and Wallace (2017, p. 2). As an adjunct to synthesising autoethnographic text to introduce the notion of autonetnography as method, I incorporated an analytic lens proposed by Anderson (2006) by interpreting and analysing my findings compared with peer-reviewed literature. I expressed my methodological synthesis of aANG as a theoretical model (figure 11, section 3.1) to guide its practical application. This resulted in publications of my own locating the theoretical application aANG as an emerging eResearch methodology, to examine teaching and learning scholarship within the field of NL (Howard, 2016a, 2016b). If the “empirical sciences ... have to work on specific problems and build up broader knowledge by putting together the results of many minute, careful, and time-consuming investigations” (Mills, 2000, p. 65) then developing an understanding of my NLTP through aANG may be a tentative step towards achieving this.

6.2 Reflecting on aANG and implications for future practice

The work of Alkin and Christie (2004) on theoretical lenses connecting paradigms with the field of evaluation, affords an understanding of the significance of the different positions taken by those who evaluate their own work. I claim that the multiple layers of analysis and reflexivity required to focus on the “presence and consequences of [myself as] the

researcher in the research – as an actor, designer, interpreter, writer, co-constructor of data, ultimate arbiter of the accounts proffered, and as accountable for those accounts” (Clarke, 2005, p. 12) have been simultaneously liberating and binding, empowering and discouraging, exhausting and refreshing, indiscriminating and perceptive. These experiences are reiterated in my reflective blog (legend 12) and located in the three themes (fragile self-belief; promoting learner autonomy; and, (re)positioning my NLTP) that emerged from the analysis of the 59 data-sets recorded on my data-log.

Legend 12: Reflective blog entry

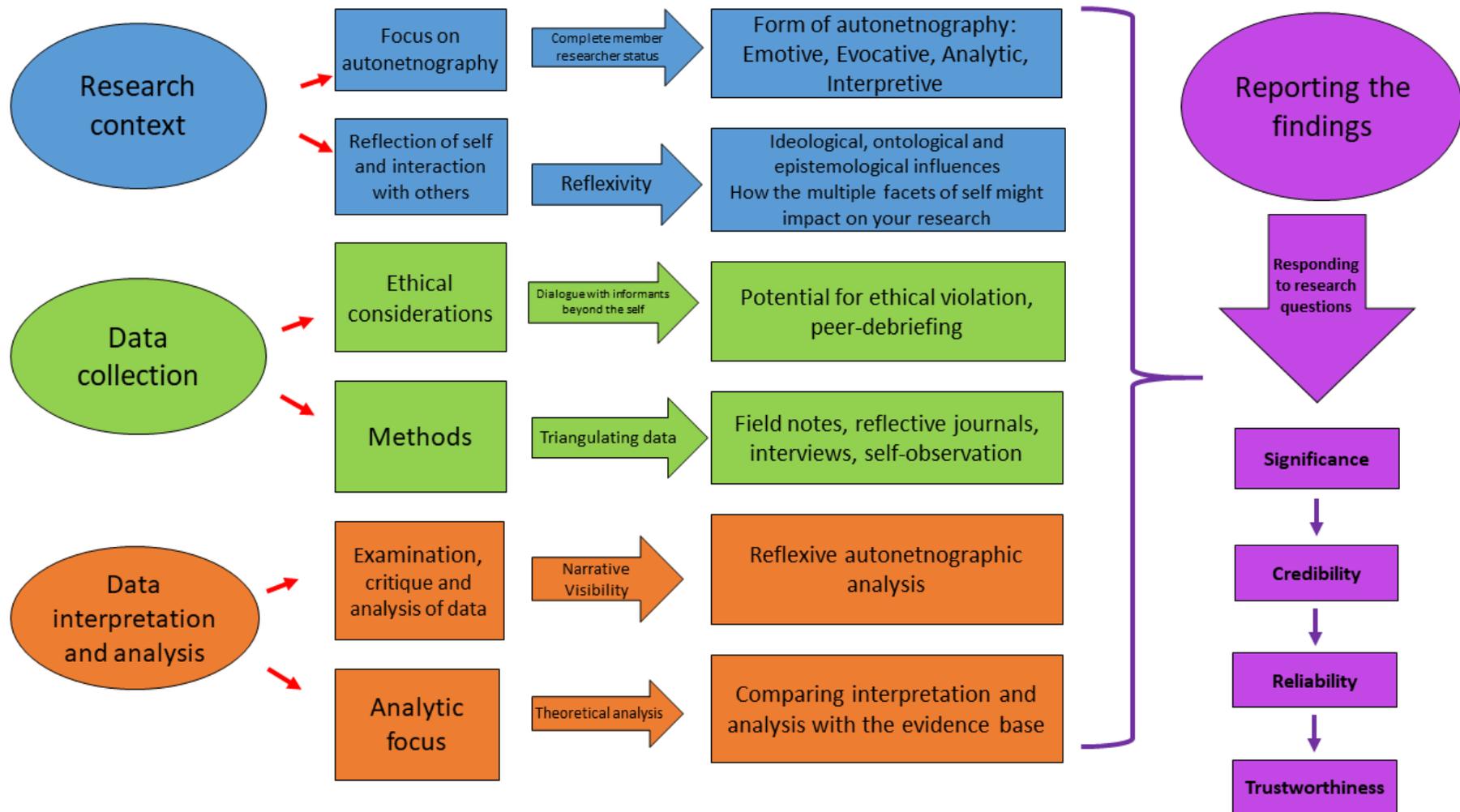
I think when Trafford and Leshem (2009) describe 'doctorateness' as a threshold concept, I have a tendency to agree. Their conceptualisation of a threshold as a portal, makes sense to me. I have experienced liminality as I have reached the threshold of a portal (examining my NLTP), then when I step through I have entered a new world of understanding from which I am unable to return, just as I experienced when interpreting the data to inform my findings.

In their seminal paper on threshold concepts, Meyer and Land (2003) introduced the metaphor of stepping through a gateway or portal, where the inquirer must tread, to gain a rite of passage to new knowledge. When this transformational internal view is experienced, Meyer, Land, and Davies (2008) suggest that passing through the portal is likely to be troublesome, causing the inquirer to think more reflexively about how new understandings impact on their world-view. This sense of liminality was the conduit for a transitional period where I sought to make sense of my findings; I was neither knowing nor unknowing, yet somewhere in-between. This state of flux, explained by Sibbett and Thompson (2008, p. 229), suggests that my transitional experience provided a “microcosmic structure of separation, liminality and re-incorporation that develops the person” to adopt new understandings to develop their practice. Because the aANG theoretical model forms the foundation from which knowledge is constructed both metaphorically and literally within my research, its foundations needed to be solid. As claimed in Chapter 1, autonethnography is in

its infancy, and as such required theoretical and methodological development to serve as the “structure and support for the rationale for the study, the problem statement, the purpose, the significance and [my] research questions” (Grant & Osanloo, 2014, p. 12). Some consider metaphorically, that the theoretical model is the anchor, or blueprint for informing the whole research project, from research design through the literature review, methodology and methods, data analysis and dissemination (Grant & Osanloo, 2014; Laysacht, 2011). Whilst it is claimed that any chosen theoretical model should be introduced early in the research process (Mertens, 1998; Rocco & Plakhotnik, 2009; Sire, 2004) to maintain a theoretically-driven research project, I had no theoretical baseline from which to frame my research. The aANG theoretical model was developed after taking into consideration my conceptual framework (figure 1), in which I shared my philosophical, ontological and epistemological stance, immersion in the literature (Chapter 2) to examine the paradigm shift I am required to take as an experienced face-to-face teacher becoming an online teacher, and a meta-synthesis of methodological theories (Chapter 3) relevant to the development of aANG.

The aANG theoretical model was presented using four features: the research context, data collection, data interpretation and analysis, and reporting the findings. The development and presentation of aANG as a theoretical model has already been explained in full (Chapter 3), although the reality of using aANG to guide my research has yet to be explored. I remind the reader of the aANG theoretical model (figure 44), then reflect upon my experience of using it to guide my research.

Figure 44: Theoretical Model



6.2.1 Research Context

Feature one of my aANG theoretical model, 'the research context' caused me to conceptualise the research problem, from the postmodern perspective of autonethnography. The research context is a significant factor and starting point for any researcher choosing their topic for review, and establishes specific areas of interest for the researcher. The NL field affects the context and approach of autonethnographic methodology, where I immersed myself in the digital environment as not only the research context, but also as the supporting media through which I expressed my development. This focus took me beyond appreciating "technology used in instruction and used to enhance learning" (Hamilton & Pinnegar, 2017, p. 15) to use the digital technology itself as part of the research process. My use of reflective blogs, digital databases, websites, data-mining the online CHSCS module and other digital technologies gave me a number of digitally-mediated ways in which to access and explore my NLTP.

Within the research context phase I was able to identify my research problem, consider the purpose of my research and the significance of undertaking it. With a requirement to 'focus on autonethnography' and 'demonstrate complete member researcher status', I had already established both a sense of curiosity for aANG as the methodological genre to frame my research. My focus was specifically analytic because I wanted to incorporate the theoretical reflexivity required of this approach to demonstrate probity (Anderson, 2006), and reflective of the practical complications of developing my NLTP as a HE lecturer who is geographically and professionally isolated from opportunities for oTPD.

Also within the research context phase, was a requirement to include 'reflection of self and interaction with others'. Reflexivity was an important attribute here, because I found "there is no one-way street between the researcher and the object of study; rather, the two affect

each other mutually and continually in the course of the research process” (Alvesson & Skoldberg, 2009, p. 79). My intention here was to attend to my desire for rigorous academic research through cognisance of the impact on my NLTP of my life-culture, thoughts and feelings. Alongside my ‘ideological, ontological and epistemological influences’ as I interacted with learners on the CHSCS module, I acknowledged my own experiences throughout the process of inquiry (Etherington, 2004). Using the aANG theoretical model led to a particularly helpful way to clarify my thinking; having developed my conceptual framework and positioned autoethnography centrally to reflect the researcher being the researched. My identity as a neophyte online teacher, developing insights into online pedagogy to inform my oTPD, framed my research context more clearly. This caused me to examine what was already available to me in terms of oTPD models. To consider how the ‘multiple facets of self might impact on [my] research’, the conceptual framework gave me an opportunity to situate my desire to develop my NLTP autonomously, through the lenses of social constructivism, postmodernism and pragmatism. This was a critical aspect of understanding how to situate my complete member researcher status within the sub-genre of theoretical analysis to form aANG as my chosen research methodology. I found that spending time to dig deeply (metaphorically speaking) to develop a good understanding of my research context was an important factor in laying strong foundations for exploring feature two of the aANG theoretical model: data collection.

6.2.2 Data collection

Feature two of the aANG theoretical model called for me to plan carefully, how I collected data ethically to answer my research questions. There is inadequate guidance in autoethnographic literature about how to limit the ethical tensions that occur when researching the self in the context of communicating with others. Ethical considerations for my research were presented in section 4.2.2, although here I reflect upon my experiences of

adhering to the ethical principles of beneficence and non-maleficence (Beauchamp & Childress, 2013).

The ethical considerations required to undertake aANG are extensive, although it has been considered (perhaps naïvely) that writing about oneself might limit the need for ethical consideration (Wall, 2008). One of the complexities I experienced was ensuring that whilst Ellie had been given a pseudonym, I could not truly preserve her anonymity because the role she played as peer-debriefer was visible to others. Ellie was aware of this, and signed her consent form to denote her understanding. To limit the potential for divulging unethically the conversations I have reported with Ellie, she is invited to read my thesis and suggest revision to the content in the context of those conversations.

I have inferred relationships with family members and referred to CHSCS students (using pseudonyms) and guest speakers (not identified individually) throughout my aANG. I have with the best ethical intentions, tried to represent those who were unable to represent themselves within my autonethnographic writing by seeking their consent to be included in my research. Because all relationships are based on trust (Couser, 2004), the close proximity of my family and the potential power differential between the CHSCS students, guest speakers and myself, ethical reporting of my findings needed to be delicately balanced. Whilst I felt tensions between exploring my experiences of NLTP, and write purely from my own perspective, I realise that by referring to others, I automatically reveal elements of their world that they may consider private.

Some of the tensions I experienced have been suggested by Tedlock (2000, p. 468) as related to feminist issues, where she claims that "women's ethnographic and autobiographical intentions are often powered by the motive to convince readers of the

author's self-worth, to clarify and authenticate their self-images". Reasons for such behaviour is explained by Tedlock as the likelihood that women recognise their position in what is often depicted as a male-dominated writing form that is structured, confident, and concise. I had not considered that the way in which I experienced these ethical tensions might be related to the feminist perspective claimed by Tedlock (2000), although in light of my findings in theme one (fragile self-belief), I acknowledge the potential for this epistemological world-view.

To enhance the credibility of being the researcher and the researched, various data collection methods were chosen to triangulate where my mixed-methods data intersected to inform the development of my themes (Silverman, 2013). I selected the data collection methods (explained in Chapter 4) purposefully to answer my research questions. Employing a case-study design as the overarching data collection method to identify operational links between my contributions to the CHSCS module as an online teacher (Fusch & Ness, 2017) set the research context within which other data collection methods could be used. The number of data collection methods I selected was not prescribed in my aANG theoretical model, although I found that employing seven mixed data collection methods, integrated enough different lenses through which to explore my NLTP. It is common practice within autoethnographic methodologies to incorporate a combination of methods to gather a broad spectrum of data (Adams et al., 2015; Holman-Jones et al., 2013a; Holman-Jones et al., 2013b). What was different about my data collection methods was that by examining my NLTP from an autoethnographic perspective, I was able to use data-mining as a form of quantitative data collection as opposed to the dominance of qualitative data collection applied to non-digitally-mediated autoethnographic perspectives. Whilst I referred to my mixed methods as either qualitative or quantitative, the qualitisiation (Sandelowski, 2000) of my quantitative data may in hindsight be more akin to the work of Plowright (2011, p. 3)

who “rejects completely and emphatically” the use of the terms ‘quantitative’ and ‘qualitative’ data collection methods, claiming a preference to “structure the different elements into a unified, coherent whole.” Because the purpose was to triangulate the data to enhance my understanding of it, whether the data collection method was qualitative or quantitative ultimately became irrelevant, and reflective of the stance taken by Flick (2017) and Onwuegbuzie et al. (2009) who call for more development of methodologies to combine qualitative and quantitative approaches.

I found it valuable to use my field notes, reflective blogs, reflexive interviews, and self-observation as additional data to contextualise the more formal data collection methods to reach data saturation. Some may argue that shifting from using autoethnographic vignettes within my text as performative writing, to using such aspects of my personal literature as a data collection method within chapter 4 (that contributed to informing my findings in chapter 5) might be unconventional. I have found limited evidence to support this process as credible from a theoretical perspective (Naik et al., 2017), yet argue that in the context of the researcher being the researched, any aspect of self-development and reflexivity can become subject to interrogation in similar ways to methodologically collected data.

As the researcher and the researched, I had the authority to select what to disclose. This authority is accepted as appropriate in the postmodern paradigm, where the “directionality, boundaries and traditional forms of scientific negotiation are all challenged” (Salazar-Perez & Cannella, 2013, p. 512). Moses and Knutsen (2012, p. 148) reiterate this point, claiming that those participating in social research “rationalize their actions; are motivated by purpose; and enjoy a certain freedom of action”. However, knowing where to begin and when to cease collecting data to inform my research was nuanced with the complexities of what it was pertinent to include, ethical in its reporting (Muncey, 2010) and able to stand alone as

part of a data-set to contextualise my findings. Choosing appropriate excerpts of data to explain my findings limited the inclusion of more complete data-sets and the links between them. Had I included all of the narrative and quantitative data collected within the 59 data-sets, the relevance of the findings I reported would be diluted and distorted because methodologically, aANG was explicitly focused on my experiences as a neophyte online teacher, examining and developing my NLTP.

6.2.3 Data interpretation and analysis

The aANG theoretical model caused me to focus upon how to undertake the examination, critique and analysis of my data. The data was extensive, yet some of my data collection methods were already analytical in their design. Situational Analysis (Clarke, 2005), Social Network Analysis (Kozinets, 2015; Thormann et al., 2013) and Directed Content Analysis (Sorensen & Baylen, 2004) for example, encouraged data collection and analysis to occur simultaneously, and complemented the approach I took that was similar to axial coding (Strauss & Corbin, 1990) where inductive reasoning led to a thematic understanding of my data. In conversations with Ellie, we discussed and ultimately agreed with the themes that emerged. I continuously reviewed and evaluated the data, relating them with evolving insights as I progressively worked towards more refined understanding.

Being required to incorporate narrative visibility throughout the research process has, at times, been difficult. Performative writing was new to me and I needed to overcome my initial anxieties related to balancing the requirement to share my experiences without over-exposing my being or embarrassing the reader with overtly evocative text (Tedlock, 2013; Turner, 2013; Williams & Juahari-bin-Zaini, 2016). To limit the potential for over-exposure, I attended to the five criteria identified by Richardson (2000) and reiterated by Denzin (2014) as important to reflect a contribution to the genres of ethnographic research practices: I

sought to make a *substantive contribution* by furthering understanding in the NL field of what it means to participate in NLTP using aANG; I attended to the suggestion that my written text should demonstrate *aesthetic merit* by including performative writing which should be satisfying to read, complicated, yet not boring; to exhibit *reflexivity*, I determined how I garnered my personal literature and data, managed the ethical implications of undertaking aANG (Turner, 2013), how the subjective representations of my NLTP experiences were presented in my text, and whether those subjective representations were appropriate in terms of self-awareness and self-exposure; the way in which I may have evoked intellectual, emotional or affective feelings, or generated new questions for the reader establishes the *impact* that my performative writing has on the reader; and finally, whether my writing *expresses a reality* by providing a credible account of the journey I undertook to examine my NLTP. Ultimately, you as the reader of my thesis will judge how well I have responded to Richardson's (2000) five criteria.

Interpreting and analysing my data has, at times, been emotionally challenging. I believed that I was prepared for the potential for emotional findings to emerge from my data, because I had spent a considerable amount of time immersed in the methodological nuances of autoethnography whilst developing my aANG theoretical model. I was not prepared, in part because I did not believe that I had any particularly interesting story to tell. It was the timeline that caused me the deepest emotional challenges which might at first glance appear superficial and easy to define, yet brought back some memories that I did not particularly wish to revisit (legend 13).

Legend 13: Reflective blog entry

I didn't realise that these once hidden memories would reveal themselves with such

force. Constructing my timeline seemed like it might be a simple exercise, but the reality was different. As it developed and I reflected more deeply, my timeline was nuanced with complex and at times unwanted emotions that without knowing, I must have hidden in the farthest reaches of my mind.

I did not anticipate fragile self-belief emerging as a theme to afford meaning behind my anxieties as an online teacher, which if I recall back to my early days of teaching face-to-face, was probably equally anxiety provoking; I did not investigate my face-to-face teaching practice in such depth when I learned how to teach in the classroom. I recognised this earlier in my research as I alluded to the 'conscious competence' model I adapted from Taylor (2007) but was still not prepared for the emotional challenge I faced as the theme of fragile self-belief emerged. The pivotal turning point for me was the analytical element of aANG. Immersion in the theories and evidence from others' research has informed me that emotional challenges can be cathartic at the same time as being deconstructed and reconstructed to form new understanding and professional development. As I consider the perspective of Stead and Bakker (2012, p. 31) who "assume that the self is socially constructed through interaction on a continuous basis, that it is not necessarily fixed but continually in flux, not unitary but multiple and flexible, and that it is continuously in-formed by social and cultural discourses that are themselves continuously in flux", then my experiences of fragile self-belief may be fleeting in nature. The analytic elements of aANG gave me an opportunity to retract the autonethnographic lens to a distance that allowed me to focus on the theoretical analysis of each theme. By reflexively responding to peer-reviewed literature to examine why I appeared to experience the anxieties and self-doubt reported in theme one, yet promoted learner autonomy in theme two I was able to distance myself to some degree from overt introspection (Holt, 2003; Reed-Danahay, 2017; Sparkes, 2002) that is often claimed as a limitation by some who do not purport to taking seriously the genres of autoethnography as methodology. I found that comparing my findings with the evidence-base helped me to step back from my subjective world view (Howell, 2013). I

made sense of part of this journey by recording my thinking in my reflective blog (legend 14) and in the context of NL the value of abstract thinking as beneficial to future online students and my own oTPD.

Legend 14: Reflective blog entry

Karl Popper and his 'Three Worlds': World 1 is considered by Popper as the human and nonhuman objects of the physical world, viewed primarily from a monist perspective. It is the subjective experiences such as feelings, thoughts, decisions, perceptions and observations that form World 2, which Popper claims as the psychological world. However, it is World 3 where conceptualisation occurs or as Popper (1978, p. 14) explains as "the world of the products of the human mind, such as languages; tales and stories ... scientific conjectures and theories" that ignites my own World 3 view on thinking and professional development. World 3 in this regard tends towards abstract thinking and is the space in which online learners need digital literacy skills with which to engage with online learning resources, to develop by learning from and with each other and the online teacher. This, in turn, is likely to give them confidence to make changes in local health and social care practices. As I consider ways in which I analysed my data, I too appeared to have conceptualised understanding of my findings through taking a World 3 journey into theoretical conjecture.

Whilst I recognise the age of the supporting literature in legend 14 may appear to limit its worth, its value to me is significant as a way to make sense of the troublesome learning I have experienced as I step through yet another portal (Meyer & Land, 2005; Meyer et al., 2008) towards new understandings. Such depth of reflexivity has been the most challenging yet rewarding aspect of following the aANG theoretical model. To meet the requirements of the aANG theoretical model that incorporates reflexive autonethnographic analysis, I adopted the RAF (Srivastava & Hopwood, 2009, p. 77) to "engage with the process of continuous meaning-making and progressive focusing inherent to analysis processes". Finding this element of the aANG theoretical model somewhat ambiguous, I combined the 'reflexive autonethnographic analysis' with the 'analytic focus' elements to incorporate 'theoretical analysis' by 'comparing [my] interpretation and analysis with the evidence base'. This enabled me to focus more clearly on the theoretical analysis of my autonethnographic data to

inform an analytical perspective. I found the RAF particularly helpful as a framework to analyse not only qualitative, but also quantitative data that I had qualitated (Sandelowski, 2000) as explained in section 4.4. The reflexivity inherent within various genres of autoethnography was echoed in the RAF, and caused me to consider through theoretical analysis of the evidence-base, how I interpreted what the data were telling me in the context of my “subjective perspectives, ontological and epistemological positions, and intuitive field understandings” (Srivastava & Hopwood, 2009, p. 77).

6.2.4 Reporting the findings

Finally, the aANG theoretical model called for reporting the findings, by responding to the research questions, claiming the significance of those findings by demonstrating, credibility, reliability and trustworthiness. As I reflect upon this element of the aANG theoretical model, I am reminded of a quote from Mills (2000, p. 3) who asserts that “what ordinary men are directly aware of and what they try to do are bound by the private orbits in which they live; their visions and their powers are limited to the close-up scenes of job, family, neighbourhood; in other milieu, they move vicariously and remain spectators”. My research project has been a journey into (an)other milieu, and one that was once less familiar to me than it is now. As I reported my findings, the sensitive nature of theme one (fragile self-belief), for example, placed me in a vicarious position where the significance of understanding why and how I felt ‘not good enough’ as a developing online teacher needed to be presented in such a way to denote an honest, credible, reliable and trustworthy explanation (Freshwater et al., 2010). The very nature of autonethnography is that the importance of my findings as the researcher and the researched are inextricably linked to my axiological, ontological and epistemological world view (Adams et al., 2015; Allen-Collinson, 2013; Chang, 2008; Holman-Jones et al., 2013a; Howard, 2016a, 2016b; Muncey, 2010), which is likely to be different to the way the reader perceives their significance.

Reporting the findings in any ethnographic research needs to be ethically sound (Clayton, 2013; Couser, 2004; Madison, 2012; Tullis, 2013), and no less so in the context of netnographic research (Chang & Gray, 2013; Gatson, 2013; Kozinets, 2015). I found the ethical aspect of aANG challenging, throughout the development, execution and reporting of my findings. However, following closely the 'reporting the findings' element of the aANG theoretical model supported my aspiration to demonstrate ethical research significance, credibility, reliability and trustworthiness of researching my NLTP (Bryman, 2012; Haythornthwaite, Andrews, Fransman, & Meyers, 2016a; Plowright, 2011).

6.3 Limitations

It is difficult for a researcher presenting any ethnographic genre to generalise their findings when one takes into account the inter-subjective perspectives of the reader combined with the intra-subjective insights of the researcher that are unique to each (Andreasson, Andreasson, & Hanson, 2017; Fortwengel, Schüßler, & Sydow, 2017). Whilst I have found aANG helpful, I was also the author who laid the foundations, constructed and evaluated aANG as a theoretical model. The relevance of my findings in the context of the value of aANG as an emerging eResearch methodology will remain open to debate until others use, critique and enhance the aANG theoretical model.

The students' and guest speakers' voice has not been heard within the context of my research. Whilst it is not a requirement to include others' perspectives within many sub-genres of autoethnography, I argue that it could afford a more balanced perspective. Inclusion of the students' and guest speakers' voices, would be a way of member-checking (Madill & Sullivan, 2017; Varpio, Ajjawi, Monrouxe, O'Brien, & Rees, 2017) to seek CHSCS participants' perceptions of my findings. If I respond appropriately to incorporate others'

perceptions, I am likely to enhance credibility and trustworthiness of my findings and contribute to the validation of my conclusions.

The process of undertaking aANG did not afford me definitive answers, rather I was presented with new perspectives of the similarities and differences between being a neophyte online teacher yet experienced face-to-face teacher. For those who might be reticent about delving deeply into themselves to find answers to why they interact online as they do, aANG might not be an appropriate theoretical model to follow. There may be elements of themselves, that if discovered they may not particularly like (Holman-Jones et al., 2013a).

Despite incorporating an analytical element to my autonethnography, there will inevitably be gaps and flaws in my memories that may or may not have been influenced by the emotional aspects unearthed in theme one as situated in the past yet remembered through the lens of the present. Memory is considered a key feature of autoethnographic accounts (Muncey, 2010), and although I can reflect on my perceptions, my findings are situated in the context of my subjective, self-interpreted being. It will be for the reader of my research to determine the value that such memories add to my data.

6.4 Proposing a new ANG model

As I make sense of the new educational ideologies consistent with NL, and adapt to teaching online, I recognise the complexity of undertaking aANG has led to a transformation in my perspective. My personal development is reflective of findings reported by Lee and Brett (2015, p. 72) of the transformative learning that takes place when teachers “implement new educational technologies and adapt to new teaching environments ... [involving] a complex learning process that can lead to their perspective transformation”.

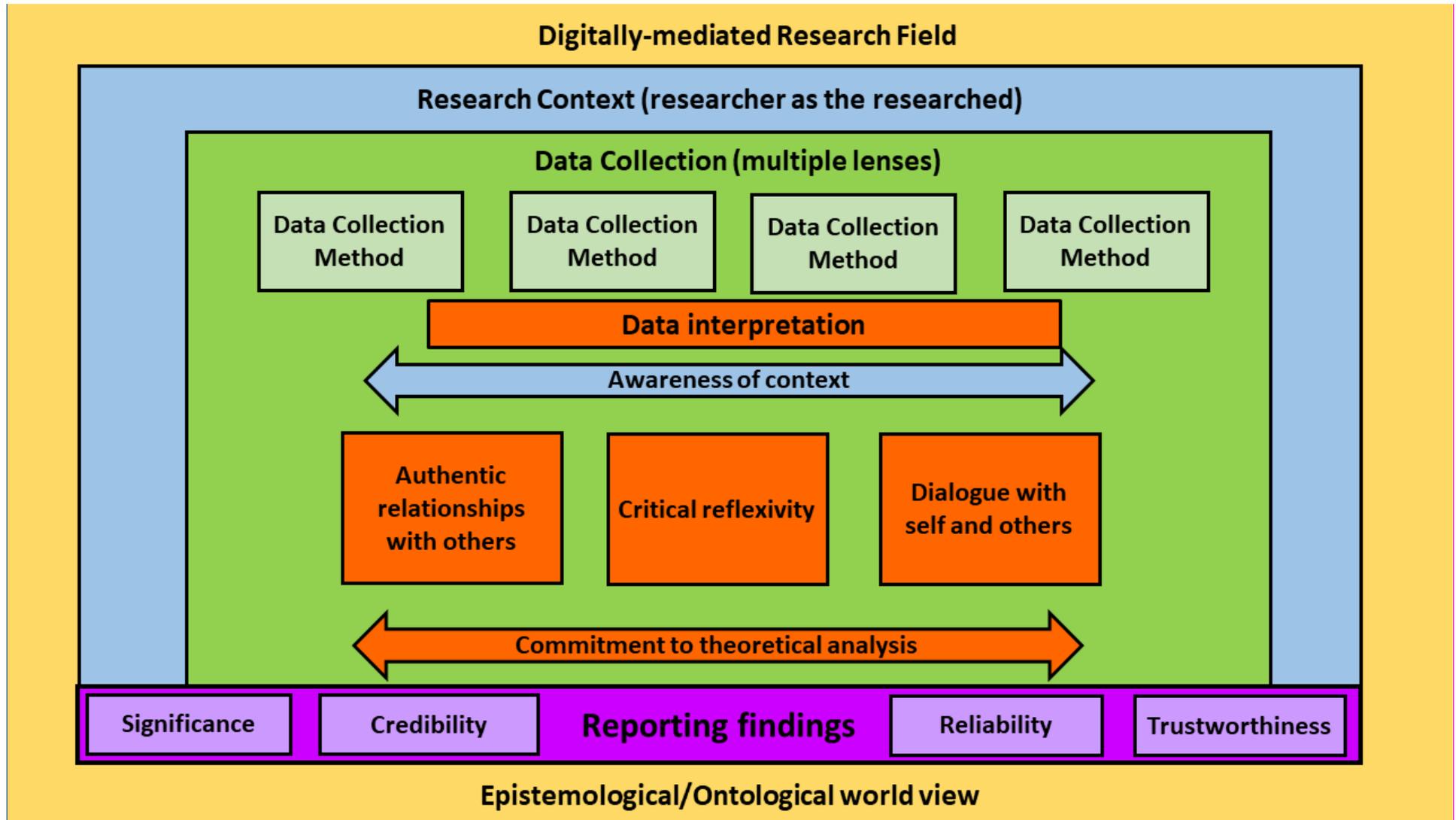
Yet I also I agree with Anfara and Mertz (2015) that any new methodology, aANG for example, will conceal some aspects of understanding with as much emphasis as it will create a lens through which to view the problem.

As I reflect upon the aANG theoretical model, I recognise significant similarities between what I have experienced and the transformative dimensions of adult learning, presented by Mezirow (1991, p. 196), where he claims that by “explaining the learning dynamics that are involved when we dig down to the roots of our assumptions and preconceptions” that teachers can “change the way [they] construe the meaning of experience”. As a neophyte researching my NLTP using aANG as a theoretical model to guide me, I recognise that my frame of reference has altered as a result of examining closely the ways in which I have interacted with, and contributed to, the CHSCS module.

I have experienced a ‘disorienting dilemma’ in the form of exploring the contradictions that emerged between a fragile self-belief as an online teacher, and opposing recognition that I promoted learner autonomy. Indeed, Greene (1973, p. 38) suggests that philosophically I am “getting used to the upheaval and a consideration of its consequences for teaching and enabling others to learn”. Greene’s theory is argued by Mezirow (1991, p. 196) as a point at which meaningful learning involves a “process of disclosure, reconstruction and generation”. My experience of transformational learning is multidimensional and complex and has been reflective of the six core elements of transformational learning identified by Taylor (2009): I have had a (1) *original* and (2) *holistic orientation to the experience*, where Taylor (2009, p. 10) calls for the “engagement with other ways of knowing – the affective and relational” by exploring my NLTP through the three lenses of situational analysis (Clarke, 2005), autobiographical timeline and culturegram (Chang, 2008), establishing group cohesion (Dringus & Ellis, 2010), social network analysis (Haythornthwaite et al., 2016b; Kozinets,

2015), and directed content analysis (Sorensen & Baylen, 2004) as the autonethnographic element of my aANG theoretical model and employing the reflexive analysis framework (Srivastava & Hopwood, 2009) as the analytical focus. A *(3) critical reflection of my NLTP experience* has been achieved by reflecting upon the practical application of the aANG theoretical model. This etic perspective has given me a *(4) awareness of the context of my NLTP experience* and an opportunity to (re)position my NLTP in light of new understanding with the aim of continuing to *(5) develop authentic relationships with learners as others* in the context of my research. I have had *(6) dialogue with the self and others* through reflexive interviews with Ellie my peer-debriefer and debating my findings with colleagues and my PhD supervisor. If the role of the teacher in transformative learning “involves assisting learners in their processes of transformation and helping learners overcome situational, knowledge, or emotional barriers so as to trigger transformative learning” (Closs & Antonello, 2011, p. 73) then a subjective understanding of my own situational, knowledge or emotional barriers through critically reflexive self-examination using aANG is likely to facilitate such action. This symbiotic relationship between the theoretical conceptualisation of transformative learning theory and aANG might resonate as a more generic professional learning framework for others practicing or learning in the digital field. Such individuals are likely to have previously acquired beliefs about what constitutes good practice yet may, like me, wish to examine the origins, nature and consequences of their actions from an autonethnographic perspective. To afford this more generic approach to autonethnography (ANG) I propose a new model (figure 45), that incorporates the transformational aspect of professional development.

Figure 45: ANG Model



The research field for the new ANG model, could be any digitally mediated field, and not necessarily restricted to education. It is the autonethnographic context that is emphasised here rather than being specific about which field is researched. The research context is decided by the researcher as the researched which could, for example, include personal insights into participating in social media, online gaming, email communications, online dating sites, or any digitally-mediated platform that incorporates communication and interaction with others. Data collection methods, similar to the aANG theoretical model will be defined by the research questions and be reflective of the researcher's axiological, ontological, epistemological and methodological world-view. Interpretation of the data also reflects the researcher's world-view, and will be determined by the theoretical model claimed by the researcher as appropriate to interrogate the data which in turn will inform the emergent findings. An awareness of the research context and commitment to theoretical analysis are overarching features of the data collection and interpretation aspects of the ANG model. From my own experience, I found theoretical analysis of my subjective findings pivotal to the developmental understanding of my NLTP. The researcher is required to maintain authentic relationships with those implicated in their research, and demonstrate critical reflexivity which can be achieved through dialogue with the self and others. In reporting their findings, researchers following the ANG model should justify the significance, credibility, reliability and trustworthiness of their research process in determining those findings, as they should when undertaking any robust research.

The ANG model might appear relatively simple when compared to my aANG theoretical model, although I argue that the many challenges and controversies that occur in the research process are complex, the nuances of which are not easily made visible on a theoretical model. For example, ANG requires consideration of the researcher's ontological and epistemological positionality in the digitally-mediated field, as the researcher being the

researched (Hughes & Pennington, 2017; Kozinets & Kedzior, 2009). This is reflective of the notion that from a subjective perspective, humans “have a pretty good grasp of who we are and why we do things the way that we do” (Nosek, 2007, p. 184) although my own empirical experience of undertaking aANG to explore my neophyte online teacher self, suggests that I did not. Researchers employing ANG will need to be cognisant of claiming external validation of their interpretation to demonstrate that their results are credible (Schofield, 2002), which is complicated given that the world-view of the researcher may not resemble that of the reader of their research. Ultimately, those who use and critique the ANG model, are likely to consider ways of improving it.

6.5 Contribution to knowledge and recommendations

6.5.1 Contribution to knowledge

This research extends the suggestions made by Ferreira (2015), Kozinets (2010, 2015), Kozinets and Kedzior (2009), Mkono (2016), Mkono et al. (2015), and Persdotter (2013) by contributing to the development of ANG as an emerging eResearch methodology in three distinct ways: (1) a case-study exploring my own NLTP adds to NL literature/knowledge, which may be valuable to other practitioners wishing to investigate their individual oTPD needs; (2) through meta-synthesis of autoethnographic and autonethnographic methodologies I have contributed to the development ANG methodology beyond a theoretical idea, to form the aANG theoretical model (Howard, 2016b, forthcoming); and, (3) further revisions to the aANG theoretical model (figure 11) and the proposal and development of a generic ANG model (figure 45) will give other researchers interested in examining their own contributions to digitally-mediated fields, a model to make use of, amend, revise or apply in practice. Those interested in the experiential application of aANG might benefit from reviewing the benefits and limitations I experienced being the researcher as the researched examining my own practice. Moreover, this research illustrates how NL or

other practitioners working and/or learning in any digitally-mediated field who may be geographically or collegiately isolated from others in the same field, can follow their chosen model of ANG to undertake research into their own practice.

6.5.2 Recommendations

The research presented in my thesis supports the development of autonethnography from a theory mooted by other researchers in the field of digitally-mediated communication towards the aANG theoretical model to inform the use of the online teacher as the researcher and the researched when examining their NLTP. In addition, a more generic ANG model is proposed to extend the range of ANG to incorporate not only the potential for analytic ANG, but also evocative, emotive, interpretive or other genres that can be undertaken in any digitally-mediated field of practice. However, to encourage others to experiment with undertaking aANG or other genres of ANG, the methodological literature needs to be extended to include:

- Explicit guidance for those experiencing the emotional or ethical consequences of undertaking ANG, to find ways of working through such feelings and to develop opportunities for new learning to emerge;
- Greater understanding of the value of theoretical analysis to enhance the significance of the researchers' findings, and increase credibility, reliability, trustworthiness of the genres of ANG as an emergent eResearch methodologies;
- Experiential critique of the aANG theoretical model and/or ANG model, to remodel methodological processes and guidance.

I further recommend that:

- Researchers who experience the emotional and ethical consequences of researching the self, allow themselves to complete the aANG process, before they judge such experiences as a limitation of this methodology. From my own experience, I recall feeling uncomfortable as I deconstructed the emotional aspects of my findings, but the metamorphosis I experienced as I worked through these feelings, empowered me to reframe my emotions towards transforming my NLTP. This experience was, for me, a benefit of aANG;
- Future research should extend the foundations of ANG to build upon the theoretical and practical application of aANG presented in this research.

I end this thesis the way in which it began, by concluding that my intention to add to the evidence base and offer a unique perspective of undertaking aANG as an emerging eResearch methodology has been achieved. However, this is not the end of a journey, but a new beginning that has been defined by understanding myself as *being* an online teacher, not *doing* online teaching.

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