Analytic autoethnography: a tool to inform the lecturer's use of self when teaching mental health nursing?

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November 2012

This thesis is submitted in partial fulfilment of the

requirements for the degree of Doctor of Philosophy

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This thesis was completed as part of the Doctoral Programme in Educational

Research.

Declaration

This thesis results entirely from my own work and has not been offered previously for

any other degree or diploma

Signature

Acknowledgements

As I realised through this thesis the significance of the contribution of others in shaping my identity and development, I wish to thank all those who have contributed in numerous ways to the unfolding and evolution of this research and my self.

In particular I wish to thank my research supervisor Professor Mary Hamilton for sharing her wisdom through skilful questioning.

I would also acknowledge the trust and support displayed to me from my employer and colleagues for their interest, patience and encouragement as I shared my understanding of new perspectives. Their responses triggered further thoughts.

Finally, special thanks go to Dee Dee, Ann and Amy who have provided both space and distraction in helpful measures to their husband and dad, and without their support the commitment to address this research would not have been possible.

Contents

List of abbreviations

ANT   Actor-Network Theory

DoH   Department of Health

LiMHN   Lecturer in Mental Health Nursing

LsiMHN   Lecturers in Mental Health Nursing

MHSN   Mental Health Student Nurse

MHSNs   Mental Health Student Nurses

NMC   Nursing and Midwifery Council

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Abstract

This research explores the value of analytic autoethnography to develop the lecturer's use of self when teaching mental health nursing. Sharing the lecturer's self-understanding developed through analytic reflexivity focused on their autoethnographic narrative offers a pedagogical approach to contribute to the nursing profession's policy drive to increase the use of reflective practices. The research design required me to develop my own analytic autoethnography. Four themes emerged from the data 'Being in between', 'Perceived vulnerability of self', 'Knowing and doing', and 'Uniting selves'. A methodological analysis of the processes involved in undertaking my analytic autoethnography raised issues pertaining to the timing and health warnings of exploring memory as data.

Actor-Network Theory was used as an evaluative framework to reposition the research findings back into relationships which support educational practices. The conclusion supports the use of analytic autoethnography to enable lecturers to share hidden practices which underpin the use of self within professional identities. Recommendations seek methodological literature which makes explicit possible emotional reactions to the reconstruction of self through analysis of memories. Being able to share narratives offers a pedagogical approach based on the dilemmas and tensions of being human, bridging the humanity between service user, student and lecturer.

Chapter 1 Introduction, Context and Aim

Peplau's theory of mental health nursing emphasised the significance of the nurse's contribution of self in creating therapeutic relationships in the 1950's (Simpson, 1991). However, to date no consistent method of self-study has emerged to underpin the mental health nurse's self-development. Despite the emphasis placed on the therapeutic use of self in mental health nursing, there is a paucity of literature on how Lecturers in Mental Health Nursing (LsiMHN) can foster reflective practices. Short et al., (2007) reinforced the concern relating to the ageing literature pertaining to the therapeutic use of self-questioning in terms of how mental health nurses conceptualise self. A small sample of text books in our educational facility library that offer guidance on educating nurses, either briefly outline the use of self in teaching, suggesting a person has a natural teaching style (Meighan and Harber, 2007; Mohanna et al., 2011) or make no reference to the teacher's use of self (Barstable, 2003; Downie and Basford, 2003; Quinn and Hughes, 2007). The lack of literature pertaining to the Lecturer in Mental Health Nursing's (LiMHN), use of self appears ironic when policy decisions outline the development of a values based holistic approach within mental health service to recognise each person's individuality (Department of Health (DoH), 2004). The economic, historical, political, social and personal constraints that LsiMHN experience in striving to secure time for self-reflection and its analysis, may have contributed to the paucity of reflective accounts within the literature (Taylor, 2010; Wright, 2008).

1.1 Policy and Practice Context

Policy attempts to support the development of the mental health nurse's self-awareness through clinical supervision resulted in sporadic uptake. Participation in clinical supervision has largely been left to the nurses own devices (Gallop and O'Brien, 2003). Concerns about mental health nurses' own poor psychological self-care through not readily availing themselves to clinical supervision questioned their competency for reflective practice (National Health Service, 2006). Further policy recommendations repeated the need for reflective practices to become embedded within the mental health nurses professional development (DoH, 2006). A lack of evidence about the benefits of reflective practice appeared to obstruct the objective to develop reflective mental health nurses (Callaghan et al., 2009). The Nursing and Midwifery Council (NMC) (2010) returned to the challenge by insisting that Mental Health Student Nurses (MHSNs) joining the profession engaged in reflective practices. The standards for programmes leading to registration as a mental health nurse (NMC, 2010) stipulated that reflective practices were included in the curriculum.

A Mental Health Student Nurse's (MHSN) self-awareness, developed through reflection is expected to inform their nursing practices and their use of self within therapeutic relationships. The NMC (2010) policy placed emphasis on LsiMHN to adopt educational approaches that reinforced the importance of reflective practices for themselves as mental health nurses. Exploring the value of analytic autoethnography as a means of developing the use of a reflective self in teaching is of both relevance and timely importance to the education of MHSNs.

The statutory requirements for all LsiMHN is to have 'due regard' to their field of practice through holding registration as a mental health nurse in the same field of practice as the students (NMC 2008). Analytic autoethnography appears to offer a self-study research method which utilises the skills characterised within 'due regard'. Although being a mental health nurse is a prerequisite to becoming a Lecturer in Mental Health Nursing, currently no assurances can be given as to their competency in reflexivity and self-understanding. LsiMHN who cannot draw on their own reflective experiences, detailing how they developed unique professional identities, may fail to signify to MHSNs the value of self-awareness gained through reflective practice. MHSNs may therefore fail to meet the standards required to register (DoH, 2006; NMC, 2010) and value the individuality of others.

Calls have been made for the use of self-awareness when teaching mental health nurses to be addressed (Foster, et al., 2005; Gallop and O'Brien, 2003). However the drive for competitive enhancement in Higher Education (Fanghanel and Trowler, 2008), may have prioritised research aligned to the strategic aims of Higher Education Institutions rather than what may be perceived as personal aims. As nursing is a relatively new partner within Higher Education culture, establishing an academic and faculty identity may have been more significant than research which investigates the lecturer's self. LsiMHN who do not prioritise the development of their own self-awareness in teaching risk jeopardising their contribution to the development of MHSNs therapeutic use of self, within a values based policy context (DoH, 2004). Whereas individuals who have experienced mental health services in the capacity of service users have developed the ability to disclose appropriately about their personal

reflective accounts of mental illness when participating in the education of MHSNs (Stickley and Basset, 2008; Videbeck, 2009). I maintain that all LsiMHN require to understand the educational value of sharing understanding of their own self-development as a means of evidencing the value of reflective practice. This thesis conducts a methodological analysis of how analytic autoethnography may assist LsiMHN to develop their use of self when teaching mental health nurses.

My personal interest as a LiMHN, in being able to make visible how I use aspects of my own self development within teaching, is driven by the belief that if I understand the complexity of my own changes to self and identity, I am more informed to teach others about their self-development (Palmer, 1998). Participating in reflective practices that develop self-awareness also fosters a parallel process which develops insights into changes individuals with mental illness may make to their thinking, behaviour or lifestyle. My own personal affinity to reflexive practices focuses on the use of humour in teaching (Struthers, 1994; Struthers, 1999; Struthers, 2011). My interest in reflexive practices has developed to explore the differences between cognitive techniques in educational rather than therapeutic practices. The progression of these interests in reflexivity has led me to explore analytic autoethnography. Exploring the potential value of analytic autoethnography as an evidence based reflective approach to self-study, appears to offer a bridge between the professional and service user positions.

Two main approaches of autoethnography are evident within the literature 'evocative' and 'analytic'. Both styles utilise ethnographic and narrative inquiry approaches to seek cultural understanding of autobiographical experiences, where the researcher is

also the subject (Austin and Hickey, 2007; Butz and Besio, 2004; Starr, 2010). The evocative style leaves the narrative to resonate with the reader, rather than offer an analysis of the occurrence (Ellis, 2004; Muncey, 2005). Evocative styles also include performance autoethnography where the researcher dramatises the narrative to the audience (Spry, 2001). Analytic autoethnography differs from evocative styles by emphasising the value of analytic reflexivity, which draws on theories to present analysis of the researcher's insider perspective. Analytic reflexivity makes visible how the researcher's memories combine with aspects of social science theories to construct their knowledge of particular events. The use of existing theories as a method of analysing memories of events is claimed to enhance the objectivity of the enquiry (Anderson, 2006; Chang, 2008). The analytic style of autoethnography is used in this research to mirror how knowledge within theories is used in professional practice to offer interpretations of mental health service users' behaviours.

1.2 Research Aim and Initial Research Questions

The aim of this research is to conduct an experiential analysis of the methodology and methods used within analytic autoethnography as to how they may inform the LiMHN's use of self-awareness when teaching mental health nursing. Four initial research questions are developed to guide the inquiry. The research questions arise from the political and practice concerns relating to the LiMHN's use of reflective practices. Further concerns inform the research questions relating to practical aspects and issues, that may develop if an analytic autoethnography was undertaken to develop a LiMHNs self-awareness. Due to the sensitive nature of personal reflections, the questions seek to establish if similar therapeutic intervention

safeguards are integrated into the methodological processes. My concern also wished

to establish if current employment responsibilities could be maintained, while habitual

behaviours are challenged. The research questions are reconsidered following the

literature review, in chapter 2. The initial research questions are:-

1.   What influences on self emerge from an analytic autoethnographic account of a

       LiMHN with a career spanning over 30 years?

2.   What are the implications for LsiMHN who wish to undertake analytic

       autoethnography?

3.   What relationships become apparent between self-awareness gained through

       analytic autoethnography and the changes in a LiMHN's use of self when

       teaching mental health nursing?

4.   How do the different notions of self link to maintain the integrity of a LiMHN's

       practices.

1.3 Overview of Study

Following this introduction the second chapter offers a literature review which

situates the policy drive for LsiMHN to use their self-awareness when teaching

mental health nursing, within the policy context and current literature. Literature

relating to the use of analytic autoethnography within education and mental health

nursing is critically analysed. The critical analysis of the literature will establish the

extant knowledge relating to the analytic autoethnography as a tool to develop self-awareness for LsiMHN. The research questions are refined following the literature review.

The third chapter explains how the autoethnography's own internal theoretical framework is used throughout the thesis and defends the selection of the methodology and its associated methods for data collection for this research. Other methodological approaches and styles of autoethnography are critically appraised to highlight what specific enquiry methods analytic autoethnography brings to researching the LiMHN's use of self within teaching. The concerns of being both researcher and subject within the methodology are discussed. The concept of reflexivity is explained to consider how the researcher's perspective as subject may influence the research, while being the subject may also influence the researcher. Validity and reliability of the data collection methods collated through the range of techniques within the methodology, such as memory based reflective accounts, photographs, textual artefacts and interview data will be critically reviewed, as will their alignment to the ontological stance of the research. Ethical aspects are discussed in relation to the inclusion of others within the range of data collection methods. An introduction to Actor-Network Theory (ANT) (Latour, 2005) is provided in the methodology chapter to explain its justification as an evaluative framework when positioning the research findings within the policy and practice contexts in chapter 5.

The presentation of the data and its analysis forms the fourth chapter. The findings from the analytic autoethnography will be integrated with the experiences of undertaking the methodological process to create the methodological analysis.

The fifth and penultimate chapter discusses the insights and findings from the completed analytic autoethnography back into the policy and practice contexts. The discussion is framed in response to the research questions. ANT is drawn upon to present possible interpretations based on the context of relationships between individuals, technology and organisations when reviewing the positioning of the insights and findings into teaching practice. ANT's use as an evaluative framework is distinctly different from the range of theories accessed within the analytic reflexivity during the autoethnography. Combining analytic autoethnography and ANT provides a unique approach to relationships within teaching mental health nurse education.

Chapter six offers summary and concluding remarks which clarify how the findings can be situated within current literature to build on current policy, knowledge and practice. Limitations of the thesis will also be acknowledged to inform further research. Although this research focuses on my self as only one LiMHN, it also contributes to the wider scholarship of academics. Providing a detailed account of my use of analytic autoethnography within mental health nurse education may inform others wishing to undertake a similar approach to self-study. The research also addresses the need for such studies to develop the practical implications of self-awareness to teaching practices (Pajak, 1981; Palmer, 1998; Stolder et al., 2007). The findings of the research will also contribute to the knowledge of teachers especially in health care disciplines, who perceive their use of self in teaching as a moral responsibility (Boody, 2008; Nash, 2010).

Chapter 2 Review of Relevant Literature

This chapter critically reviews selected autoethnographic research studies within the context of related literature, predominantly from the subject fields of nursing and education. The scope of the literature review seeks to establish the appropriateness of analytic autoethnography as a research method to explore the development of self when teaching mental health nursing. A detailed description of the literature search criteria is provided, followed by the critical analysis of the selected studies and theoretical literature. Anderson's (2006) five key features for analytic autoethnography are used to structure the critical analysis of the three terms consistently referred to within the literature: Autoethnography; Self and Reflexivity. The research questions are further refined on the basis of the literature review.

2.1 Literature Search Criteria

Key words used in the literature search were autoethnography, self in teaching, self-awareness, self-development, therapeutic use of self, reflection, reflexivity, self-study, clinical supervision, mental health nursing, professional and teacher. The key words were entered in various combinations, with and without Boolean links into the 'title' categories of education and health data bases to filter searches. The data bases searched were the British Educational Index, Australian Education Index, Social Science Index, Cumulative Index to Nursing and Allied Health Literature (CINAHL), Medline, EBSCO, Education Resources Information Centre (ERIC), and PsycInfo. The online services of Intute and Google Scholar were also used to search educational and research databases. The literature search was widened to encompass related

terms, which were used to categorize different styles of self-study and reflective practices. Thesis records catalogued within ETHOS and ProQuest under autoethnography were also searched. Thesis records revealed a large data source of autoethnographies, therefore screening confirmed either the lecturer in mental health nursing (LiMHN), or the teacher as subject of the thesis, before accessing.

The inclusion criteria encompassed literature from only 'Anglo' English speaking countries to limit the range of definitions of abstract concepts such as self, and mental health. Relevant citations within retrieved literature were sourced and reviewed. Frequently occurring references were accessed to support understanding of the philosophical, historical and cultural contexts of the use of self in teaching. The time frame from 1999 to 2012 was set to include any autoethnographical literature that may have informed how lecturer's practices responded to the shift from vicarious self-development to more formalised methods of continual professional self-development such as clinical supervision. The implementation of the (United Kingdom Central Council for Nurses and Midwifery, 1999) policy statement confirming that all student nurses were to receive 'clinical supervision', so they became 'fit for practice at the point of registration', emphasised the need for self-awareness within mental health nursing practice. Responsibility within the curriculum design remains with LsiMHN to teach MHSNs and their mentors' reflective practices. The time frame also included the transfer of the delivery of nurse education from health service to higher education ((United Kingdom Central Council for Nurses and Midwifery, 1999). Literature could therefore be included which identified how a LiMHN's use of self may have adjusted teaching practices in relation to establishing new partnerships between Higher Education Institutions with health care providers.

Radical mental health care reforms during 1999-2011, also challenged the identity and power base of professionals to ensure engagement with service users in the design and delivery of mental health care resources (DoH, 2009). The National Service Framework for Mental Health (Lindley et al., 2001) detailed that all those involved with individuals working with mental health problems, were required to use reflective skills to self-reflect and to reflect on practices. In response to the National Service Framework the scope of the LiMHN's teaching of self-awareness was not restricted only to MHSNs, but included a range of employees and volunteers. While the focus of the thesis remains with the LiMHN's use of self when teaching mental health nursing the literature was reviewed to consider if autoethnography had contributed to the exploration of how the LiMHN's professional identity responded to displaying and teaching self-awareness across other professional and non-professional boundaries.

Anderson's (2006) five key factors of analytic autoethnography have been referred to by several autoethnographers (Denzin, 2006; Ellis and Bochner, 2006; Vryan, 2006) as points from which to discuss the research methodologies conceptualisation. Only DeBerry-Spence's (2010) analytic autoethnography into the use of scholars providing assistance to low-literate buyers and sellers in Ghana, explicitly details the use of Anderson's (2006) key characteristics within the methodology. Hay's (2011) claim that Anderson's key features structure the analytic autoethnographies from inspiring academics, is not evident within the text.

Vryan (2006) supports Anderson's (2006) description of analytic autoethnography, although suggests the key features may unnecessarily constrain its potential use. Denzin (2006) however accuses Anderson of wishing to claim ownership of analytic autoethnography. Denzin, focuses on the historical development of analytic autoethnography, rather than any of the five key features. I draw on Ellis and Bochner's (2006) appreciation of Anderson's intent to offer a description of what analytic autoethnography may be, to support my decision to use Anderson's five key factors as a framework from which to conduct the systematic analysis of literature review. Anderson's five key features of autoethnography are:

1. Complete member researcher status;
2. Analytic reflexivity;
3. Narrative visibility of the researcher's self;
4. Dialogue with informants beyond the self;
5. Commitment to theoretical analysis.

Each of Anderson's five key characteristics will frame the sections within the literature review.

2.2 Complete Membership Researcher Status

Although the importance of self-understanding can be traced back to Socrates 'Know Thyself', Hayano (1979) is credited with publishing one of the first papers on autoethnography. Hayano does not claim to be the founding father of autoethnography as he recounts first hearing the term during his attendance at Sir Raymond Firth's structuralism seminar in 1966, which recalled the term some thirty

years earlier from a debate between Malinowski and Leaky (Buzard, 2003). Autoethnography was developed in response to the 'crisis of representation' about claims of universal truths within traditionally dominant positivist methodologies. Autoethnography provided a means to legitimise personal experience as a knowledge source. Ellis' et al. (2011) definition of autoethnography reinforces how an individual's personal experience can be used for a wider social context.

> *'Autoethnography is an approach to research and writing that seeks to describe and systematically analyse (graphy) personal experiences (auto) in order to understand cultural experiences (ethno). This approach challenges canonical ways of doing research and representing others and treats research as a political, socially just and socially conscious act. The researcher uses tenets of autobiography and ethnography to do and write autoethnography. Thus, as a method autoethnography is both process and product'* (Ellis et al., 2011:1).

To be able to generalise beyond the self, Anderson (2006) maintains that the researcher must share membership through personal experience of the situation in which he or she is the subject. Membership can only be legitimatised by the subject making explicit their social context on the research theme of the autoethnography. Autoethnography does not bracket the researcher out of research, as an outsider with an etic perspective to increase objectivity. Autoethnography's unique position is to emphasise the researcher's shared social and historical connections relating to the topic of inquiry. Membership status therefore authenticates what may be considered as the researcher's insider, or emic perspective, valuing the individual's interpretation

as a legitimate knowledge source. Although individuals may share some

characteristics such as type of employment, diagnosis, or being an immigrant, no two

individuals are likely to share all characteristics comprising their membership

(Buzard, 2003). I therefore argue that partial, rather than complete membership status

is a more accurate expectation in what may otherwise seem as unattainable criteria.

All autoethnographies selected from the literature were catalogued chronologically on

a matrix to aid the systematic comparison of the identified criteria (Table 2.1).

	Author	Country	Gender F/M	Focus of narrative	Form of Auto ethnography	Reflective method	Concept of self / identity
1.	(Foster et al., 2005)	Australia	3 F	Mental Health Nursing, Adult child of parent with psychosis.	Narrative	Analysis of own experiences through narratives	Self as research tool
2.	(Schneider, 2005)	Canada	F	Mental Health Nursing, Mothers of children with schizophrenia.	Performance based own and data from interviews	Creating scripts to perform	Living body subjective self of researcher salient part of research
3.	(Brown, 2006)	USA	M	Teacher's identity.	4 teacher colleagues, interviewed each other	Comparison of narratives	Self as emergent
4.	(Muncey and Robinson, 2007)	UK	F, M	Mental health service user, as disenfranchised.	Narrative	Story as medium to relate to wider world	Multi layers of consciousness, vulnerable self, labelling
5.	(Short et al., 2007)	UK	3 M	Mental illness as experienced by two academics, mental health practitioners.	Triple column textual presentation	Debate to be had	Contests what self is from sociological, psychoanalytical, and behaviourist perspectives.
6.	(Gardner and Lane, 2010)	UK	2 F	Lecturer and staff mental health nurse personal tutor relationship.	Descriptive dialogue	Self-disclosure and reflexive analysis of recounted experiences	Boundaries of self.
7.	(Short, 2010)	UK	M	Development of a mental health professional.	Evocative with analytic aspects	Mental health service insider perspective	Multiple selves.
8.	(Liggins et al, 2012)	New Zealand	F Only gender of first author stated	Professional and service user perspectives on deinstitutionalisation.	Narrative of trans-disciplinary insights	Collaborative, bringing stories to table with two colleagues	Shaped by multi positions developed over time.

Table 2.1. Sample of Catalogue of Autoethnographies in Literature Review

All of the authors of the 33 autoethnographic research studies selected from the literature review located their own personal experience within the focus of their research, confirming their member researcher status. The search criteria and screening confirmed that all the authors were academics. This appeared to be rather self-fulfilling, as it was anticipated that only academics would have submitted an autoethnography to the various professional journals within the search criteria. No autoethnographies authored entirely by non-academics were located. Where there was co-authorship either all authors had experiences of the similar situation to share, or they had roles which were essential to explore the relationship between each other. The literature search resulted in what may look like a homogenous sample of academics turning their research gaze back on their own 'self'. However, LsiMHN have membership status related to their professional 'due regard', as qualified mental health nurses.

Characteristics of membership status may also be influenced by gender due to assertions that reflexive methodologies such as autoethnography are more favoured by females (Ellis, 2004; Etherington, 2004). Likewise the specific area of interest within the subject field (Burnier, 2006) may be gender specific such as motherhood (Schneider, 2005). My own professional identity combines aspects of gender, academic, managerial and mental health nurse membership to create a unique world view. I argue that membership criteria should recognise the differences which sustain world views rather than confirm similarities. The range of countries represented within the sample of autoethnographic studies also indicates the diversity of culture, which contest the notion that authors or co-authors will share the same set of beliefs or principals as suggested by Anderson (2006).

Country of Author	Number of autoethnography
Australia	4
Canada	6
Nepal	1
New Zealand	3
South Africa	1
United Kingdom	10
United States of America	8

Table 2.2 Countries Represented in Literature Review

Further review of the author's biographical criteria revealed that only seven in total had qualified mental health nurses status, along with their academic status. Five authors with mental health nurse qualifications originated from the UK and two from Australia. The aspects of mental health nursing within each separate autoethnography ranged from being a mental health nurse, while also the adult child of a parent with psychosis (Foster et al., 2005), experiences of being an academic and mental health service user (Burnard, 2007; Short et al., 2007), a lecturer as a personal tutor for a mental health student nurse (Gardner and Lane, 2010), a psychiatrist (Liggins et al., 2012) and the professional development of a cognitive behavioural therapist incorporating his experiences of being a mental health nurse and service user (Short, 2010). Although Short is the same author that co-authored in Short, Grant and Clark (2007), his own personal autoethnography being the subject of his PhD thesis offers a

more in-depth analysis of how his multiple layered identities combined to shape his development as a cognitive behaviour therapist.

Wright's (2008) autoethnography offered insights into the development of a general nurse lecturer's development, however she did not share membership status as a mental health nurse. The literature review confirmed that no autoethnography specifically explored the development of a lecturer's self in relation to teaching mental health nursing.

Although the remaining authors in the literature review did not share membership status of being a mental health nurse, I argue that their inclusion in the literature review is vital. The authors demonstrated within their narratives, experiences which are relevant to the wider concepts of mental health and wellbeing, rather than mental illness. Authors referred frequently to their own stressful psychological experiences. Such narratives demonstrated how anxiety, low self-image and low self-esteem relating to their physical illness shaped their professional identity. These autoethnographic narratives included accounts about breast cancer (Ellis, 1999), anorexia nervosa (Spry, 2001), acquired brain injury (Smith, 2005), teenage pregnancy (Muncey, 2005), non-malignant back pain (White and Seibold, 2008), international adoption (Wall, 2006), experiences of apartheid (Grossi, 2006), white privilege (Boyd, 2008), neurosurgery (Long, 2008), sporting injuries (Allen-Collinson and Hockey, 2008), workaholism (Boje and Tyler, 2009), migration (Jaya, 2011; Wright, 2009) and laser eye surgery (Lee, 2009). In keeping with autoethnography legitimising personal experience as knowledge, the content of such narratives resonate with a values based approach to holistic mental health care (Videbeck, 2009).

To summarise: the omission of any specific analytic autoethnography study focusing on a LiMHN's use of self in teaching represents a gap in the literature. A common theme between the autoethnographies is the representation of distress associated with life experience, rather than any examples of enjoyment. The focus on resolving anxiety provoking situations may link the activity of learning to the resolution of psychological distress. Furthermore, researchers who are drawn towards autoethnographic methodology are likely to be more analytic and self-conscious members of their professional group. Complete membership researcher status therefore appears an unattainable criterion. The variety of methods of reflexivity will now be considered in Anderson's second key factor, analytic reflexivity.

2.3 Analytic Reflexivity

Analytic autoethnography's commitment to analytic reflexivity is methodologically developed beyond evocative autoethnography. Evocative autoethnography purposely suspends any analytic reflexivity leaving the narrative performance to resonate with others, such as Schneider's (2005) acting the role of being the mother of a schizophrenic child. Other evocative autoethnographies in the literature review include an account of a mental health professional's development while having experience of mental illness (Short, 2010), and the use of metaphors to explore philosophical approaches to teaching (Wilson, 2011). Readers therefore develop their own individual response to the evocative narrative.

Autoethnography is claimed to have responded to the concerns relating to the distanced theoretical writing stemming from methodological practices within anthropology and ethnography. The focus of ethnography researching the 'other', changed to autoethnography using analytic reflexivity to research the 'self' (Burdell and Swadener, 1999). The consequences of attempting to bracket the researcher out of ethnographic research processes are challenged within autoethnographic theory (Anderson, 2006; Ellis et al., 2011; Muncey, 2010; Reed-Danahay, 1997). However, Atkinson (2006) stresses that ethnographers have always acknowledged their personal experiences informing their understanding of the research phenomena. Anderson defines analytic reflexivity as a process that:-

> *'..involves an awareness of reciprocal influence between ethnographers and their settings and informants. It entails self-conscious introspection guided by a desire to better understand both self and others through examining one's actions and perceptions in reference to and dialogue with those of others'* (Anderson, 2006: 382).

Despite Anderson's definition, there is very little discussion on analytic reflexivity to confirm its conceptualisation or processes (Srivastava and Hopwood, 2009). Furthermore there is a lack of discussion pertaining to how self is defined within reflexive practices in regard to being an integrated humanistic self or a fragmented post-humanistic self (de Freitas and Paton 2008). Collyer (2011) addresses the paucity of literature relating to reflexivity and invention. Researchers seeking to establish how they construct their knowledge claims can apply analytic reflexivity to identify processes which lead to their understanding of phenomena (Collyer, 2011).

Analytic autoethnography utilises analytic reflexivity to gain an insider's perspective. The insights from the insider's perspective are then developed to refine theoretical understandings of social processes.

There is a paucity of explanations within the selected autoethnographies as to the advantage of using a particular style of reflexivity. The range of techniques for engaging in reflexivity consisted of conversational writing style (Ellis, 1999), critical self-discourse (Spry, 2001), comparison of experience with others (Smith, 2005), narratives and stories (Foster et al., 2005), snapshots, metaphors, journey and artefacts (Muncey, 2005; Muncey and Robinson, 2007; Wilson, 2011), creating scripts to perform (Schneider, 2005), memory work analysis, metaphor-selection and representational activity (Austin and Hickey, 2007), counter narrative bridging (Pennington, 2007), thematic analysis (Maydell, 2010; White and Seibold, 2008), writing down headnotes (Wall, 2008), pedagogical metamorphosis (Belbase and Luitel, 2008), mindful transformative learning guided by Mezirow's reflective model (Boyd, 2008), internal monologues (Long, 2008), poems (Meekums, 2008), a joint analytical log (Allen-Collinson and Hockey, 2008), deconstruction of story and narratives, meditation and yoga (Boje and Tyler, 2009), narrative (Miller, 2009) and analysis of films (Jaya, 2011).

The authoritative nature of autoethnography is contested due to being 'under theorised' as a research method. In particular how feelings transform and become theory through the use of reflexivity and how no clear mechanism to avoid solipsism is defined (Buzard, 2003). The lack of a defined consistent analytic reflexivity for autoethnography has resulted in lists of over 30 associated terms, indicating that

autoethnography means different things to different people (Chang, 2008). Collyer (2011) suggests that examples of primary analytic reflexivity are difficult to locate. Primary analytic reflexivity requires the researcher to apply the principles of analytic reflexivity to their own work. I argue that the use of analytic reflexivity within analytic autoethnography meets the criteria to be considered as 'primary' examples when exploring this methodology.

The difficulties in conceptualising reflexivity further muddies the lack of clarity with the terms narrative, self-study and autoethnography (Hamilton et al., 2008). No consistent definition appears to define reflection, reflexivity, reflective inquiry, reflective practice, critical reflection and critical inquiry in the literature (Brookfield, 1995; Drevdahl et al., 2002; Etherington, 2004; Freire, 1996; Howard, 2003; Jasper, 2006; Kondrat, 1999). Furthermore different forms of reflection being 'in or on action' (Schon, 1987) add to the difficulty in defining methods to guide self-conscious introspection (Drevdahl et al., 2002; Jasper, 2006; Kondrat, 1999). Despite the literature on reflective practice and reflexivity embedded within teaching and health care (Ottesen, 2007; Pollard et al., 2005), the wide variation in methods of reflexivity, confirms the view that reflexive practice remains a vague concept.

The literature review also reveals a lack of consistency between the use of the terms narrative and story. The manner in which the terms appear to be interchangeable distorts the analytical potential of the contribution both narratives and stories offer to the autoethnography. Only Boje and Tyler (2009) differentiate between narrative and story in their autoethnography. Boje and Tyler deconstruct the 'answerability' of their reflexive analysis in relation to Bakhtin's theoretical literature. The analysis

explores the 'faithfulness' of telling ones unique side of an event. Boje and Tyler apply different ethical positions to the narrative and story. Boje and Tyler (2009) claim autoethnography explores the multiple layers of consciousness in the interplay between narrative and story. They deconstruct both their autoethnographies relating to workaholism to demonstrate different threads of narrative. Boje's narrative reveals embedded assumptions of the author's experience as a college student during his teaching career. Tyler's autoethnography focuses on personal ethical reactions to events within her narrative. Tyler discloses how suppressing her sexuality resulted in her being brutally honest about everything else with her colleagues.

The ethics of 'content answerability' is applied to the narrative while ethics of the 'moral answerability' applies to the story. Content answerability is defined as verification of the representational content of the narrative. Moral answerability relates to the reflexivity represented in the story capturing the unique lived experience of the person involved in the event. The uniqueness of perception of each person is consistent with the symbolic interactionist perspective of meanings being specific to individuals within various contexts (Atkinson et al., 2002; Creswell et al., 2011). Viewing a narrative as engaging a more objective cognitive perception for sense making and stories engaging subjective transcendental consciousness, leads to different outcomes of the same event (Boje and Tyler, 2009). The authenticity of the memories of a story can therefore be contested, rather than view a story as a single account of an event, or a narrative as an organised collection of stories (Rolfe et al., 2011). The remaining autoethnographies from the literature selected tend to use the terms narrative and story without acknowledging any difference in meaning.

Analytic reflexivity enables the researcher to draw on a range of social science theories to explore how they construct their knowledge claims relating to the themes from the data. Rather than being restricted to only using one theory as a conceptual framework, analytic reflexivity has the potential to access any theory known to the author. Using the aggregate of the researcher's knowledge demonstrates how an individual creates meaning within life events. The autoethnographic processes provide a theoretical lens within the research design. Autoethnography recognises that theories only offer a perspective rather than truth. Using analytic reflexivity to access a range of theories reveals the researcher's thoughts and feelings underpinning their behaviour (Chang, 2008; Collyer, 2011). Making visible how individual knowledge is created can lead to alternative transformative perspectives.

2.3.1 Autoethnographic Style

Writing styles within autoethnography are expected to present analytic reflexivity through evocative methods that display the researcher's multiple layers of consciousness. The autoethnographer views self;

> *'first through an ethnographic wide angle lens, focusing outward on social and cultural aspects of their personal experience; then, they look inward, exposing a vulnerable self that is moved by and may move through, refract and resist cultural interpretations'* (Ellis, 1999: 673).

Within evocative autoethnography the reflexive analysis is left within the story, poetry, dance, music, prose or art to be experienced by the researcher's audience. The

portrayal of the narrative is left to resonate with the reader. Evocative autoethnography deliberately avoids the use of social science literature to propose analysis as it may limit others interpretation. Spry's (2001) autoethnography demonstrates how poetry can be used within her dramatisation of stories, enabling publication of her experiences of anorexia. However criticism is directed at personal narratives that are left to resonate with the reader. Evoking feelings and emotions of the reader, from what may only resemble a story, avoids representational concerns (Anderson, 2006; Delamont, 2007). Burnier (2006) indicates that if no analytical or theoretical issues are raised from the narrative, the interpretative stance of autoethnographic writing becomes threatened.

To prevent autoethnography becoming an exclusively evocative genre, researchers have argued for a form of autoethnography that adheres to a more traditional acceptance of methods which support reliability and validity (Anderson, 2006; Chang, 2008). Analytic, like evocative autoethnography remains informed through autobiographical writing styles to enable the self to be represented within a narrative (Broadhurst and Machon, 2009). However analytic autoethnography retains its closer alignment to ethnography through the practice of positioning self-observations within the context of social science knowledge and social context (Anderson, 2006; Chang, 2008). The use of evocative performance autoethnographies has been carried out within nurse education (Smith and Gallo, 2007). However I suggest it is unlikely performances can be composed until after analysis of some form. Analysis of the experience to be portrayed would appear to be necessary to identify which salient points of the event to include in the performance script. Analysis therefore appears to be a component of evocative autoethnography, but not as explicitly as within analytic

autoethnography. Short's (2010) thesis challenges the use of the term 'evocative autoethnography' in his account of being a cognitive behaviour therapist with his own experiences of mental illness. He also incorporates analytic data in his evocative methodology. Short argues that his thesis could be seen as analytic or evocative and argues that such binary distinctions between different forms of autoethnography may distract from the power of narrative to represent the individual's experiences.

The use of social science knowledge to offer interpretations of situations has resulted in concerns that the possible interpretations of the narrative proposed with an analytic approach will 'tame' autoethnography (Muncey, 2010). I retort that without the use of theories to offer analysis, evocative autoethnography is too 'wild', to contribute to sharing an evidenced based approach to the use of self in teaching.

Ellis and Bochner (2006) state the original intention was that all autoethnographies are meant to be evocative. The emergence of the term 'analytic' prompted the counter use of 'evocative' to define autoethnographies which do not offer broader analysis of their content in relation to social structures. Ellis and Bochner (2006) also state the desire to analyse the data within the narrative is thought to be more aligned to realist ethnography. Realist ethnography sets out to describe the way of life in a particular setting through the eyes of the ethnographer who was actually there. Realist ethnographers do not portray themselves as being present and use a third person writing style to depict the narrator's point of view (Erickson, 2011). However realist ethnographers have been criticised for differing accounts of the same research communities and also from those who they claimed to represent, based on their relative outsider position to the group studied. I maintain that analytic

autoethnography is ontologically and epistemologically different from realist ethnography as it champions the insider's perspective to the point that the researcher is also the researched. Rather than realist ethnographic reports being considered as conveying a sense of realism, autoethnography offers a partial understanding of an event based on the interpretation of lived experience of the researcher.

Reed-Danahay (2009) suggests using the term 'critical autoethnography' to distinguish between autoethnographies where the self is the focus, as opposed to how we examine professional contexts within institutions. Not specifying which form of autoethnography is being used within the majority of research studies in the literature review further complicates attempts to define or appraise methods of analytic reflexivity. However, avoiding labelling the style of autoethnography used may exercise the freedom within the methodological approach to express the voice of self. Avoiding being specific about the methodological approach further prompts criticism from those who think such diversity of analytic reflexivity indicates an under theorised methodology (Buzard, 2003).

Chang (2008) relies on her autoethnography focused on her own multicultural background, to provide examples of the methodology processes. However, as Chang does not explicitly indicate that she utilises an analytic autoethnographic approach, concerns about the actual style persist. Whereas Muncey's (2010) instructional text on creating autoethnographies reflects her appreciation of evocative autoethnography, it is unclear if the methodological approach can be harnessed within analytic methodology.

2.3.2 Skills for Reflexivity

Writing appears as the most consistent reflexive activity amongst all the autoethnographies reviewed. Writing is used in various styles to present the analytic reflexivity of the lived experience. Reflective writing styles develop the analysis of a critical incident from the reflective accounts, by looking back, whereas reflexive writing applies a critical stance to the researcher's own writing, not take anything for granted (Boje and Tyler, 2009). The ability to capture analytic reflexivity within poetry, performance or metaphor requires an ability to use written words in an evocative manner to enable resonance to be achieved with others (Jaya, 2011; Meekums, 2008).

The lack of a philosophical basis of mental health nursing (Tilley, 2005) has failed to assist the development of a consensus position towards skills required within reflective practices. Research in nursing does not always support the use of self as essential to teaching reflective skills. Expert opinion gathered through Delphi technique created 95 competencies for teachers wishing to teach student nurses skills for reflection. Ironically the competencies did not include the nurse teacher's own ability to be self-aware. Only one competency focused on the teacher as a role model (Dekker-Groen et al., 2011). As the research was conducted in the Netherlands, cultural differences may offer an explanation to what appears as a task approach to teaching reflective skills (Zhang et al., 2009a; Zhang et al., 2009b). No autoethnographies in the literature review sample originated from the Netherlands to offer any further cultural perspectives of self-awareness. Whereas Drevdahl et al., (2002) claims that a teacher's role modelling of professional behaviours makes visible

intuitive and unconscious knowing and meaning in their classroom. I suggest that if a LiMHN is confident to share examples of how reflective practices have developed their self-awareness leading to more professionally competent practices, it may encourage the use of reflective practices in those they teach.

Freshwater and Rolfe (2004) dispute that writing can portray analytic reflexivity due to the process of deconstructivism, where words have no single fixed meaning. Furthermore deconstructivism seeks to demonstrate the absurdity of the notion of a fixed meaning by revealing contradictions inherent within literature (Freshwater, 2002). Deconstructivism therefore implies that the representation of memories through analytic reflexivity can only be recreated within the sphere of knowledge and experience of the person involved in the reflexive process. Lacan (2005) also claims that words do not accurately present the feelings associated with psychological occurrences. Lacan (2005) maintains that the words used by the author cannot be guaranteed to accurately create the same emotions in the reader, resulting in inter-subjectivity. Inter-subjectivity relevance informs the research claims of reflexive methodologies. However if deconstructivism is applied to the notion of culturally shared meanings, communication would be rendered futile.

As writing is dependent on the use of words and their intended meanings, Muncey (2010) explains how she attended writing workshops to develop a reflexive writing style. Alternatively Wright (2008), who creates poetry in response to her mother's recent diagnosis of cancer, does not allude to any activities used to develop her reflexive writing skills. There appears to be a lack of discussion as to whether researchers are required to obtain a suitable level of reflexivity to support the process

of data collection and analysis. Morley (2012) outlines the concerns relating to using biographical writing within research approaches, acknowledging the lack of literature in support of how tacit understanding and feelings can be translated into written knowledge. This lack of clarity pertaining to competence in reflexivity and writing skills, not only fails to create consistent analytic reflexivity, but may also dissuade researchers, educated in more formal academic processes, from utilising autoethnography.

Accepting meaning to words, although the meanings remain contestable, enables critical questions to be raised during analytic reflexivity. Reconstructed understanding and insightful perspectives for the individual and the wider social relationships, in which they are enmeshed, can then be articulated through language. The literature review consistently supports the reflexive qualitative inquiry that points towards truths, rather than stating truths (Frank, 2005). Autoethnography develops trustworthiness through the collation of a range of partial representations such as novels and poetry from the researcher's lived experience (Erickson, 2011).

In summary: authors may have consciously avoided labelling their autoethnographic approach, evocative or analytic due to their individual utilisation of the freedom within the methodological design. However the wide diversity of what constitutes an analytic autoethnographic approach, results in a difficultly in establishing consistent epistemological and ontological alignment. Alternatively the lack of any definitive description of analytic autoethnography within the literature has been defended as a useful position. The lack of a prescribed methodological format offers a more 'flexible and fluid' approach (Burnier, 2006), rather than give the impression of the

research method being under theorised (Buzard, 2003). Vryan (2006) agrees the need

for a description that can encompass all autoethnography approaches, as it appears

difficult for a researcher to create a narrative which is not evocative in some manner.

Within an interpretative perspective what may evoke an emotional reaction in one

individual would be expected to differ for others (Vryan, 2006). The suggestion that

analytic analysis of a narrative restricts interpretation due to reliance on dominant

discourse, discounts other individual's reflexive capacity to create alternative

interpretations. There appears to be no guidance within the available literature

relating to the researcher's cognitive abilities to be able to practice analytic reflexivity

in accordance with their level of self-awareness. The consequences of making the

self-visible through analytic reflexivity will now be considered.

2.4 Narrative Visibility of the Researcher's Self

Challenges to the more traditional ontological and epistemological positivist research

paradigm highlight how dominant discourses perpetuate a restricted understanding of

people and cultures and the experiences of living (Ellis, 1999; Ellis et al., 2011; Reed-

Danahay, 1997). Whereas the use of self-narratives as stories within

autoethnography, captures and illustrates the complexities and emotional aspect of

lived experiences. The individual experiences shared through stories stimulates

thinking and feeling relating to a person's identity, rather than generalised knowledge

claims (Anderson, 2006). Anderson asserts that it is an essential component of

analytic autoethnography for researchers to provide data of their own experiences and

cognitive transformations to ensure their visibility as a social actor. The balance has

to be maintained between analysis of self and how the researcher,

'reproduces and / or transforms social understandings and relations'

(Anderson, 2006: 385).

There appears to be a consistent visibility of the researcher's self within the autoethnographies reviewed. Authors declare their narrative visibility through citing their scholarly publications related to the field of study. Alternatively many personal and often harrowing experiences of engaging with the social world are expanded within the narratives, such as being pregnant as a teenager (Muncey, 2005); having laser eye surgery and experiencing boredom and frustration brought about by bed rest and the relief music created (Lee, 2009); suffering long term injuries as academics with serious sporting injuries (Allen-Collinson and Hockey, 2008); the frustration of the socialisation process of teachers (Miller, 2009); and the contested identities from being an academic in the field of mental health, while also being subjected to the realities of inpatient mental health care (Short, 2010), are all examples of the researcher's self being visible in the autoethnographies. Although self-study has been criticised as self-indulgent, it could be argued that the suggestion that a researcher can bracket themself out of the research process is a more self-indulgent claim (Buzard, 2003).

2.4.1 Self as a Concept

Attempts to define self as an objective have been described as 'meaningless and impossible' (Kondrat, 1999). There appears to be a shared acceptance within the selected autoethnographies that a person's self is a socio-cultural constructed entity

(Belbase and Luitel, 2008; Boyd, 2008; Maydell, 2010). Belbase defines the effects

of his sociocultural development on his teaching practices as a maths teacher in

Nepal. Belbase's reflexivity prompted through autoethnography depicts what he

terms a pedagogical metamorphosis. He explains how his philosophy and teaching

practices transformed from authoritative to more interactive maths lessons, stating;

> *'Autoethnography opened my eyes to see who I am. Autoethnography*
>
> *opened my mind to realize who am I. Autoethnography opened my soul to*
>
> *understand what I am doing and what I need to do'* (Belbase and Luitel,
>
> 2008:9).

In addition to socio-cultural influences other authors include psychoanalytical and

behaviourist perspectives relating to life scripts and learned responses resulting in

multiple identities (Boje and Tyler, 2009; Meekums, 2008; Short et al., 2007; Wright,

2008). A few authors identify specific political socio-cultural contexts which create

gender, race, class, religion and nationality as aspects which fragment the individual's

self (Jaya, 2011; Wright, 2009). The cultural labelling of one or more aspect of the

person's identity reinforces the fragmentation of the individual's self.

Although memory functions are essential to reflexivity, only Austin and Hickey

(2007) and Wall (2008) explicitly acknowledge the significance of the accuracy of

memory when recalling incidents in respect of historical, cultural and political

contexts. The contribution memory plays in recalling events can be influenced by the

mood, stress levels or age of the individual (Bender and Raz, 2012; Howe and

Malone, 2011; Owens et al., 2012). Despite the popularity of autoethnographies to

portray experiences of anxiety and mood disturbance, there appears a lack of consideration of the individual's physiological and psychological state on their memory function. As the individual's memory is the central source of data, I suggest further work in this area would increase trustworthiness within the methodology.

The autoethnographers diversity of characteristics of self remains consistent with other theorists who have proposed psychoanalytical (Burnell, 2009; Conti-O'Hare, 2002), sociological (Burr, 2003) and spiritual (Black et al., 2010; MacLure, 1993) perspectives of self. However no specific discussion centred on biological construction of self or the unconscious (Damasio, 2010; Klien, 2000). While theories may propose explanation of self, the existence of self appears largely unchallenged within the autoethnographies selected. Only Burnard's attempt at autoethnography detailing his visit to a psychiatrist contains challenges to the concept of self as a reified construct (Burnard, 2009). Burnard's questioning of the notion of self appears to be underpinned by his knowledge and experience gained through a career as a mental health nurse and academic.

Psychodynamic theory postulates that early childhood experiences form an individual's response pattern that assists survival when a child. In keeping with psychodynamic theory individuals gain approval from others by learning how to adapt by putting others needs first. Rather than develop a stronger sense of their own self esteem or self-importance as they develop their life script, individuals can retain the childhood adaptive behaviours and continue to respond to others need before their own. Conti-O'Hare (2002) describes the individual's desire to help others being motivated from their own childhood experiences as 'wounded healers'. Both Boje's

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and Tyler's (2009) autoethnography of workaholism and Meekums' (2008) autoethnography relating to training to be a psychotherapist, illustrates the significance of a person's life script in shaping their value and belief system.

Despite the difficulties in defining self (Kondrat, 1999), literature does exist within the field of mental health that emphasises the importance of developing self understanding. Goffman's (1963) seminal work on stigma purports that differentiation between individuals is related to perspectives that are held by the individuals rather than defined characteristics. Although Goffman (1963) draws on examples from individuals with mental illness who wish to pass themselves off as normal, he recognises most individuals have aspects of their past they do not wish to become common knowledge. Individuals including teachers therefore develop strategies to maintain their identity. Analytic autoethnography appears to provide the researcher with an opportunity to understand their own behaviour which may be considered by themself as stigmatising. Where academics do develop self awareness about their identity Goffman suggests that they should disseminate such findings to others.

To summarise: The narrative visibility of the researchers self is often portrayed through harrowing life experiences. However the concept of self, on which analytic autoethnography is based, remains elusive. Likewise cognitive memory function appears unchallenged despite the traumatic nature of the accounts within the narrative. The process of undertaking an autoethnography may reveal to the researcher how habitual response patterns and avoidance of stigma, learned in early life may have developed to dysfunctional communication in adult professional life. Those

individuals who display wounded healer scripts often enter employment such as the caring profession where putting others first is valued as a compassionate act (Conti-O'Hare, 2002). Through career progression, like myself, they may become a LiMHN.

2.5 Making Self Visible

Reflection can be used to generate the data which makes the subject's self visible within the narrative, however, most literature on reflection is based on nursing practice with only a limited focus on lecturers of nursing (Freshwater, 2002). Analysis of thirty-five teachers' early teaching experiences indicated few possessed self-knowledge to identify their own assumptions, or to evaluate how such dispositions influenced their teaching decisions (Schussler et al., 2010). It is thought that engaging in reflexive activity to underpin self-study is what makes the tacit and implicit practices of teaching conscious and is required as a means of professional self-regulation (Steyn and Kamper, 2006). Teachers who are self-aware may then reflect and change as a moral responsibility (Boody, 2008). I would contend that the current political policy context reinforces the requirement for LsiMHN to make visible their construction of their professional identity. LsiMHN who sharing their identity development may illustrates how research based self-study, such as autoethnography, can lead to more effective use of self.

It is evident from the disclosures within the narratives that researchers are willing to reveal ineffective practices and events rather than only positive experiences when ensuring visibility of self. To illustrate how Boyd's (2008) social understanding became transformed in relation to 'white privilege' he writes about his experiences

within an interracial dialogue group. Boyd's concern about his use of self became a concern to him after an African American woman in the group stated:

> *"When he speaks he sounds like Hitler, like he's a know it all"*
> (Boyd, 2008: 212).

This comment resulted in Boyd feeling exposed and vulnerable along with 'brain freeze' and feelings of numbness throughout his body, as he was unaware what had prompted this response. This was the first time Boyd had consciously considered how his whiteness had resulted in an invisible form of socialisation that conveyed an air of superiority. In a similar manner Pennington's (2007) autoethnography based on teaching pre-school children of colour uses the term 'dysconcious racism' to describe how an individual's sociocultural experiences develop an ethnocentric view of the world. Pennington argues the need for teachers to undertake an autoethnography. Studying self reveals sociocultural influences on the teacher's identity and practices that may require to be adjusted to provide supportive teaching approaches (Pennington, 2007). Schneider's account of being both an academic in communication and culture, and a mother of a child with schizophrenia is used to argue the importance of the researcher being a salient part of the research. Schneider's self is made visible through her own experiences being used along with interview data from eight other mothers to create scripts from which to perform her research (Schneider, 2005).

Making oneself visible through analytic reflexivity can risk exposing teaching practices that are more closely aligned to the hidden curriculum and its non-canonical

practices rather than canonical policy orientated practices. Likewise the researcher's own unresolved personal issues may become the subject of the analytic reflexivity. However, how lecturers promote the use of self tends to be only briefly outlined in books guiding teaching practice in nursing (Meighan and Harber, 2007) while absent in others (Barstable, 2003; Downie and Basford, 2003; Quinn and Hughes, 2007). Unfortunately Hay (2011) misses the opportunity to explain how his reference to Anderson's five key features for analytic autoethnography were used to provide accounts of the self-development of academics.

Despite autoethnography emphasising the benefits of self-awareness through self-study (Austin and Hickey, 2007; Burdell and Swadener, 1999; Starr, 2010), examining self has seldom been part of formal education for teachers or nurses (Stolder et al., 2007). The gap in teacher training relating to the importance of understanding self is the focus of Meekum's (2008), Miller's (2009) and Wilson's (2011) autoethnographies. No studies have used autoethnography to explore a LiMHN's use of self in teaching. I consider the absence of autoethnography centred on a LiMHN a paradoxical concern, due to the similarity of doing an autoethnography and the therapeutic processes LsiMHN teach. Autoethnography can act as a psychological catalyst which triggers a re-scripting of the adaptive behaviours made unconsciously in early life (Boje and Tyler, 2009). Palmer (1998) expressed the opinion that teaching holds a mirror to the soul, however recognition of how our own emotions effect teaching is not always realised until an autoethnography is undertaken (Attard and Armour, 2005). Miller's (2009) desire to disseminate the benefits of 'pragmatic radicalism' represents a counter socialisation process to influence the identity of those whose self has become formalised through teacher preparation.

A grounded study of teachers from different nursing fields identified their constructions of reflection and reflective practice with students, revealing the teacher's own anxiety towards disclosure (O'Connor et al., 2003). The analysis also confirmed that nurse teachers often lacked preparation on how to use reflective skills to explore the students' responses. Instead the teacher provided answers rather than exploring the student's sense of meaning (O'Connor et al., 2003). Norwegian research also supports a lack of appropriate understanding of reflective practices in teachers, as mentors tended to use reflective practices when inducting new teachers (Ottenson, 2007). Ottenson's (2007) research also revealed some lecturers continued to be critical of the alleged benefits of self-disclosure. The recognition that some lecturers may remain reluctant to face any challenge to understanding self, in relation to their teaching practices, is also shared within other autoethnographies (Burnard, 1995; Foster et al., 2006; Leeuw et al., 2008).

Although identities may merge in various roles, very little reference is made to any literature on the complexity of intra-subjectivity or inter-subjectivity within relationships. Intra- subjectivity indicates how an individual may hold different perspectives within their own thinking, while inter-subjectivity focuses on the relationship between individuals. Winnicott's (2001) psychoanalytical theory on self development distinguishes between the real self and the false self. The real self reacts in a more spontaneous manner while the false self complies to the expectation of others. The false self also protects the real self from irresponsible actions within a given culture, therefore the interplay between the real and false self may result in intra-subjectivity distorting the content of reflexive accounts of the researcher.

The literature review highlights the juxtaposition between the visibility of self required within an autoethnography and the protective boundaries of ego defence mechanisms, similar to the protective role of the false self. Mental defence mechanisms, such as projection and denial may be used unconsciously to protect the individual's ego by reducing their visibility (Videbeck, 2009). Individuals with a dominant wounded healer script (Lister-Ford, 2002) are likely to have learned to suppress their own emotional response in order to sustain objectivity while attending to others distressing situations (Conti-O'Hare, 2002). Alternatively such role compliance could be considered as a false self, due to the need to develop ego defence mechanisms early in life due to dysfunctional family experience (Winnicott 2006) or perception of stigma restricting group belonging (Goffman 1963). A dilemma is created between two competencies that are valued in healthcare. These competencies are, the suppression of emotional reactions to enable detached theoretical decisions to be made, and the ability to disclose their own emotional reactions in self-study. However over reliance on putting others first can result in a neglect of self-development. In a similar manner, the use of intellectualisation as a defence mechanism against emotional display may influence the individual to seek career options where intellectualisation is valued, such as in academic practices. It therefore seems surprising that academics should select autoethnography with its risks of self exposure. Making available to others their rediscovery of previously undisclosed and unresolved aspect of their selves within academic journals or through conference presentations, can be seen to increase vulnerability (Meekums, 2008; Short, 2010).

Kristeva's (1991) psychoanalytical philosophical stance depicts how an individual's intra-subjectivity informs their inter-subjectivity. Kristeva maintains that aspects of self appear like a foreigner to individuals, which they rebuke. Being open to explore aspects of our self that we may initially deny, or distance our self from, is similar to Goffman's perspective of stigma (1963). However the benefits of understanding aspects of our identity and behaviours, that are initially foreign to us, enable more accepting relationships to be formed with others. Lindahl's (2012) application of Kristeva's philosophy to nursing, suggests that the abjection initially experienced to unpleasant experiences including our own behaviour, can be understood and converted into acceptance and love, or compassionate caring as demonstrated through nursing.

As illustrated by the autoethnographies in the literature review sample, actually doing an autoethnography can, 'conscientize'(Freire, 1996), that is bring to consciousness aspects of our own behaviour which may have been ignored as foreign to us, and how social structures have informed agentic practices. Once raised in the consciousness, the LiMHN's identity can then be subjected to analysis. I concur with Starr (2010) that using such conscious raising research methods such as autoethnography can alter one's own identity and challenge social structures that restrict emancipation. Autoethnography appears to offer a methodology that explores what Lacan (2005) defined as the mirror self. The mirror self signifies the point in a child's development when they realise that they have a fractured multiple sense of identity, not only one identity as reflected by a mirror. I assert that the transformational potential of autoethnography is too powerful to be considered self-indulgent.

Drevdahl et al. (2002) introduces a three stage model which parallels the four stages of the nursing process. Drevdahl's model was developed to address the gap created by lecturers conducting research in their field of study, rather than in their teaching practice (Drevdahl et al., 2002). The three-phase process model claimed to assist the transference of self-understanding into the scholarship of teaching. However the model appears rather limited in its application, due to the absence of an evaluation stage. Having only three stages presents a truncated version of the four stage nursing process, problem solving approach which assesses, plans, intervenes then evaluates (Holland et al., 2008; Spouse et al., 2008). I argue that the absence of an evaluation stage in Devdahl's model, fails to confirm if the model actually merges reflective inquiry with teaching practice. Implementation of Drevdahl's model appears dependent on further abstract concepts such as the need to identify 'trusted' associates, or the willingness to engage in 'truthful critique'. The notion of truth is also challenged, as untruths are thought to serve a purpose within autoethnography (Muncey, 2010). In the absence of any published accounts of Drevdahl's (2002) model it appears difficult to ascertain how it transfers self-understanding to enhancing teaching practice and validate its claims.

2.5.1 Self and Identity

The authors of the autoethnographies selected in the literature review offer examples as to how multiple layers of self interact with the social context of events. Merging of identities illustrates how the individual brings their multiple selves to nursing and teaching roles (Maydel, 2010; Short, 2010). The merging of identities appears

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unavoidable as Spry (2001) suggests that the researcher is the epistemological and ontological nexus, where all experiences combine.

The suggestion of multiple selves can be understood from the perception of status. Status, as inferred through cultural perceptions of gender, within different social circumstances will inform the individual's behaviour (Ellis, 2004; Etherington, 2004). Tensions are also evident from the literature when different identities create status conflicts. Membership to various groups can call upon conflicting allegiances (Buzard, 2003). As self can be presented through different identities, the relationship between the researcher as subject and how data is accessed from others is culturally dependent. Gardner and Lane (2010) clarify the identity context within their autoethnography, clarifying the different organisational status positions of 'personal tutor, lecturer and student'. The art of nursing and teaching can conflict with the science of nursing or educational practices of teaching adults. Such conflict can result in dilemmas between merging the identities of mental health nursing and lecturer (Adams, 2011). The nursing and teacher identities may sustain different allegiances between academic or mental health nursing practices, which may require adjustment when brokering across or between professional boundaries.

Rather than leaving lecturers to develop their own sense of self, they may benefit from the structured use of analytic autoethnography. Analytic autoethnography provides a methodology to enhance critical self-reflection and self-understanding to inform how a LiMHN guides others to develop professional identity. Further research which supports the value of self-study was conducted on 164 student mental health professionals in America. Just over half of the participants indicated that the

counselling experience enabled them to understand what the counselling processes is like and be more genuine in their empathetic responses to clients (Oden et al., 2009). Only Meekums' (2008) autoethnography related to counselling and psychotherapy refers to person centred development as a means of understanding self to engage more therapeutically with clients. It appears surprising that none of the autoethnographies with a mental health nursing focus, referred to the NMC (2010) policy relating to clinical supervision as an opportunity for organisational support for self-understanding.

To summarise: There is a personal and professional risk for those who wish to explore their use of self in teaching through analytic reflexivity. The risk emanates from making one's self visible through the stories of events within the narrative. As a lecturer, the process of making your story known to others is not dissimilar to a client being assessed by mental health practitioners. Applying the concepts of intra-subjectivity and inter-subjectivity from psychoanalytic mental health literature may assist anticipation of the contestable nature of self enquiry when conducting an autoethnography. The literature suggests that appropriate self-disclosure within analytic reflexivity may be conducive to supporting the development of a considered use of self in both education and therapeutic relationships. Visibility of self is further developed through a dialogue with others following the sharing of perspectives and insights. The gap in the literature informing teachers about the importance of self-awareness is surprising considering the promotion of a values based holistic approach within mental health nursing. A values based approach emphasises the unique individuality of each person (Stickley and Basset, 2008; Videbeck, 2009). Conducting an analytic autoethnography on my self as a LiMHN commences the

addressing of the gap in the literature pertaining to the teaching of mental health nursing.

2.6 Dialogue with Informants beyond Self

Anderson (2006) argues for the importance of the researcher's engagement with others in the field to guard against accusations of solipsism or self-absorption. The relational activity of ethnographic reflexivity is to explore the relationships which contribute to create the social world being studied.

> '*No ethnographic work – not even autoethnography – is a warrant to generalize from an "N of one"* (Anderson, 2006: 386).

Dialogue with others is less evident within evocative styles of autoethnography. Through the metaphor of being a tourist guide, Pelias' (2003) narrative depicts the intentions and realities of teaching as providing superficial explanations to students. Knowing that each group of students will soon move on to the next class, limits the teacher's relationship with the cohort. Likewise Wilson (2011) uses the mythical metaphor of Pandora's box to create an evocative autoethnography to explore the philosophical basis of teaching. Yet Wilson's reflexive writing style contains no explicit dialogue with any other informant, and only four references appear within the narrative. Although both evocative narratives resonated with my own teaching practices, verification by others who create the relational context of the event would strengthen the trustworthiness of the methodology. The absence of collaborative data

from alternative sources makes it difficult to justify evocative story telling as research (Anderson, 2006).

Analytic autoethnography does not stop at the creation of an evocative story, but links the researcher's personal experiences with other participants' perspectives. Dialogues with informants are evident within several analytic autoethnographies included within the literature review, but not all. Where the researcher has membership to the focus of study they seek others knowledge in different ways. Smith (2005) interviewed four participants about their experiences of acquired brain injury. Brown (2006) combined his autoethnography with the findings from interviews with three others teachers. Brown comments that the incorporation of the findings from the other teachers threatened the centrality of his own autoethnographic narrative.

Austin and Hickey (2007) interviewed over three hundred pre service teachers during a three year period. The aim was to ascertain others views about the challenges, benefits impact and contributions autoethnography makes to their view of self. White and Seibold (2008) interviewed five females with non-malignant back pain. Neither study commented on the concerns raised about the ventriloquism of representing others through thematically analysed transcripts. Considering autoethnography developed to overcome the crisis of representation, the use of interview techniques appears as a retrograde step. Reliance on interviewing others to justify insights derived from autoethnography appears contradictory to autoethnographies ontological stance (Ellis and Bochner, 2006).

The significance of interpreting data from other individuals is reinforced by the collective experiences of authors who created a collaborative autoethnography. Allen-Collinson and Hockey (2008) merged two individual experiences of academics with serious sporting injuries, to explore identity disruption. The co-authors acknowledge that although injuries may be technically similar, suffering remains an individual experience. The individual experience of sport injuries mitigates against co-authored autoethnographies as they do not offer any constructive guidance to the development of empathetic responses (Allen-Collinson and Hockey, 2008). Recognising the individuality of suffering contests how empathy may be fostered through comparison of two narratives. Rather than compare experiences of a similar condition, Gardner (as the lecturer) and Lane (as the mental health student nurse) requiring supervision, developed a descriptive dialogue about personal teacher support (Gardner and Lane, 2010). Both Gardner and Lane's narratives illustrate how relational and positional perspectives influence future dialogue between individuals. Such findings support the use of autoethnography in being able to define the uniqueness of each individual's contribution to shared experience.

Researchers who assert that their development of concepts from their data would not have changed from including others voices, argue that analytic autoethnographies do not require to contain the voice of others (Vryan, 2006). However I agree with the dialogical perspective that no person's sense of self can be boundaried to the point of excluding others (Bakhtin, 1981). It is the coincidence voiced between other people's perspectives that offer a sense of validation to the partial representation claimed through autoethnography. Likewise where discourse offers contradictions further reflexivity can be triggered (Frank, 2005).

Maydell's explanation of why she undertook an autoethnography illustrates how misrepresentations can surface through interviewing. Maydell (2010) reveals that her motivation to interview twenty Russian immigrants to New Zealand, was an attempt to find answers to help explain her own experiences of her migration journey. While recognising how her own personal belief system had informed her interview questions she decided to undertake an autoethnography. Undertaking the autoethnography in parallel to her research separated her experiences from that of the other Russian immigrants. Autoethnography provided Maydell the means to explore her own experiences, rather than mask her own inquisitiveness through qualitative interviews.

Both Maydell's (2011) account and Short's thesis (Short, 2010) supports the value to the academic in purposely using autoethnography to explore how they use their own mental defence mechanisms to protect themselves. The importance of understanding self through the practice of teaching others about mental health nursing is a parallel process (Caldwell, 2009; Foster et al., 2005; Warne and McAndrew, 2008).

Brown's (2006) autoethnography appears to be the only example of data collection using reflexive dyadic interviews, to enable his own self disclosure to inform the responses from the interviewees Brown scheduled three reflexive dyadic interviews with three other teachers along with a further three follow-up interviews. The dialogue with others in the reflexive dyadic interview did however, bring to consciousness themes not previously acknowledged through individual self-enquiry. The purposefulness of Brown's reflexive dyadic interviews may have been a factor in

revealing all four participants shared personal experiences of alcoholism and broken homes.

Ironically if the LiMHNs overuse of mental defence mechanisms remains unchallenged by themselves, avoidance of undertaking reflexivity within professional practice may persist. Concerns have been raised as to teaching and learning becoming 'confessional processes' within the social function of Higher Education adding doubt to the value of reflexivity related to the use of self in teaching practices (Baker and Brown, 2007). Buzard (2003) also refers to autoethnography as a more confessional writing style, similar to feminist approaches. This feminist perspective may explain why twice as many female than male authors are represented within the autoethnographies selected from the literature review. The disposition for women to be more emotive is thought to underlie their commitment to more evocative narrative writing styles (Etherington, 2004). Only three papers had female and male co-authorship.

In summary: The insistence to incorporate the views of others within an autoethnography initially appears contradictory to the methodology. Dialogue with others however strengthens the internal robustness of the methodology by clarifying the importance of relationships within the social world. Rather than obscure the narrative of the author, care must be taken as to how the dialogue from others is incorporated into an autoethnography. Co-authored autoethnographies reinforce the contextual nature of organisational positions on the creation of dialogue. Furthermore I suggest that analytic autoethnography offers more helpful guidance to inform empathetic responses, when they are limited to one person's experience.

2.7 Commitment to Theoretical Analysis

The term theoretical analysis can be misleading as the fifth key feature of analytic autoethnography. The term does not imply further theoretical analysis of the data but seeks to move the insights from the methodological stage to inform current theoretical practices. Analytic autoethnography goes beyond providing only an insider perspective by the

> *'use of empirical data to gain insight into some broader set of social phenomena than those provided by the data themselves'* (Anderson 2006: 387).

An aim of analytic autoethnography is to transcend the data to provide broader generalisations of how the insights from the research may inform the social world.

The literature tends to infer, rather than discuss, how theoretical analysis may lead to developed practices. Examples suggest the importance of nurses and doctors ensuring patients with non-malignant back pain overcome their cautiousness and provide appropriate analgesia (White and Seibold, 2008) and the experiences of being an adult child of a parent with psychosis (Foster et al., 2005). While Wall's (2006) theoretical analysis cautions about gender issues relating to using one's own voice when doing autoethnography.

Repositioning the analysed event within the cultural situation can inform the practices of self and others. Ironically the act of repositioning insights from the data analysis back into dominant discourse within analytical autoethnography appears to create a paradoxical position. The freedom to explore self without the constraints of social science knowledge prompted the initial enthusiasm to develop autoethnography (Denzin, 2006; Ellis and Bochner, 2006).

Theoretical analysis is not a term that is consistently referred to within the literature reviewed. Chang (2008) appears to combine three stages of analysis and interpretation strategies to match Anderson's theoretical analysis. I suggest that Chang's interpretation and analysis stages of 'contextualise broadly', 'compare with social science constructs' and 'frame with theories' merge to represent theoretical analysis. Contextualising broadly, zooms the lens of enquiry back out to connect the analysis within social, political, organisational economical and ideological features of the culture where the event occurs. Comparing with social science constructs provides a conceptual framework from which to analyse the autoethnography. Framing with theories, details how 'adopting' a theory postulates an explanation about an event within the narrative. Chang's use of the term 'theory' refers to a conjecture, rather than a 'tested hypothesis', to explain the plausibility of the interpretation of an event.

I contend that confirming if theoretical analysis actually results in changed practices provides a further methodological dilemma. Other than personal claims by the researcher, no research studies were located which confirmed how the findings from an autoethnographic study changed practices.

To summarise: The lack of an established discourse relating to theoretical analysis within autoethnography, presents the researcher with different applications of the terms within different stages of the methodological process. The range of theories which can be drawn upon to offer explanation of themes within the narrative makes explicit how dominant discourse can be used to support or challenge proposed insights stemming from the research. Unlike evocative autoethnography leaving others to formulate their own reactions, adherence to theoretical analysis causes the researcher to disseminate their own insights and findings to inform the policy and practice of others. The analysis of the author's own story, moves from an insider perspective to inform practices of others, providing theoretical analysis is pursued.

2.8 Summary of the Literature Review

Anderson's five key factors for analytical autoethnography have provided a useful structure from which to articulate a review of the selected autoethnographies within the literature review. The literature review has exposed how the fluidity within the methodology may have contributed to a disparate range of autoethnographic styles. Only DeBerry-Spence (2010) analytic autoethnography with a business focus was located using the search criteria which adhered to Anderson's five key criteria. No studies were found that illustrated the application of Anderson's five key criteria, or Chang's methodological steps to the lecturer's role in education.

Using Anderson's five key criteria exposed concerns regarding the accuracy of the criteria to claim complete membership status. Also the lack of agreed

conceptualisations and skill level required to engage in analytic reflexivity became apparent. Likewise the ability of the researcher to use creative writing to ensure their visibility also lacked clear guidance. The perspectives from other informants require to be included within the analytic autoethnography in a manner which is sensitive to the researcher's narrative. I argue that the inclusion of dialogue with others should not be dismissive of the concerns re the crisis of representation that resulted in the development of autoethnographic research. The literature pertaining to analytic reflexivity and theoretical analysis presents the researcher with differing guidance. It is unclear however if the freedom within the methodological approach prevents a definitive methodological text from being created. Justification may therefore be required within each autoethnography to confirm its unique design.

The literature review supports the potential of analytic autoethnography to explore the use of self within compassionate professional roles. The originality of this research is claimed from the position of linking the two professional themes of education and mental health nursing within an analytic autoethnography which is informed by Anderson's (2006) five key factors and Chang's (2008) methodological steps. This thesis will therefore provide new knowledge in response to the gap in this field of practice identified within the literature. The new knowledge will emphasise the potential contribution of analytic autoethnography to the lecturer's use of self when teaching mental health nursing.

Having been inspired by the literature review to develop a more creative writing style, I venture into using poetry to signify my willingness to become an autoethnographic

researcher. I summarise my experience of the literature by creating a poem entitled

'Literature Review Reconstructed'.

Poem 'Literature Review Reconstructed'

The rhythm and rhyme of this poem improves during the its progression,
Reflecting my comprehension of the literature as I avoided numerous
digressions.
Faced with a literature review on autoethnography,
I was challenged to find out who else had researched their 'me'.
Sage journals alone listed seven hundred articles which were accessible,
I had to deploy some filters to make the references more manageable.
Linking key words revealed publications,
However no one had combined autoethnography with mental health nurse
education.
The range of stories or narratives, I am not sure which, was impressive
With many accounts of illness and conditions that seemed quiet depressive.
I felt moved by the stories from others and their tears,
I was drawn in and momentarily, felt their fears.
The literature review was not all autoethnographic accounts,
Books and articles on methodological issues began to mount.
I have searched the data and talked to some authors on the phone,
I have read so many autoethnographies I now know I am not alone.
Clarity of approaches between the autoethnographies does not jump off the
page,
To justify your own approach appears to take the wisdom of a sage.
With more confidence I can now approach the construction of my own
arguments with creativity,
It is now time to subject my life, education and mental health nursing to
analytic reflexivity.

Box 2.1 Poem: 'Literature Review Reconstructed'

2.9 Research Questions Refined

In light of the literature review the research questions are revised to become more

pertinent to the context and sensitivities of doing an analytic autoethnography.

The literature review confirms the multifaceted influences on self through cultural,

developmental, psychological and physiological influences, therefore the first

research question remains unchanged. It also emerges that many of the autoethnographies are based on distressing life events which appear to become cathartic in nature when subjected to autoethnographic enquiry. The research question therefore invites me as the researcher to consider what events to include in the research that I feel have influenced my self. Although influences on my self may span a lifetime the thematic focus of the autoethnography confirms my practices as a LiMHN as the subject on the question.

Research question 1: What influences on self emerge from an analytic autoethnographic account of a LiMHN with a career spanning over 30 years?

The second research question reflects my concerns relating to the lack of clear methodological guidelines and the absence of previous analytic autoethnographic accounts, within the literature. Due to the frequency of distressing events as a theme of several autoethnographies, I have contemplated what events to include in the research. The literature review has also drawn my concern as to the amount of detail I require to disclose in regard to ethical implications, when making my self visible in the narrative. The word 'implications' is changed as the degree of predictability implied by implications does not reflect the uniqueness of each person's journey as they create their autoethnographic narrative. As the literature review does not clarify the required skill base to conduct analytic reflexivity, I emphasise the notion of 'possible concerns' before I experience doing an analytic autoethnography. Likewise 'undertake' is removed and replaced with 'engage in doing' to more clearly articulate subjecting the researcher to their own analytic reflexivity.

Research question 2: What are the possible concerns for LsiMHN who wish to engage in doing an analytic autoethnography?

The third research question directly enquires about the value of knowledge creation and perspective transformations stemming from analytic reflexivity within analytic autoethnography, identified within the literature reviewed. As autoethnography is considered as a parallel process to understanding mental health service users' experiences, I wish to confirm if such awareness leads to informed teaching practices.

'Become apparent' is replaced with 'can be claimed' as it is my internal perspective as the subject which will detect changes in my own cognitive system that may adjust my teaching practices. Although dialogue with others may suggest changes to my teaching practices, it is only myself as researcher/subject that can be aware of using self-awareness to create conscious change.

Research question 3: What relationships become apparent between self-awareness gained through analytic autoethnography and the changes in a LiMHN's use of self when teaching mental health nursing?

The fourth research question is rewritten in a more detailed manner due to the personal and emotional experiences of the researchers documented within the literature review. The process of doing the data collection and analysis within the autoethnography is reported to trigger further emotional memories. As the autoethnographies in the literature review offer deconstructions of the researcher's self, I am apprehensive as to how I sustain my teaching practices while reducing

reliance on my habitual defence mechanisms, while simultaneously exploring my own self as a contested integrated Humanistic or fragmented post-Humanistic concept. Question 4 is also informed by the desire for this research study to contribute to theoretical analysis, by disseminating the findings to encourage other LsiMHN to undertake an analytic autoethnography. Knowing self-study through an autoethnography can be achieved while continuing to fulfil daily responsibilities enables my findings to be disseminated in the broader social field of education.

Research question 4: In what way does the researcher/subject make sense of the different identities relating to self while doing and following an analytic autoethnography to enable their integrity to be maintained.

These revised research questions are used as orientation points to guide the data collection and analysis as detailed in the next chapter.

Chapter 3 Methodology and Methods

This chapter justifies the selection of analytic autoethnography as a methodology for exploring the use of self when teaching mental health nursing. The concerns raised within the literature review regarding the lack of clear methodological guidelines will be addressed to explain the research design. Reflective research methodologies such as autoethnography ensure the text and the author remain coupled rather than separated as if they both have an external reality (Alvesson and Skoldberg, 2012). I therefore insert text in boxes as examples of my internal dialogue as a PhD student and LiMHN. A metaphor of a 'spliced rope' is used to depict my shift to a more expressive use of 'I'. As in splicing, both ends of a rope require to become entwined increasing the diameter of the rope where the strands crossover. Therefore a combination of writing styles is used in this chapter demonstrating different cognitive processes of my self as researcher and subject during the decision making about methodology and methods.

I have kept the style of type print for my internal dialogue within the text boxes the same as the chapter text to represent the consistency of some elements of my self, such as an internal compliance and drive to meet deadlines and cover all options. Rather than use an earlier draft of a sentence in the introduction to this chapter, I make a conscious shift in writing styles to illustrate how the analytic reflexivity associated with doing analytic autoethnography has reshaped my academic lens. I shift from presenting a 'sea of knowledge' (supervisor's comments Skype 22:12:2011) illustrating my understanding of autoethnography, to incorporating a more confident personal style sharing the dialogical tensions of my experience of 'doing' an autoethnography. The original sentence was drafted as …

'The alignment of autoethnography to the epistemological stance of social constructivism is explained in relation to researching the LiMHN's use of self' (earlier draft 23:12:11).

Having discussed with my supervisor the absence of myself in such a writing style, I sensed I was seeking permission to speak more freely from an 'I' perspective. Permission to demonstrate how autoethnography privileges the researcher within the text, otherwise I felt I was remaining distant to the process of doing autoethnography, in an antithesis manner. I therefore have consciously commenced foregrounding myself in this chapter.

Despite autoethnography being recognised as a research based self-study method for teachers (Lunenberg et al., 2010), the literature review in chapter 2 showed that there is a paucity of clear examples of analytic autoethnography relating to health care and none with LiMHN as a theme. My research design therefore draws on three prominent autoethnographic researchers Ellis (2004), Chang (2008) and Muncey (2010). Chang (2008) does not use the term analytic autoethnography, appearing to prefer the wider reference to autoethnographic research, when detailing her research design. I confirm a similarity between Chang's methodological steps being able to achieve Anderson's (2006) five key features. I therefore use Chang's approach to inform my analytic autoethnography, as it offers the only detailed approach, combined with her own completion of the steps to act as the guiding framework. I incorporate Muncey's (2010) four methods of journey, metaphors, snapshots and artefacts into Chang's methodological plan to assist creative data collection and analysis techniques.

My research design was guided by Ellis's (2004) guidance and tutorial support through her novel of teaching a class how to undertake autoethnography. When reading Ellis's (2004) novel about teaching students about autoethnography, I cast myself as an additional student in her fictionalised class. I learned from her accounts of actual teaching experiences, narrated through classes and tutorials she held with each student. I experienced how her tutorial style developed the students' understanding of the methodology to bring about the completion of their dissertations. I followed with interest how the story depicted how insights from the research method influenced the fictional students' lives and career thereafter. I also become aware of such influences on myself and the power of creative writing.

To represent the reflexivity within the methodological approach, where research process and researcher both inform each other, my experiences of conducting an analytic autoethnography and my methodological analysis of the research methods remain integrated. I retain this integration as the reflexivity of the methodology is triggered simultaneously when engaging with the research methods within analytic autoethnography. Attempts to completely separate the objectivity of the researcher from the experiences of being the subject into two distinct stages, misrepresents the engagement of self within the methodological process.

An explanation is also provided to support the inclusion of 'Actor-Network Theory' (Latour, 2005) as an evaluative framework to consider the positioning of the insights and methodological findings back into the practice and policy context in the discussion chapter 5.

3.1 Epistemological Stance

Autoethnography is aligned to the epistemological basis of social constructivism, acknowledging the premise that each individual's world is constructed through their internal cognitive frames of reference (Anderson, 2006; Muncey, 2010). Therefore autoethnography's transformative potential rests on social constructivism's acknowledgement that self is not a stable construct, therefore amenable to change (Starr, 2010). Epistemological caution remains that;

'It is not possible to have direct and unmediated access to the social world and therefore it cannot be known directly. Rather, the world can only be known through our constructs of it' (Ashwin, 2012: 17).

I do not wish to be a 'silent author' who does not reveal the influence their previous experiences may have on their representations of data (Quicke, 2008). I prefer to use autoethnography to break my 'silence' and explore at a personal level my social constructs. In breaking my silence I am able to ascertain how my self-understanding may lead to informed teaching practices.

Undertaking an analytic autoethnography enables me to explore my own empirical experiences and how they inform my decisions about my using self when teaching mental health nursing. Disclosing aspects of self, values and beliefs, about decision making through reflexive practices can reveal how social constructivism creates an internal template to shape practices. Becoming aware of what drives particular practices is of concern, especially in health care where there are no scientific truths to guide human interaction when faced with 'what would be the best thing to do here?' (Drummond, 2008). Through self-study the LiMHN may develop thoughtful practices to support their role as co-constructionists of the identities of those they teach (Baum and King, 2006).

3.2 Analytic Autoethnography as Theoretical Framework

I draw on Lillis' (2008) work on ethnography to inform my use of analytic autoethnography's own internal theoretical framework, when reviewing the three

aspects of method, methodology and theorising. Firstly, I use the literature pertaining to the use of analytic autoethnography as a method of self-understanding featured in the literature review. Secondly, I utilise the literature relating to the methodological approach and research methods within this methodology chapter. The third aspect of theorising becomes evident in chapter 5, when I apply the findings from the analytic autoethnography to the broader social context of other LsiMHN and education.

Autoethnography as a qualitative methodology offers an opportunity for the researchers to,

> '*push methodological boundaries in order to address research questions*
>
> *that cannot be explored with traditional methods*' (Taber, 2010: 6).

As my metaphorical rope gets pulled, it sometimes feels securer on the habitual side. Old arguments and familiarity with dominant discourses on research methodology from my academic education, can remain tied and anchored to the harbour side. Venturing across the semi spliced section tied to a ship, or new methodology such as autoethnography with no clear destination at this point, creates apprehension. Will the splice hold? If the splice is not fully secured and should slip I may be cast adrift, into a sea of deconstruction, risking the completion of this thesis.

Autoethnography was designed to reduce the 'crisis of representation' that is problematic within other qualitative methodologies such as, grounded theory or surveys that rely on interpreting interview transcripts (Sandelowski, 2011). I considered using reflective interviews to collect data, as they appear to overcome the crisis of representation by seeking dialogue, rather than only using the participant's first response answer as data. Reflective interviews capture the developing dialogue between the interviewer and participant as concepts become considered over time.

However expecting reflection to be productive within an interview or between the scheduling of interviews, does not recognise the diversity of individual learning styles of interviewees. Action research was not selected as a methodology, as its solution focused methodology, although based on reflexivity, does not focus on the researcher's self. Unlike autoethnography focusing on the knowledge creation processes of the individual, action research is more centred on the actions and behaviours of participants within the research process (Williamson et al., 2012). Autoethnography however, offers a unique methodology that not only has continual access to the researcher as subject, but can also continually revise the data collection and analysis, adding to the trustworthiness of the methodology.

> When doing autoethnography time is not scheduled specifically for reflexivity, for me it becomes continual intrusive self-talk. The continual accessibility of my memory as a source of data for reflexivity would be difficult to replicate from other participants.

Ellis (2004) maintains that autoethnography does not require the researcher to deploy rigid methodological allegiance as research rules are made by researchers stating,

> *"One of the values of this (*autoethnography) *approach is its flexibility, you must be aware of possible dynamics and open to improvisation and changing strategies along the way to better match constraints and needs of the project" (*Ellis, 2004: 68).

As autoethnography incorporates relevant methods from other research approaches to build layers of data, it offers the opportunity for a mixed methodological approach. However, I suggest that the eclectic nature of analytic autoethnography adds to the complexity of defining its own methodology. The methodological freedom to draw

on other research methods when relevant to the theme of study, may offer an explanation to the variety of methods used within the autoethnographies in the literature review.

Sandelowskis's (2011) critique of the procurement of data supports the methodological approach within autoethnography. Sandelowski maintains that methodologies do not have inherently rigid boundaries, suggesting that using a range of data collection methods can substantiate the authenticity within data sets. Although merging different methods may be criticised as messy, the complexity of factors within educational practices are messy (Starr, 2010). Alternatively using grounded theory to explore several LsiMHN's self-awareness in teaching may offer a means of comparing the researcher's own perceptions with others. However, Brown's (2006) evaluation of guiding three participants and himself through autoethnography and interviews resulted in his recognition that his research became limited. Brown claims the limitations were due to the reduced focus on his own story, as he attempted to identify common elements across the four narratives. Problems also arise in any research process when the researcher may not be able to offer consistent guidance to participants, in particular with the methodological flexibility of autoethnography.

I feel it would be hazardous and too risky to design a research study with several other LsiMHN, if I did not fully comprehend the nature of the methodological approach. As I keep redrafting the thesis from further engagement with the literature and the processes involved, I keep renegotiating what I am doing through both internal dialogues with self and external dialogue with others. Rather than attempt to keep informing other possible participants about fresh angles and approaches as they appear to me, I may risk dissent from participants who feel their engagement with the process is cumbersome and always being changed, due to lack of a consistent approach from myself as the researcher.

As I am both the researcher and subject within my autoethnography, I am able to gain access to my own empirical experiences, to comprehend the implications associated with undertaking an analytic autoethnography. I am cognisant of the similarity between the research methods used to collect and analyse data and various therapeutic methods for those with mental health problems. Both approaches appear to deploy reflexive strategies which aim to foster self-efficacy by reframing cognitive distortions. I therefore contend that my engagement with the research methodology will create a parallel process of developing my understanding of the client's experiences with therapeutic interventions. This parallel learning holds the potential to inform my use of self within teaching.

The synchronicity between analytic autoethnographic research methods and methods used as cognitive behavioural approaches within mental health nursing is illustrated in Table 3:1. I am aware that my previous learning as a LiMHN assisted the transferability of my reflective and cognitive skills, to engage with the autoethnographic research methods.

Data Source	Data collection and reflexivity exercises of a themed analytical autoethnography	Therapeutic modality
1.Personal memory (Chang, 2008)	1. Timeline of life events. 2. Time cycle of monthly routines. 3. Proverbs used frequently. 4. Social rituals and celebrations. 5. Mentors impacting on life. 6. Artefacts from life. 7. Kinship diagram of family. 8. Drawing of place that assisted self-understanding.	These exercises enable the client to gain self-awareness of thought patterns which they may not fully appreciate they have learned through their development. The exercises assist the client to develop metacognitions, to think about how their thinking underpins their belief system shaping their habitual behavioural response pattern (Lister-Ford, 2002; Neenan and Dryden, 2004; Westbrook et al., 2011).
2.Self-observational/self-reflective (Chang, 2008)	1. Systematic Self-observation record of daily activities. 2. Interactive Self–observation record with others.	Exercises are set as 'outwork' for the client to complete between sessions. The data from their self-records is used as new evidence to

	3. Personal values and preference. Cultural identity and cultural membership. 4. Discovering self through others writings.	challenge previously held erroneous assumptions. The aim is to identify and replace negative automatic thoughts with positive automatic thoughts. Seeking new 'role models' and gaining alternative responses can be assisted through 'bibliotherapy', reading novels, or watching films.
3.External data (Chang, 2008)	1. Data from dialogical exchange with other colleagues in practice field. 2. Documentary and other artefacts, e.g. photographs. 3. Social science literature to frame exploration and context.	Discussing others reactions to their new behaviours can reveal compliments that they have quickly dismissed. Checking out others reactions can further challenge negative attributions. The use of a constructivist approach that many options may underpin others behaviour challenges their unfounded attributions. Healthy internal self-talk can insulate clients against unhealthy habitual responses (Neenan and Dryden, 2004; Westbrook et al., 2011).
4.Reflexive Journal	Collate self-reflective field notes from experiences of doing an analytic autoethnography, PhD and self-development relating to teaching. Handwritten in journal. Metaphor and poetry.	Keeping journals to make client's thinking explicit. Referring content of the reflective journal in sessions. Scoring thought responses can assist to identify negative assumptions or erroneous assumptions. The journal charts where they have used a rational reasoned approach to problem solve. (Dryden, 2006; Hedges, 2005)
5.Clinical supervision	Clinical supervision, notes from my supervisor summarising the key issues discussed in each session.	Scheduled sessions with a mental health professional. Challenging and identifying the client's negative assumptions are used to understand the client's story and offer new ways of thinking to create a more purposeful story to underpin their behavioural responses. Initially led by the professional but through the sessions the power transfers to the client as they develop self-mastery over their thinking, developing self-efficacy re metacognitions.

Table 3.1 Comparison of Research Methods and Therapeutic Interventions

The 'unbeknown' raised through reflexivity (Uotinen, 2011) permits the LiMHN's

existing relationships and associations within their teaching practices to be considered

within its social and cultural history (Crotty, 1998; Spry, 2001; Starr, 2010).

Reflection therefore mirrors the hermeneutic position of looking at parts to understand the whole, why recognising the whole can only be understood from its parts. The reflective process continues to feed into itself as it progressively creates deeper self-understanding (Alvesson and Skoldberg, 2012).

Analytic autoethnography has been criticised as silencing the more creative style of evocative narrative (Muncey, 2010). I argue that positioning the analysis of the autoethnography within social science knowledge, offers a more transparent process, supporting how insights are developed from the research. Whereas differences between the individual's responses to evocative narratives may threaten shared perceptions being established to create sufficient momentum through a shared vision for change (Clegg et al., 2011). I therefore assert that leaving stories to only evoke feelings within the reader is limited due to the researcher or reader only being able to access what is currently known to themselves.

3.3 Ethics

As there is very little consistent ethical guidance for autoethnographers Tolich's ten guiding principles for autoethnography are used to inform the contractual obligations between the researcher participants and organisation (Tolich 2010). As the researcher I am also the subject, therefore ethical procedures still apply to myself as accessing my own memories within an autoethnographic analysis may include other participants.

I respect that the autonomy and voluntary nature of participants' consent, however I avoid using names of individuals or institutions to prevent identification (Allen-Collinson and Hockey, 2008; Quicke, 2008). Reference to my parents is difficult to keep anonymous when considering attachment theory. Although both my birth parents are no longer alive, no names are included. Ethical aspects relating to consent are constantly considered during data collection to avoid any conflicts of interest after writing the manuscript. I acknowledge 'mindful slippage' may result when recreating experiences from my memory, resulting in political and ethical decisions as to who or what is included, however I only include data that I would be prepared to show anyone inferred to in the text (Medford, 2006). I also write with the assumption that through publication others who may be associated within my account of events may read it at a later point.

Consultation with others took place regarding the ethical protocols as ethical clearance for this research was granted though the University's Ethics Procedure Committee. No aspects of the research use data to harm another.

I respond to the absence of any reference to clinical supervision in the literature review, by including it as a method for sharing my perspectives with another to avoid solipsism. Clinical supervision is a professional support mechanism for employees to meet as supervisor and supervisee to reflect on relevant practice related issues (NMC, 2008). The flexibility within autoethnography research design (Ellis, 2004), facilitates my inclusion of clinical supervision. 'Perspective transformations', as new ways of interpreting events, can be triggered by the clinical supervisor's challenges to my standpoint as supervisee. Using clinical supervision to explore my reactions to

other people's perceptions overcomes criticism of autoethnography as being impossible, due to ethical disclosure of other participants details (Delamont, 2007). Maintaining the supervision dialogue on my own perspectives prevents breach of confidentiality of other participants within events discussed.

Ethical concerns relating to how conversations with others may be included as data can be addressed within the contracted confidentiality ground rules within clinical supervision (Driscol, 2007). Discussing recalled conversations during clinical supervision avoids ethical concerns of ownership of a narrative. How I deconstruct and reconstruct my learning from the influence of dialogues and sharing perspectives with others is the unit of analysis (Freshwater and Rolfe, 2004). Using clinical supervision as a method within the research design confirms Anderson's (2006) key feature of commitment to analytic reflexivity, visibility of the researcher in the narrative, inclusion of others, and theoretical analysis related to sharing research interests and demonstrating commitment to professional practice.

Ethical considerations not only apply to the collection of data but also how the data is deconstructed when the methodology is dependent on narrative writing styles. Morley (2012), Lacan (2005) and Barthes (1980) all share concern as to how internal feelings associated with tacit knowledge and psychological processes become translated into externalised knowledge as written text. I defend guarding my own privacy as to what to disclose as data and narrative as I filter what are memories I decide to include, as being no different to ethical principles relating to participants' disclosure during interview or when completing questionnaires (Quicke, 2008; Sandelowski, 2011; Sikes, 2006), within grounded theory, content analysis or

dialogical research methods. Tolich's (2010) stance that the researcher should view their autoethnography as an inked tattoo, cautions against over disclosure.

Ethically the researcher has to acknowledge their narrative privilege in being able to use their time and ability to portray others and events through their selection of words and grammar. I acknowledge my narrative privilege as a PhD student and respect the relationship between how I depict others and how they are associated with the moral implications of the event (Adams, 2008). Although the thesis in its current written form has restricted access to those with academic responsibilities, ethical consideration is given to ensure no person is represented in a manner that they would not have the ability to reply if publishing conventions were sought in the future.

Adhering to the ethical process assists the development of the final version of this autoethnographic research. The authenticity of the final version must be considered in relation to the aim of the research. The research is a personal account of the experience of conducting an analytic autoethnography; therefore the insights from the research methods are personal accounts and are presented to share a human experience of elements of self transformation. The methodological analysis findings stem from the researcher having experienced self discovery from the research methods. The final version does not claim truths from the insights and findings but represents a working out (Morley, 2012) of the personal psychological and organisational situations experienced.

The final version shares my human experience of self enquiry through analytic autoethnography, readers can then decide how my account informs their own

anticipation or experiences as to the value of autoethnography in understanding the use of self in teaching. Autoethnography supports the reflexive qualitative inquiry that points towards truths, rather than stating truths (Frank, 2005). Within narrative writing the author can never be sure how others interpret their work (Adams, 2008).

Clinical supervision and conversations with other mental health lecturers can feel like my academic defensive armour starts to open up, letting vulnerable chinks appear. However by responding to such questions which challenge my current academic identity, starts to reconnect me with concerns I had about mainstream research methods and findings when I was first introduced to them during my diploma in 1984. If we are all so different how can a sample capture such variety? I can see why autoethnography sounded like music to my ears when I first read Muncey's opening chapters (2010). I thought 'someone else has thought similar to me', but rather than be compliant and thought they must be wrong as a solitary voice, they have done something about it. I feel the methodology of analytic autoethnography offers me liberation from the past restraint of dominant discourse acknowledging that individuals always remain individuals.

3.4 Trustworthiness

My membership status as a practising LiMHN with over thirty years of experience confirms my positions as the researcher and subject, adding to the trustworthiness within this thesis. However as individual experiences are required to be viewed as legitimate sources of data (Freshwater et al., 2010), how each individuals biological, psychological, socio-cultural, economic and spiritual dimensions interrelate results in unique differences between individuals. Such differences between individuals deny the consistent application of evidence based practices to everybody.

How trustworthiness is established from the insights developed from the autoethnography is not always explicit within the literature review. To increase the

robustness within the research design of this thesis, Starr's (2010) confirmation of the value of Guba and Lincoln (1989) 4 criteria of 'fairness' is applied. I utilise Guba and Lincoln's (1989) criteria of, 'ontological authenticity', 'educative authenticity' and 'catalytic authenticity' for trustworthiness within this autoethnography to replace the more traditional understanding of reliability and validity.

Definitions of reliability or validity which reflect the modernistic view of research relating to absolute truths in quantitative data no longer apply to making judgements about autoethnography. 'Fairness' refers to the opportunity for stakeholders relating to an event to have their say, so previously hidden conflict may be raised. As the researcher or subject's self is the focus of this study, self-observation and self-analysis is thought to access a depth of introspective data that may not otherwise be revealed to an interviewer (Vryan, 2006). Accessing several layers of data from literature and conversations with others and clinical supervision assists fairness of representation of how self is socially constructed.

Secondly, I refer to 'ontological authenticity' to develop my emic perspective of being the researcher throughout the process of the autoethnography. Autoethnography offers my self as researcher and subject the opportunity to share my own personal experiences as both insider and outsider. Insider emic perceptions offer descriptions of my teaching experiences, while an etic, outsider perspective draws my concern relating to possible consequences of revealing personal perceptions (Hayano, 1979; Reed-Danahay, 2009). Being able to research my own personal world as the subject, through the lens of a researcher, enables me to consider how other people's worlds are different or similar to our own (Muncey, 2010). Although the use of "I"

remains uncontested within the literature on autoethnography (de Freitas and Paton 2008), I confirm my use of "I" to represent my voice within the research. My use of "I" does not represent a transparent act of confession, but reflects more a testimonial recounting of my learning about self. My memories are by their nature representational, and can be seen as limited as they only contain my perception of events. Although my memories are subjected to my own intra-subjectivity, Lacan argues that recognising the disjuncture between aspects of the self is an aspect of developmental maturity, as self can be viewed as another (Lacan, 2005).

Triangulation is thought to be too limited due to its positivistic nature when considering autoethnographies alignment to social constructivism. Crystallisation offers a postmodern form of validity, encompassing multiple forms of analysis indicated through the multiple faces of a crystal (Ellingson, 2011). The ability for crystallisation to enable contrasting perspectives to be included in the analysis supports the qualitative interpretative approach within autoethnography. The multiple theoretical perspectives from various social science sources can also be incorporated within analytic autoethnography to provide alternative perspectives.

Crystallisation promotes the use of multiple lenses to offer alternative theoretical explanations, stimulating further reflexivity and guarding against the limitations of self-enquiry. Rather than adherence to one field of knowledge, seeking an explanation which appears to offer the most appropriate interpretation given the unique features of an event, maintains the multiple lens option of crystalisation. Repositioning autoethnography into dominant discourse, may be a concern, therefore a range of possible theoretical explanations may be preferred.

Keeping the analysis on myself as one LiMHN, ensures the narrative visibility of myself as both researcher and subject (Anderson, 2006), while guarding against assuming other people's memories have similar contextual meanings (Griffin and Tyrell, 2003). An individual's mood or feelings may influence how an attitude toward an event has been stored and retrieved later as data (Sandelowski, 2011).

The penultimate criteria, 'educative authenticity' refers to the enhancement of the appreciation of others related to the area of study. Clinical supervision is included as a method to focus on the reflexivity of the researcher as subject and how they change in response to others. Others have been represented through discourse with colleagues, stories from literature and movies, music, pictures and other influences on an individual's world view within the literature review (Jaya, 2011; Lee, 2009).

Finally 'catalytic authenticity' suggests the need for action created through the evaluation process of the autoethnographic research. In the discussion chapter theoretical analysis (Anderson 2006) and Actor-Network Theory (Latour, 2005) are used to review how the insights and findings may be disseminated beyond the researcher into policy and practice to inform educational practices and relationships.

Analytic autoethnography appeals to me. I have previously struggled to understand how solutions can be the same for everybody, if we are all different. Trustworthiness within autoethnography preserves the uniqueness of each individual. Very few approaches work for everybody. So much of our associations between each other and objects such as machines are based on trust and faith. Why should researchers be so suspicious of data that appears more in keeping with inner belief systems than science? Since Roman times no one has yet been able to decode scientifically how cement hardens when mixed with water http:///cee.mit.edu/news/releases/2009/cementDNA (23:12:2011). Quantitative researchers still require having faith that the building in which they are in will not fall around their ears.

3.5 Research Design

The data collection and analysis plan for this research design is outlined in table 3.2

Data Source	Data collection and reflexivity exercises of a themed analytical autoethnography	Analysis of data to create autoethnography
1.Personal memory (Chang, 2008)	1. Timeline of life events. 2. Time cycle of monthly routines. 3. Proverbs used frequently. 4. Social rituals and celebrations. 5. Mentors impacting on life. 6. Artefacts from life. 7. Kinship diagram of family. 8. Drawing of place that assisted self-understanding.	Identification of themes across the data sources. Identification of particular themes that may be omitted across the data sources. The themes identified from the data analysis are crafted into an autoethnography using a social critique analytical–interpretative style. Different creative writing styles are used to emphasise emotive elements, such as metaphor, poetry, and detailing the nature of the journey related to the event (Ellis, 2004; Muncey, 2010). The parts of the narrative relating to the research questions are considered in relation to current social science knowledge. Insights are then developed from the narrative in relation to broader implications for social structure that shape identity and practice. Findings are produced for the methodological analysis based on the processes within the methodology.
2.Self-observational /self-reflective (Chang, 2008)	1. Systematic self-observation record of teaching activities. 2. Interactive self–observation record with colleagues, comparing approaches to teaching. 3. Personal values and preference associated with teaching. 4. Cultural identity and cultural membership as a teacher. 5. Discovering self through others writings.	
3.External data (Chang, 2008)	1. Data from dialogical exchange with other colleagues in practice field. 2. Documentary and other artefacts, e.g. photographs, evaluations of teaching, publications. 3. Social science literature to frame exploration and context.	
4.Reflexive Journal	Collate self-reflective field notes from experiences of doing an analytic autoethnography, PhD and self-development relating to teaching. Hand written in Journal. The reflective journal has a particular function and is used along with the experiences gained in doing an analytic autoethnography to discuss the practicality and value of analytic autoethnography as a means of developing a LiMHN's self-awareness in teaching. The theoretical structure within analytic autoethnography is analysed in relation to the experiences of undertaking the methodological processes documented in the journal data, Anderson's 5 key features of analytic autoethnography and Guba and Lincoln's (1989) qualitative research criteria.	
5.Clinical supervision	Clinical supervision facilitated by the clinical supervisor every 6 weeks to reflect on my responses to the views of others from on-going dialogue. Supervision notes from my supervisor summarising the key issues discussed in each session.	

Table 3.2 Data Collection and Analysis Plan for Analytic Autoethnography

Further explanation will now focus on the different data source methods to provide a sense of the layering of data, created within analytic autoethnography. Following Chang's (2008) structured approach for autoethnography provides an internal theorising framework (Lillis, 2008) to evaluate the methodological process. The internal theorising framework also provides a basis on which the methodological analysis will be conducted. Muncey's (2010) four autoethnographic data collect themes of metaphor, journey, artefacts and photographs are incorporated within the scope of Chang's (2008) reflextive exercises. Ellis's (2004) guidance on conducting autoethnography is refered to as it informs the research methods. The catalytic authenticity of the insights emanating from the autoethnography, are discussed in chapter 5.

3.6 Methods within the Research Design

This section provides justification for the numerous data collection and analysis methods which develop the layering of data from different perspectives to add to its trustworthiness.

3.6.1 Personal Memory

As I am the research subject, interpretative enquiry involves self-reflexive probing of my own assumptions and conceptual frameworks, within stories of past events (Quicke, 2008). Hayano (1979) cautions about the disadvantage of the researcher also being the subject, as familiarity to the data collection and analysis processes may result in taken for granted assumptions. I argue that the more objective role of my

clinical supervision supervisor will ensure the focus is retained on areas which may

otherwise be taken for granted or avoided. Recounting memories as stories may be

considered as an age old human quality (McKenzie, 2007), using analytic reflexivity

however seeks to establish possible subtexts behind and between storylines

(Freshwater and Rolfe, 2004). I adopt Anderson's description of analytic reflexivity

as it is presented within the context of analytic autoethnography. Analytic reflexivity;

> *'.. involves an awareness of reciprocal influence between ethnographers*
>
> *and their settings and informants. It entails self-conscious introspection*
>
> *guided by a desire to better understand both self and others through*
>
> *examining one's actions and perceptions in reference to and dialogue with*
>
> *those of others'* (Anderson, 2006: 382).

I also refer to Srivastava's (2009) iterative three questions to inform my analytic

reflexivity, (1) What are the data telling me? (2) What is it I want to know? (3) What

is the dialectical relationship between what the data are telling me and what I want to

know?

The reliance on memory to produce data can also be challenged as to its

trustworthiness (Buzard, 2003; Delamont, 2007). Perceptions at the time of the event

or perhaps never knowing the full story behind others actions can impede the

accuracy of historical accounts.

> *'The truth is that we can never fully capture experience'* (Ellis, 2004: 116).

To prompt the collection of introspective data for this themed analytic autoethnography about the use self as a LiMHN, experiences from my memory relating to teaching are prompted through the completion of Chang's (2008) reflexive exercises. Several of the exercises are detailed to illustrate their legitimacy within the research approach.

Exercise: Timeline of subject's life events

My self is composed of all my life experiences, therefore my autobiographical timeline spans my life to date rather than being restricted to only my career as a LiMHN. The timeline acts as a reference point to contextualise related aspects of my life's journey (Muncey, 2005). Ellis's (2004) review of the decision regarding her narrative of her abortion depicts how memory data may recapture decisions taken in the past but indicates that the same choices would not necessarily be made in present circumstances. Making different decisions at different times in a person's life reinforces the situatedness of data (Sandelowski, 2011). The timeline exercise is explicit in illustrating the alignment of my experiences with social, political and historical events to my use of self in teaching practices.

Exercise: Cycle of routines

My routine occurrences are collated through inventorying exercises which illuminate habitual, individual and institutional practices. Inventorying self exercises, collate repetitive activities that make up my day or week and enables patterns to be detected. The frequency of events is calculated to identify the most prominent habitual actions. Frequency counts produce numerical data from the memories demonstrating how data itself has no inherent characteristics (Sandelowski, 2011). Such habitual behaviour

when recognised and subjected to analytic reflexivity, reveals behavioural motivators not immediately obvious from the events as single data items. Trends identified within the data such as my long standing beliefs and values, maintain the coupling between the researcher and the data. Bakhtin (1981) reinforces the importance of small every day events being more significant than grand occurrences.

Exercise: Frequently used proverbs

Proverbs, virtues, values and mentors are suggested categories from which to stimulate associated memories pertaining to habitual behaviours. Five items at least are identified for each category then a prioritisation is imposed. One significant item for myself is then selected from each category and expanded to illustrate how my past influencing factors, shape current daily practices. Developing an understanding of the occurrences and cultural factors that shape my current responses provides opportunities to reframe and adapt such behaviours if considered to be advantageous.

Exercise: Kinship diagram

The Kinship diagram make visible relationships between all my family members. The Kinship diagram assists visual analysis of relationship patterns between family members to indicate influences on social networks and identity creation (Prosser, 2011). The Kinship diagram represents the relationships between individuals and deaths, with the intention of stirring my memories relating to alliances, conflicts and frequency of contacts. To protect the anonymity of relatives who appear on the Kinship diagram no names of any individual is given (Tamas, 2011).

Exercise: Drawing

I participate in freehand drawing to sketch places of safety, which are significant to myself. Drawing places from the past can evoke further memories. A sketch representing safe places throughout my life can illustrate evolving self-awareness (Chang, 2008). Freehand drawing can also be used to communicate inner thoughts in a pictorial manner within autoethnography, such as the perception of a person's face (Kaufmann, 2011). Drawing as a form of art is valued as a method of self-development within mental health practices.

> *'In artistic work, one may find that 'deep' narratives which usually lie underneath conscious awareness because they are so ingrained become more 'visible'* (Stone, 2012: 151).

3.6.2 Self Observation

Exercise: Collecting self-observational information

Rather than only collate introspective thoughts which are unsolicited ideas about how I make sense of events, data is also collated from a self-observational perspective. Self-observational collates data from how I actually practice. I am then able to consider my attributions, thoughts and emotions within the cultural context. Analysis of self-observational data can be both solitary and interactive event with invited others. Digitally recording my interactions with others or teaching would capture my visible use of self in terms of teaching behaviours. However a digital recording would not access my internal cognitive processing, which shapes my decisions about teaching practices as they unfold during interactions. The 'performance effect' may

also distort my teaching style, if I was aware of being recorded. Alternatively Chang (2008) suggests an 'occurrence record' to write down feelings and attitudes over a specific time, such as when doing tutorials, or when meeting new people. An occurrence record highlights trends that are not visible to others. Evaluation forms completed by students of my teaching sessions, personal development reviews by my line manager and clinical supervisions notes also provide data through observations of my practice. I can also discuss the dialogue recorded in my reflective journal between myself and other lecturers, within clinical supervision.

Exercise: Self in others writing

Novels illustrate the effect social and historical forces have on individual life stories (Bakhtin, 1981). Using a Venn diagram to compare characteristics of self with characters within novels can produce self-awareness, as the experience of reading a novel acts as a teacher (Chang, 2008). Bakhtin's methodological analysis of a novel holds the view that,

> 'Literary texts are utterances, words that cannot be divorced from
> particular subjects in specific situations. In other words, literature is
> another form of communication and as such, another form of knowledge'
> (Holquist, 2002: 68).

The value attributed to the inclusion of novels as mirrors of self-awareness, is transferable to the autobiographical authoring style with an autoethnography to portray the researcher's own story (Muncey, 2010). The use of personal narratives through novels, is thought to inject a 'common man experience' when implementing research

policy and practice. The character representations within novels develops a sense of immediacy between our self and others (Chesney, 2001). The inclusion of personal narratives as data, is thought to be wise as it can create a simple presentation of a complex issue (Leeuw et al., 2008). Paradoxically it is the power within stories detailing the spaces between the self and cultural practice within education that challenges the hegemonic status of dominant discourse (Muncey, 2010; Starr, 2010).

3.6.3 External Perspectives

Exercise: Dialogical Data from Others

Seeking further data through interview or critical discourse from others in associated fields of practice, substantiates analytic autoethnography as a relational activity (Anderson, 2006). Accounts of others perspectives will not be an undisputable truth, as members of a community seldom share all beliefs and values (Hayano, 1979). To reduce criticism of solipsism and author saturation from generalising from the experiences of one, I include dialogue with others. Including the content of my conversations about the use of self in teaching, addresses the ethnographic imperative for dialogue with others.

As Chang (2008) recognises the relational difficulties of researchers interviewing other respondents, another person can be invited to conduct the interviews on their behalf. I arranged for an external reviewer to carry out a 360 degree feedback with six of my colleagues. The interviewer separately interviewed each colleague nominated by me, about their view on my managerial and educational roles. A composite report is then written and verbally fed back to myself and my line manager

to identify aspects of good practice and where further self-development may be worthwhile (Atkins and Wood, 2002). The composite report merges the responses from the respondents to preserve their anonymity. I am therefore unable to indicate which respondent's view is represented through each piece of data on the composite report, in keeping with the ethical processes of the research design. I defend the use of the 360 degree feedback in demonstrating how the research on my use of self in teaching, has transferability to aspects of leadership and quality care provision (Barr and Dowding, 2012)

Exercise: Artefacts, Photographs and Pictures

Reflecting on the representations within selected textual artefacts, such as the subject's publications, photographs or paintings may also raise awareness of previously suppressed feelings or thoughts relating to self-representation (Watson, 2009). Policy documents and publications are further examples of textual artefacts that can reveal cultural and historical institutional practices (Taber, 2010). Watson's (2009) defence of her use of paintings in autoethnography is a response to post positivist social science. She defends the use of painted images to represent objects where language cannot. Watson claims that images restructure experience between the writer, image and reader and can focus on the differences between individuals that positivism fails to recognise. Photographs also prompt memories and stimulate an authentic, representative voice from the subject (MacDonald, 2008). I intend to replicate Watson's (2009) 'gallery of validity' using paintings and photographs to create 'pictorial textuality', to argue the inseparable links between text and images.

3.6.4 Reflective Journal

A reflective journal of thoughts and feelings pertaining to reactions to the data and its

analysis, and the research process will be maintained (Ortlipp, 2008) with the entries

informing the discussion within clinical supervision. The emphasis on the

individuality of dialogical process leads the researcher to be cognisant of the

uniqueness of each dialogical interchange and how it is recorded in the reflective

journal to accurately depict the circumstances of the conversation (Silverman, 2011).

The entries within my reflective diary will also have a particular focus on my thoughts

and feelings pertaining to my engagement with analytic autoethnography. These

entries will form the critique of the theoretical conceptualisations within analytic

autoethnography to develop a methodological analysis. The findings within the

reflective journal pertaining to the methodology will be merged with the themes,

narratives and insights emerging from the analytic autoethnography to retain the

proximity of the researcher to the data.

3.6.5 Clinical Supervision

Clinical supervision sessions for my data collection and analysis occur between four

and six weeks over the data collection period, in the clinical supervisors' office

(Driscol, 2007). The use of clinical supervision to develop reflection that shapes the

mental health professionals' practice has been established (Bradshaw et al., 2007)

offering a degree of validation for its use in developing my reflexivity. My selection

of clinical supervisor as a mental health practitioner has the ability to use Socratic

questioning and cognitive approaches to support and challenge my recollections of

events in a therapeutic manner (Siddique, 2011; Sloan et al., 2000). Being therapeutic is a supportive intervention in keeping with education and mental health nursing, distinct from claiming to be a therapist.

Due to the possibility of analytic reflexivity reopening unresolved emotional issues, clinical supervision offers a confidential safety net to recognise where further support may be considered or where emotional release could be reframed into self-understanding. The clinical supervisor offers challenges to how I internalise and make sense of dialogue with colleagues and others. Rather than analyse conversations through content analysis (Silverman, 2011), my analysis focuses on how others views contribute to my self-development (Freshwater and Rolfe, 2004). The clinical supervision sessions are similar to 'bracketing interviews' which require the researcher to be questioned about their presuppositions by other researchers (Roulston, 2010). The clinical supervisor's experience relating to the therapeutic use of self is able to question my core beliefs about my use of self in teaching practices. The inclusion of clinical supervision as a method for data collection overcomes the criticism highlighting constraints imposed by self-knowledge, when the researcher is also the subject (Delamont, 2007; McIlveen, 2008). Frank (2005) maintains that where dialogical approaches remain inconclusive, this can be seen as empirically correct and ethically appropriate. Therefore I defend the deductions and cognitive transformations from the dialogue within the clinical supervision sessions as being open ended or inconclusive.

3.7 Managing Data Analysis

Each item of data was logged on what Chang names as a 'Data log'. The data log is a list of all data items which create the data within the research. Each piece of data is termed a 'data set'. The data log is used to define each data set through a process of primary and secondary labelling. The primary labelling of each data set on the data log, provides an identification number from which to compare other data sets and inform future data collection.

To assist the generation of data, its management and collation, primary and secondary labelling, categorises data in relation to its source and context (Chang, 2008). Completing the primary and secondary labelling on the data log generates an audit trail for each data set. Labelling the context of each pieces of data defends the methodology against criticism of data produced from memory as being a random occurrence (Holt, 2003).

The process of organising and managing the data enables gaps, or excesses of data, to be detected to inform further data collection and analysis. The managing of data collection and analysis requires to be commenced from the outset of the research. Cataloguing my memories of events and other supportive artefacts as data sets ensures adherence to the theme of the research and meaningfulness of the interpretation. Being able to review the labelling of the data sets on the data log designed on a spread sheet, assists the monitoring of the visibility of myself as the subject to be maintained. Storing data on spread sheet documents, enables computer assisted word searches

when constructing themes (Richards, 2009). Word documents also enable data to be entered into possible thematic categories.

Due to time boundaries associated with research projects a decision has to be made when to stop the data collection and craft the data analysis into stories with analytic autoethnographic narrative. The range of data producing activities provides alternative routes to access disjunctions such as self-doubt, ambiguity and self-condemnation within memories (Quicke, 2008). Tanggard (2009) argues that if explicit comparisons are made between the different discourses and contexts of a discussion, the research will have more of a value to the field of study, defending against criticism of only one person's account of events. Delamont's (2007) concern about the absence of analysis within autoethnography is challenged on the basis that analysis within autoethnography is a relational activity. The relational activity is between the researcher and the views of others. Categorising of recurring themes across a range of data sources offers more coherence when carried out by the researcher who is also the subject (Taber, 2010).

Layering data to provide different perspectives on events builds trustworthiness and disputes Delamont's (2007) accusation of autoethnographers being lazy and avoiding the collection of data. Meaning for the LiMHN's use of self may not be found in the data itself but within analysis of the dialectical relationship within the data in each theme (Srivastava 2009). Analysing data from the date of the event enables interpretations and meaning to be proposed in accordance with the cultural context of the time. The process of analysis within autoethnography is less epistemic from the data and more a perceptual event (Sandelowski, 2011).

The identification of themes from the data is informed by the processes of looking for cultural themes relating to the location of the individuals concerned; identifying exceptional occurrences that illustrate the themed nature of the research; analysis of inclusion and omission to consider what may be being avoided within the representations of self; connecting past with present between different data sets depicting the legacy of cultural influences on practices; analyse relationship with self and others through publications, discourse or challenges to perceptions and comparing cases to identify similarities and differences (Chang, 2008).

3.8 Writing as Constructive Interpretation

Although writing can be both a form of data or be considered as a way of knowing (Allen-Collinson and Hockey, 2008), the writing of the autoethnography challenges the researcher's creative writing skills to,

> *'transform readers and transport them into a place where they are motivated to look back upon their own personal political identity construction'* (Spry, 2001: 713).

The researcher has to develop creative writing skills which not only offer clarity but grapple with problematic practices such as the consistency of the authors objectification of the self as an other (Ellis, 2004; Jasper, 2006; Richards, 2008). The tension within creative writing skills is the requirement to ensure data of the researcher's personal lived experience within the cultural and historical contexts is

evident within the narrative (Etherington, 2004). Allen-Collinson and Hockey (2008) use terms such as emotional, engaging and evocative to distinguish autoethnographic writing from more conventional research styles which claim objectivity. Ellis (2004) identifies how writing evocative autoethnography differs from creating reports of quantitative or qualitative researcher reports. The researcher and subject positions are expected to converge, challenging the orthodox view of the researcher being neutral, objective and textually absent (Wall, 2006). Ellis therefore suggests the researcher has to write from their soul to open up personal aspects of the subject's life from which to create understanding.

> *'It takes soul to create an unfolding drama with developed characters that pulls readers into the experience and makes them care about what happens'* (Ellis, 2004: 99).

Overcoming being in between researcher and subject can be achieved by accepting the coexistence of duality of the discourse between researcher and subject rather than collapsing it (Richards, 2008). My co-existence of more than one identity, LiMHN father, husband and neighbour for example, is a more accurate representation of different roles an individual fulfils.

To maintain the visibility of the researcher's self through the autoethnography and remain aligned to analytic autoethnography, I select an analytical-interpretative writing style. An analytic-interpretative writing style blends the interpretation of the descriptive account with social science theories, to provide new perspectives to interpret the events in the autoethnography (Chang, 2008). The outcome of an

analytic autoethnography does not stop at the conversion of data into the autoethnography, as is the case for evocative styles. Commitment to theoretical analysis within analytic autoethnography is demonstrated through the analytical-interpretative writing style to shape the style of the dissemination method. Rather than findings, Chang (2008) uses the term 'insights' to describe the self-understanding articulated from the data analysis.

Metaphors and poetry can be incorporated within the analytic-interpretative writing style to provide a style of expression for individuals to 'sense make' about the experience of inquiry (Leavy, 2009; Reason and Bradbury, 2008). Metaphors not only appear in language but are pervasive in everyday life through thought and action. Lakoff and Johnson (1980) illustrate how an individual's conceptual system is metaphorical, shaping the words they use within their communication. Cameron and Low (1999) argue that metaphors represent a combination of social and cognitive aspects, as the meaning of a metaphor is bound within its cultural context and cognitive abilities of the individual. Cameron and Low (1999) suggest 3 different levels of analysis to guide the use of metaphors within research, the theory level, the processing level and neural level. The levels assist to clarify if the use of a metaphor reflects language or thought, however analysis of metaphors relies on the neural metaphorical composition of the researcher's own conceptual structures.

> '*Catching moments of form taking shape often involves a sense of knowing beyond language. Sometimes this can be encapsulated in an image or metaphor that can then be articulated, explored and worked with*' (Reason and Bradbury, 2008: 692).

Likewise poetry offers access to the soul by passing the academic styles which suppress the use of 'I'. Using free expression to bridge between self and the research processes is a unique feature that autoethnography offers. The self is used to deliberately contaminate the research process in autoethnography to reflect more accurately the complex and messy merging of conflicting demands on self in our lives and when we enter a classroom to teach (Palmer, 1998). Other methodologies that keep the researcher bracketed out of the research process, fail to acknowledge how personal stories embodied within the researcher may shape the reporting of events.

3.9 Evaluative Framework

The research design does not conclude following the creation of my insights and findings from the analytic autoethnography, but moves into Anderson's (2006) fifth criteria, commitment to theoretical analysis. I draw on Actor-Network Theory (ANT) (Latour, 2005) as an evaluative framework in chapter 5, to contextualise my insights and findings, as they are repositioned back into the practice and policy context.

I selected ANT as an evaluative framework as it appears to share a commonality with analytic autoethnography. ANT, like the identities portrayed within an analytic autoethnography, appears to continually evolve through time. ANT claims not to be a theory but more of a descriptive method of sharing stories about how relationships between human and nonhuman objects assemble together or don't, as the case may be (Law, 2007). I considered functionalism as evaluative frameworks, however ANT contests the more traditional sociological perspectives, as defending production and

education systems as providing the foundation for social behaviour. ANT foregrounds the individual's contribution to develop and sustain relationships, rather than society predicting how an individual will function. I argue that ANT's explanation that an individual's identity emerges from their negotiation in relationships with others emphasises the significance of self-awareness.

ANT permits the insights from my autoethnography and findings from the methodological analysis to be viewed as emergent practices. Further explanation of how ANT considers how the relationship between lecturer and others within a node of interaction may create its own reality (Fenwick and Edwards, 2010) is provided in Chapter 5.

3.10 Summary

To summarise: As no clear methodological pathway for analytic autoethnography could be located in the literature, I present a diagram of the methodology design of this research (Diagram 3.1). The diagram is informed by Anderson's five key features (2006) and illustrates the numerous lenses which generate the reflexivity between research and research process.

Analytic autoethnography offers a methodology with an opportunity to research self in order to understand others, which appears underutilised when teaching MHSNs. The methodology and methods for expression of one's own thoughts and emotions can appear threatening, due to the risk of how others may respond (Ellis, 2004). The range of data collection and analysis methods reflects the multi-factorial influences on

an individual's development. I feel an abuse of positional power may result if I, as a

LiMHN, has not experienced the transformative nature of reflexive methods, which

are similar to cognitive approaches used within mental health therapies. The next

chapter reveals how the analytic autoethnography created transformations within my

perception of my academic, nursing and managerial identities which inform my use of

self in teaching.
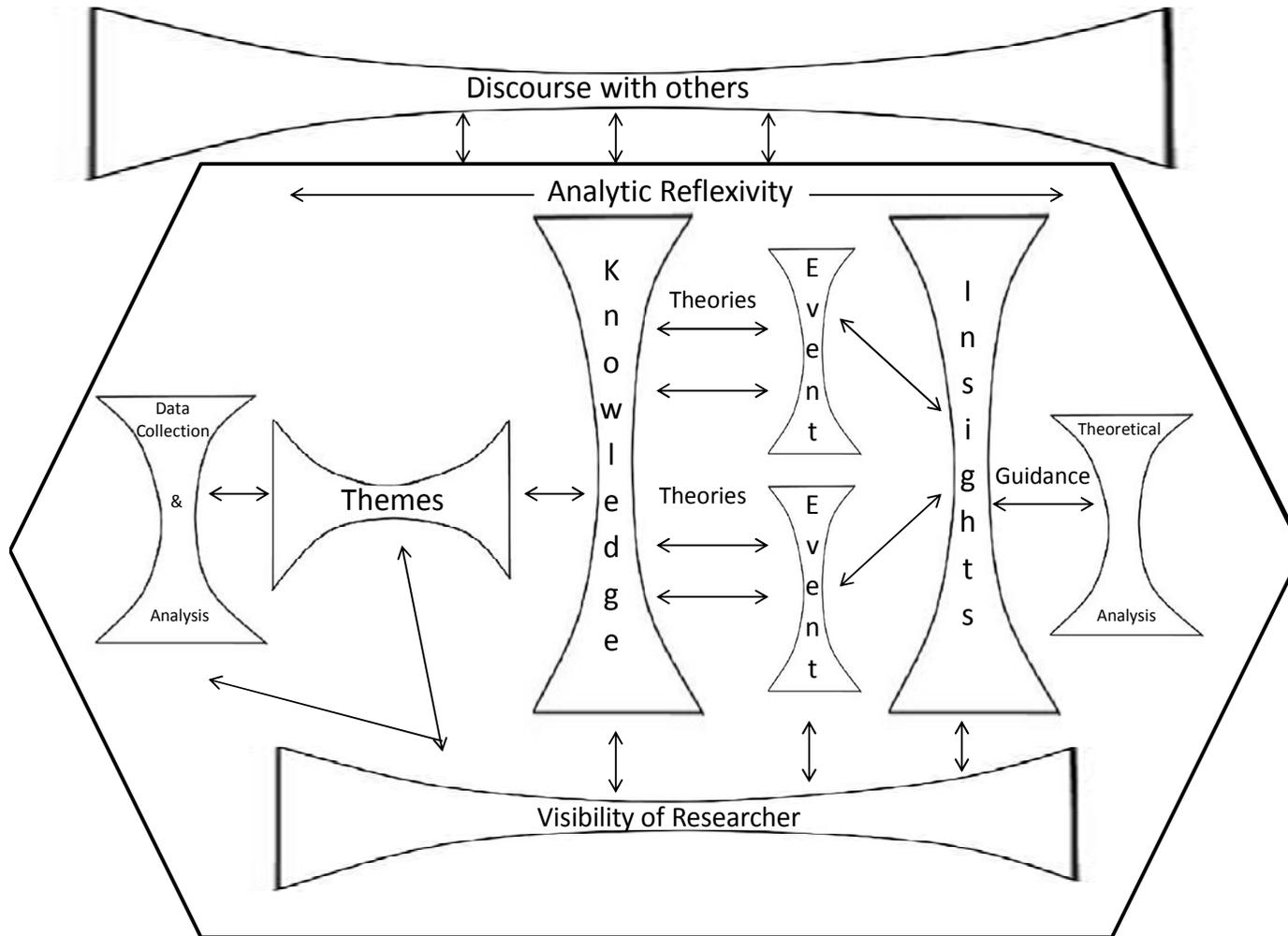
Diagram 3.1 Analytic Autoethnography Map

The diagram contains the following labels:

Discourse with others

Analytic Reflexivity

Knowledge

Theories

Event

Insights

Data Collection & Analysis

Themes

Theories

Event

Guidance

Theoretical Analysis

Visibility of Researcher

Chapter 4 Presentation of Insights and Findings

This chapter presents the insights that emerged from my analytic autoethnography and the findings relating to the methodological analysis, pertaining to the value of analytic autoethnography as a method to develop the LiMHN use of self. Insights are considered as outcomes derived from cognitive positions informed through self-development and open to further interrogation (Chang, 2008). The term findings, refers to the outcomes of the methodological analysis. Anderson's (2006) five key features of analytic autoethnography and Guba and Lincoln's (1989) four criteria of qualitative rigor are used to establish the reliability and trustworthiness of the findings.

Explanation as to how four themes were derived from the numerous layers of data indexed in the data log (Table 4.1) is provided. Then the insights and findings are presented in relation to the four research questions. The response to each research question is a composite of excerpts from the autoethnographic stories referenced to the relevant data sets, followed by analytic reflexivity accessing a range of theories. Insights emerging from the data and the associated findings from the methodological analysis are presented in relation to each research question within the summary of the section. The insights and findings are integrated to represent the reflexivity experienced between being both the subject and researcher within the methodological processes. This collation of multiple factors is woven together to provide a patchwork style of analytical-interpretative writing, offering coherence but suggestive of the 'messy' reality of learning and self-development and is summarised in the 'Theories used in Analysis Diagram' (Diagram 4.1) towards the end of the chapter.

	Data Collection Strategy (Primary Labelling)				Data Content (Secondary labelling)			
Data set	Date	Collector	Type	Location	Time	People involved	Source	Place
1	05:01:12	Self	Time line, key events in family and employment	Work office	1960-Jan 2012	Self, family	Personal memory	Scotland, England , UK Crown Dependency
10	16:02:12	Self	Tutorial with Student	Work office	19.01.2012	Self and student	Systematic self observation	UK Crown Dependency
14	25.11.11	Clinical supervisor	Notes of session 1	Room in supervisor's place of work	2011-2012	Supervisor and self	Notes in session	UK Crown Dependency
15	25.11.11	Self as supervisee	Account of session 1	Work office	2011-2012	Supervisor and self	Reflective account	UK Crown Dependency
20	8:03:12	Interviewer	360 degree feedback of me as educator and manager	Interviewer arranged interviews	Some participants know me form 2002-2012	Senior Manager, supervisor, students (2), administrator, teaching colleague	Report based on interview content	UK Crown Dependency
21	10:01:12	Self	Qualifications	Home	1977-1999	Self	Artefact Originasl	Scotland, England
22	28:01:12	Self	Publication role of humour in student teacher relationship	Home	1994	Self	Artefact Publication	Scotland/International
31	15:02:12	Self	Sense of an Ending	Home	2011	Author of novel J. Barnes (2011)	Artefact Novel	UK Crown Dependency
32	12:12:11	Self	Why be happy when you can be normal	Home	2011	Author of novel J. Winterson (2011)	Artefact Novel	UK Crown Dependency

Table 4.1 Excerpts from Data Log

4.1 Searching for Themes

When entering the data onto the data log I reviewed the primary and secondary labelling to compare the characteristics of each data set (Table 4.1). Collating each data set on the data log supported the ontological authenticity (Guba and Lincoln, 1989) claim that the data represented both emic and etic positions of the researcher and others. The use of the 'data log' proved an essential research tool to ensure a range of data sets could provide a sample of different influences on my self.

The completed data log consists of 47 individual data sets identifying a range of influences on myself within teaching, collected over six months. The data which was included was generated through the completion of Chang's (2008) thirteen writing exercises and accounts of conversations with clinical supervisor and others when discussing issues arising from my thoughts on the data analysis. A range of textual data was also collated to evidence the incidents represented in the data analysis. As 'Using self in teaching' was established as the theme of the analytic autoethnography data collated was pertinent to the research focus. Primary labelling enabled the consistency and differences between each data set to be scrutinised. The primary labelling confirmed a range of different contributors to the data, from colleagues, students and the clinical supervisor, addressing Anderson's (2006) need for dialogue with others.

Computer assisted sorting of data through Excel 2010 became very limiting. Primary labels were entered on to an Excel 2010 spread sheet to enable the 'filter and sort' command to offer a more objective collation of the data. Unfortunately the

contribution of the sort command to the classification was restricted due to the variety

of descriptive words used in classifying the data in the spread sheet cells. Groupings

of data could only be created when the terms used were of the same 'value' or style.

The Excel 2010 'sort' command did confirm that various types of data from different

sources were represented such as inventorying self, visualising self, self-reflective,

self-observational, interview and artefacts such as qualifications, publications,

photographs and reference to literature. Manually managing and sorting the data was

preferred as I cognitively engaged with the discriminating process.

The methodological freedom to expand the scope of each exercise facilitated a sense

of creativity to include additional data sets, further increasing the opportunity to

capture influences on my self. Freehand drawings (Data set 9), autoethnographies

(Data set 12, 30) and novels (Data set 32, 47) were prompted through the process of

analysis. The reflective journal (Data set 41) commenced a year earlier than the data

collection phase to capture reflections when gaining understanding of the methods

within analytic autoethnography, as required for the methodological analysis.

Themes within the data sets were established by looking for recurring aspects, cultural

topics, exceptional occurrences, what was omitted, connections between my present

and the past, relationships between self and others and comparing with others

situations and with social science constructs and theories (Chang, 2008). Four themes

emerged from the data analysis. The title of each theme developed as I discriminated

between the more prominent focus of each element within the reflective accounts.

How I constructed the four themes from the data reflects my own interpretivist view

which maintains my visibility as the researcher within the methodological process and

avoids my narrative being diluted through merging with others experience of using self in teaching (Brown, 2006).

The four themes that emerged from the data are:

1. Being in between; Sense of not feeling I have full membership within professional groups relating to my identities of lecturer, mental health nurse and manager.

2. Vulnerability of self; Apprehension from feeling that I do not understand myself sufficiently to inform how I teach others to self-develop.

3. Knowing and doing; Theory as knowing and practice as doing, linked to self-awareness and teaching practices.

4. Uniting selves; Sustaining teaching practices and other responsibilities while deconstructing aspects of my different identities within the process of analytic reflexivity.

The excerpts from my analytic autoethnographic narrative are introduced in relation to the theme they were categorised in during the analysis. Each excerpt from my narrative is selected as to its relevance to addressing each research question. The excerpts are also referenced with the theme title to assist signposting the reader through the data.

4.2 Insights and Findings for Research Question 1:

What influences on self emerge from an analytic autoethnographic account of a LiMHN with a career spanning over 30 years?

4.2.1 The Influence of Location

Within the autoethnographic methodological process reliance is placed on the ability to access memory to recall data. However the location, where data collection takes place, can itself exert an influence on the memories recalled. Thinking about data and analysis while at work (Data set 33), home (Data set 34), or walking (Data set 35) create influences on my self that can prompt different memories or perceptions within memories. I felt the influence of the location on interpretative experiences of capturing reminiscences as data was more boundaried while sitting at my office desk at work, anticipating interruptions, compared to being at home or walking outside (Image 4.1). However the significance of location has to be acknowledged as it is fundamental to how reflective processes and interpretivism can influence each other within social constructivism.

Image 4.1. Comparison of Locations

To offer consistency to overcome the variability of location as to where I accessed memories, I used the same study room in my home to offer a consistent place to frame my concentration on my reflections. Apart from respecting health and safety guidance regarding sitting at a visual display unit, the similarity of the desk set up evokes in me a transferability of work ethic and practices between locations. The extract from the theme 'Being in between' illustrates this,

> *'However situated within my current Island location I felt that if I did not*
>
> *continue to personally commit to fulfilling further academic achievements*
>
> *the collective academic standing of the team would become jeopardised in*

its objective to author its own HE programmes for validation with partner

UK Higher Education Institutions. My family, which by now included

children, agreed to allocating one room as my study to support academic

development. The study became my space bridging the in betweenness,

between home, work and the University of Lancaster. Through time my

family's request for more space resulted in transferring my youngest

daughter's computer into my study area (Image 4.2, Data sets 34 and 43).

As a PhD student I did not resist the proximity to my daughter while I

worked on my draft chapters, as my experience from the first two years of

the PhD had normalised my study practices to work around and with

others. Early in the programme however, being new to PhD studies I had

set out to create periods of solitude. The nature of autoethnography and

the analysis of the culture gram highlighted to me the interconnectedness

of all my different identities, not just my academic identity (Data set 6).

Merging the competing demands of different identities rather than letting

them exclude each other became easier as I received assignment results

that confirmed the emergence of the desired competencies for the

educational programme'. (Theme: Being in between)

Image 4.2 Comparison of Home Study

The detail which comprised the secondary labelling within the data log (Table 4.1)
enabled time frames, people, places and the method of data collection related to each
data set be compared to avoid repetition (Chang, 2008). Comparison between
secondary labelling assisted the inclusion of a range of influences on myself to be
identified and collated across the 52 years of my current life span, as represented on
my time line (Data set 1, Diagram 1). Influences were also represented from the
1800s up until mid-2012 in respect of my relatives identified on the Kinship diagram
(Data set 7). Whereas other data sets were more focused on significant periods of my
life, such as reviewing the distance travelled and time away from home in relation to
my commitment to further career development over 35 years. Data set 9, the
reflective account of the freehand drawing materialised as a consequence of the scope
within the methodology to be creative and add further data sets using a variety of
media. The 'mentor exercise' indicated the influence of others in shaping my beliefs,
values and practices (Data set 5). The influences of mentors selected ranged from 47
years, to 10 years, however as to why some individuals become mentors and not

others appeared to be linked to the timing of my own receptiveness and willingness to learn.

After the data was collected it was noted that individuals from 9 countries, Scotland, England, a UK crown dependency, France, Canada, India, Georgia, Russia and the United States of America are represented. This range of nationalities offers a cross cultural comparison to contextualise some of the influences on myself as being similar to those experienced by others. Sixty two people are represented within the data sets, whereas the number of people directly involved in participating in providing data during the data collection phase was sixteen. Venn diagrams were used as a method to compare my own influences with those represented in the selected autoethnographies which appeared most similar (Data set 12, 30) and different (Data set 13) to my situation. The analysis revealed shared concerns about 'belonging' due to the cultural influences of moving between countries (Jaya, 2011), and experiences of academics being influenced by the routine nature of higher education provision (Pelias, 2003).

Comparing the secondary labelling between the data sets enables others to have their views incorporated rather than present my own views as uncontested assertions. Incorporating the views of others meets the criteria of fairness (Guba and Lincoln, 1989). The secondary labelling also confirmed my own motivation as a driving influence on my enquiry into the use of self in teaching. Data therefore include reflections on my presentation 'When mental health teachers face themselves' at the International Conference on Mental Health Nursing in Ireland in 1995 (Data set 40), publications on the use of humour in teaching and nursing (Data set 22, 23, 24 and

25), and the clinical supervision notes spanning ten years (Data set 36) indicating the longitudinal nature of my previous endeavours to develop an inner confidence in being able to use myself in an effective manner when teaching others. Data stemming from autoethnographic methods appears to have captured how my own professional predisposition about the use of self in teaching is in itself an influencing factor on how I use my self in teaching.

The methodological value of reviewing the primary and secondary labelling was confirmed through its ability to indicate the lack of male others in response to the gender aspects of reflective methods identified in the literature review (Ellis, 2004; Jaya, 2011; Wright, 2008). To ensure gender representation two males, a student mental health nurse and my clinical supervision supervisor were included in the six interview participants for the 360 degree feedback (Data set 20). An additional comparison with an autoethnography by a male lecturer (Data set 36) was also included to offer a different perspective from the females representation used to compare my experiences (Data sets 12 and 13).

F.E./H.E.
Education

Primary School

High School

NIGHT School
Central Scotland
Registered Mental Health Nurse
Registered general Nurse
Diploma
South West Scotland
Registered Nurse Teacher
BSc (Hons) Health studies
Mental Nursing
UK Crown Dependency
PhD Educational Research
Nursing and Higher Education Manager

Office Junior
Office Junior
STD mental health Nurse
Staff Nurse MH
Std. Nurse general
Staff Nurse general
Staff Nurse mental health
Deputy Charge Nurse MH
Charge Nurse MH
Std Lecturer
Lecturer in MHN
Senior Lecturer MHN
Lecturer
Nurse Education Manager

BORN
ENGLAND
1960

ENGLAND Scotland ENGLAND Scotland
'65   67   68   69

SCOTLAND
①   ②
72   74–76

77   80 81 82   83 84   88 90 94   98 2005   09 2010

Parents
Divorced

Left with
Mother

Ran to
Father

Car Crash
Damaged eye

Boys Brigade

Met
Person who
became my
wife

Married

Left family
home

Moved to
S.W Scotland

children

Dad died

Mother died

	ENGLAND	Scotland Central	ENG	Scot.	SCOTLAND		SCOTLAND	S.W Scotland	S.W Scotland	S.W SCOTLAND	UK Crown Dependency
Lived with	Parents + sister	Parents sister	Mother Grand parents	Father Grand sister uncle	Father sister	Step mother Step Brother Step Sister	1st Flat wife	Semi wife	Semi wife	Bungalow wife	wife 2 children

Diagram 4.1 Timeline (Data set 1)

113

TIME LINE

The variations between the data collection and analysis methods detailed in the data log all illuminate different influences on my identity and development of self. These influences on my self included cultural expectations from family dynamics in relation to religious practices and how employment and professional organisations offered various opportunities. The next excerpt from the theme 'Vulnerability of self' depicts my entry to the nursing profession and the changing policy context illustrates various influences on self during my career.

'Engaging in the literature relating to mental health nursing as preparation for lessons and reflections on my own discomfort in certain situations caused me to recognise I was not at ease with myself in some aspects of teaching. As I have matured I have felt more confident to return to these concerns and explore them through clinical supervision over the last ten years. I now feel confident to risk sharing such experiences as I move into what may be my last decade as a LiMHN. I now know of theoretical positions that offer explanations for my guardedness in expressing my emotions as a combination of genetic, social and cultural factors. I feel my own psychological way of responding to emotional events such as my parents' divorce when I was seven, has influenced how I engage in forming trusting relationships with others. Transactional analysis theory suggests mistrust in a child's primary carers can result in the child building layers of defences to protect themself from future emotional hurt (Cassidy and Shaver, 1999; Lister-Ford, 2002). Ironically reflecting on my early career as a mental health nurse I can see how my defensiveness may have been advantageous rather than a concern when

considered in accordance with the cultural and historical context of institutionalised care during the 1970s and 1980s. When I commenced Registered Mental Nurse training in 1977, my first mental health nursing text book, discouraged the MHN's compassionate displays, especially when the patient had attempted to take their life.

> *'When a patient has made a suicidal attempt without success the nurse must give careful thought to her subsequent manner of approach to him, taking care not to avoid him yet avoiding equally any show of exaggerated concern'* (Maddison et al., 1975: 450).

As community care developed cognitive behavioural and counselling approaches were promoted, the need for myself as a LiMHN to teach self-awareness to underpin therapeutic approaches increased. When I was given the responsibility of facilitating self-development within the educational modules I was responsible for, I experienced a degree of trepidation as I had not undertaken such preparation myself. My nursing practices learned in institutional cultural settings did not prepare me for the scrutiny of the students in the school of nursing. Rather than transfer my practices and confidence I had gained as a practitioner to lecturing, I felt like a novice again in terms of my practice in education. I realised that being alone in front of the class had less places to hide than belonging within a team of nurses.

Self-doubt triggered my vulnerability when I was teaching relationship

skills and self-development without having had the knowledge or

experience of any structured self-development myself. I therefore felt

vulnerable as to my range of responses to the students' emotional reaction

to self-developmental exercises that I facilitated. The self-developmental

exercises were designed to challenge aspects of the student's belief system,

in order to enhance their therapeutic use of self when engaging with

individuals with mental health problems. To address my concerns I

purposely sought clinical supervision to aid my self development, when

asked to deliver a unit on Clinical Supervision. Initially I felt that

participation in clinical supervision was threatening, as it questioned my

beliefs and values underpinning my practice. Ironically my decision to

undertake clinical supervision and actively engaging in processes that

challenged my perceptions of vulnerability could also be interpreted as

strength. (Theme, Vulnerability of self)

The layering of data from numerous data sets can support the trustworthiness of the

findings. Layering is evident in confirming the influence of particular mentors, whose

knowledge appeared to address my perceived need at the time. I suggest my earlier

evangelical church experiences, indicated on the culture gram (Diagram 4.2, Data set

11), informed my use of self in teaching practices. I maintain that my acceptance of

Barbeau (1987) as a mentor reflects my captivation of how lay preachers told stories

to hold people's attention in church. The excerpt from the theme 'Uniting selves'

from the data, identifies the comparisons I made between lay preachers and Barbeau.

'Although a qualified therapist Barbeau's approach has some similarities

I associate with lay preachers, combining his practice with family based

stories to present improvements in relationships in everyday contexts.

Barbeau also uses humour to good effect to present challenges to others

and engage those he teaches'. (Theme, Uniting selves)

I suggest that further analysis indicates the connection between my church attendance and lay preachers, signifying my compliance to do what I was expected by adult figures when I was younger. My false self following convention (Winnicott 2006) keeping my true self restrained. I still feel the legacy of such development in that I usually comply to professional codes and policies in a way that over cautions my more creative true self.
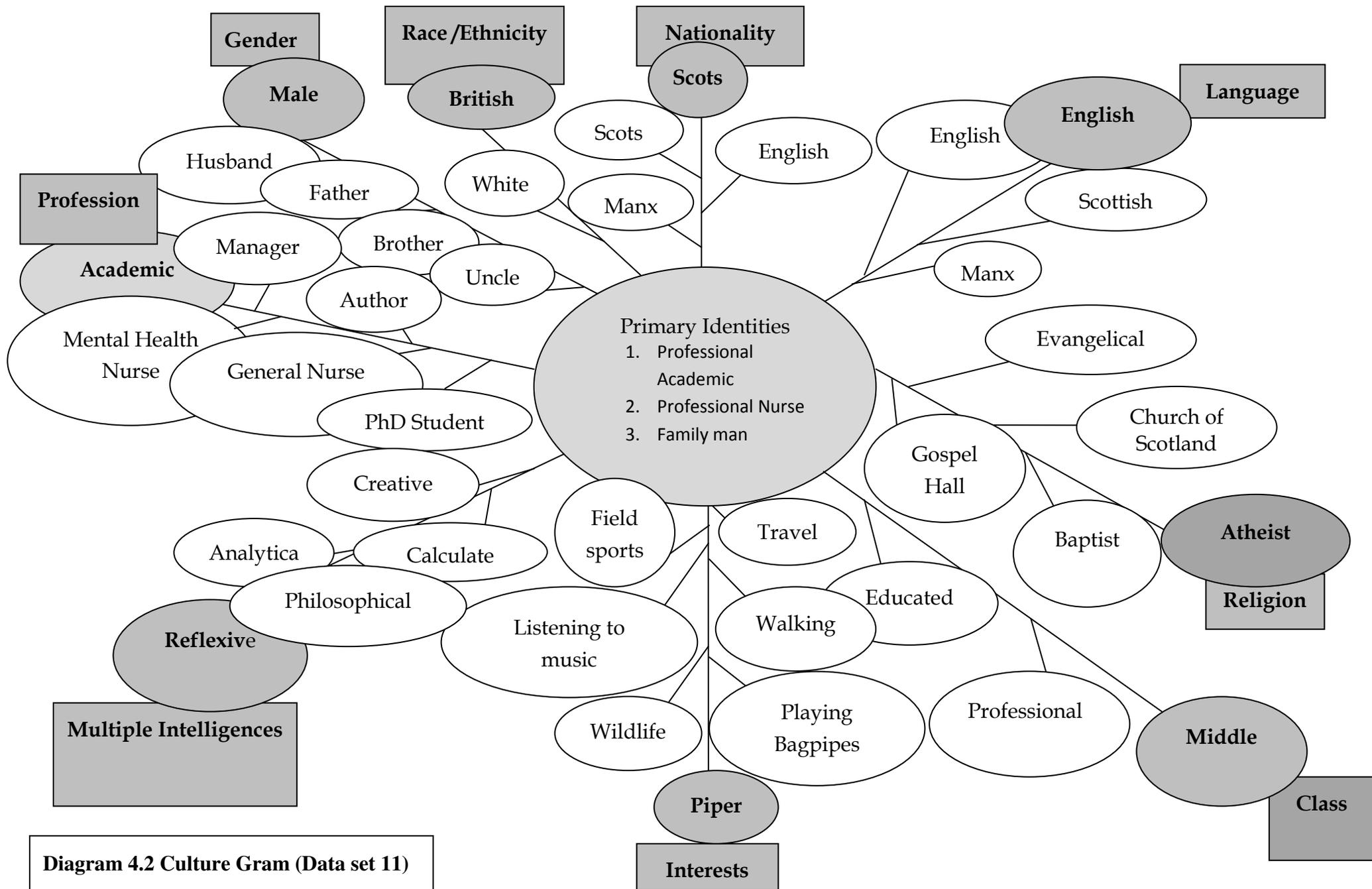
Diagram 4.2 Culture Gram (Data set 11)

The diagram shows a central node labeled:

Primary Identities
1. Professional Academic
2. Professional Nurse
3. Family man

Connected nodes organized by category:

Gender — Male: Husband, Father, Brother, Uncle

Race /Ethnicity — British: White, Scots, Manx

Nationality — Scots: Scots, English, English, Manx

Language — English: English, Scottish, Manx

Profession — Academic: Manager, Author, Mental Health Nurse, General Nurse, PhD Student, Creative, Analytica, Calculate, Philosophical

Multiple Intelligences — Reflexive

Religion — Atheist: Evangelical, Church of Scotland, Gospel Hall, Baptist

Interests — Piper: Field sports, Travel, Listening to music, Walking, Educated, Wildlife, Playing Bagpipes, Professional

Class — Middle

4.2.2 Influence of Timing

The culture gram (Diagram 4.2) displays my prioritisation of cultural influences during the time of the data collection and analysis. I labelled my professional academic identity as my primary identity. I did not feel comfortable prioritising my professional identity as my primary identity, as it appeared to challenge my values of putting family life first. However at this time in my career development and life I realised that my academic identity had developed into a dominant influence. The cultural gram made visible to me how my professional identity had developed over time to inform how I engage in conversations with others. Also the security my academic employment role provides for my family sustains a degree of dependency, reinforcing the primacy of my academic identity.

Being able to apply analytic reflexivity to the themed autoethnographic stories offered perspectives to support the notion that influences on self do change over time. The circumstances from which we respond are also contextually informed, as evident in the excerpt from the theme Knowing and doing.

> *'I can recall occasions in teaching when only knowing did not compensate for the lack of doing. On a few occurrences in my teaching career a student in the class I had been teaching commented on how guarded I appeared when being involved in reflective exercises with the group. It appeared teaching students about nonverbal and verbal aspects of communication raised their conceptual awareness to notice my avoidance of answering, silence or flight into humour. The student commented on*

my body posture and flight into humour or avoidance when I felt questions challenged my level of self-awareness. Such moments of vulnerability when I have felt exposed in class have caused me great consternation, as I felt they threatened my professional identity. My analysis suggests that I displayed a communication style that appeared dysfunctional. I felt, as a mental health nurse, I had not used my self in a manner that demonstrated how to sustain purposeful interactions, even in an area I may not have wished to disclose any further details. I now recognise I relied on structural processes related to my situational power and authority as the LiMHN to avoid further probing by the students (Theme, Knowing and doing).

Although I may strive to sustain the role of the teacher in front of the class as if on a stage, at all times (Goffman, 1961), I feel I would threaten my own integrity if I attempted to deceitfully lie to the students or present a fabrication as to my reluctance to venture into an area in which I felt insecure. Fearing stigmatisation as a weak rather than competent teacher (Goffman, 1963), I also avoided the risk of displaying an emotional response to issues pertaining to my vulnerabilities. I already felt that the students' awareness of my self presentation had generated their own divergences of meaning and seen through my attempts avoid areas personal to myself, through my use of humour and intellectualisation. Although intellectualisation is a useful strategy for an academic identity, I recognise it can be used inappropriately, if used repeatedly, to deflect attention from emotional expression (Nelson-Jones, 2011).

Since then I have admired and felt humbled when I have listened to service users speak openly about their lived experiences of mental illness to students, with a freedom to tell it as it has been, despite their fears and apprehensions as lay people amongst developing professionals (Theme, Knowing and doing).

Other data sets revealed influences on my self through different media formats such as novels like 'Sense of an Ending' (Data set 31) where the plot rests on the accuracy of memories held over many years; films, 'Her Majesty Mrs Brown' (Data set 36) acting as a mirror to identify my characteristics that indicate an habitual, sometimes overpowering intent to help others. An example would be my agreement to run the residential self-development courses (Data set 8), (explored later, in this chapter in response to research question four). My availability and distance from home to various Higher Education Institutions (Data set 9) (Table 4.2), indicates the influence of geographical location on identity development. My commitment to attend Higher Education has also been influenced by other domestic and family dynamics as outlined on my time line (Data set 1).

This thesis also represents the convergence of many aspects of timing, in relation to the context of experiences and opportunities I am able to draw on, to feel sufficiently confident to share the associated discourse of my analytic autoethnography with my family, colleagues and others.

Home	Distance to Education Facility	Method of Transport	Time	Qualification	Duration Of programme
Lanarkshire	2miles	cycle	20 minutes each way on day of attendance	Registered Mental Nurse	3 years 1977-80
Lanarkshire	1mile	walk/cycle	15 minutes each way on day of attendance	Registered General Nurse	1 year 1981-82
Dumfries and Galloway	35 miles	car	1 hour each way on day of attendance	Diploma in Nursing (Carlisle)	3 years 1984-87
Dumfries and Galloway	80	car	2 hours each way on day of attendance	Teacher Training (Glasgow)	18 months 1989-1991
Dumfries and Galloway	35	car	1hour each way on day of attendance	BSc (Hons) Health Studies (Carlisle)	2 years 1992-1994
Dumfries and Galloway	80	train	2 hours each way on day of attendance	Masters in Nursing (Glasgow)	2 years 1996-98
UK Crown Dependency	66 miles over sea and land	boat/train	7 hours each way the day before and after attendance with up to 5 nights residential 4 times per year	PhD Educational Research (Lancaster)	4 years 2008-2012

Table 4.2 Distances from Home to Higher Education Location

4.2.3 Summary of Insights and Findings

Insights

1. My feelings of not belonging were shared by other academics that experienced

    cultural changes and had undertaken an autoethnography.

2. I have many cultural, psychological and biological influences through my life

    which contributed and are still contributing to my use of self in teaching.

3. The timing of my analytic autoethnography is influenced by my disposition for reflective self-study related to teaching and nursing and emerging self from doctoral studies.

4. As I define my identity through learning it can lead to a more confident position to blur boundaries with other roles and accept my vulnerabilities as an integral part of my self.

5. I have more of an academic identity and belonging in academic communities than I first perceived.

6. The context of location appears to adjust my perception of self identity.

Findings

The reflexivity between the research methods and the data collection and analysis is enhanced when the researcher is also the subject. However the ability to select what is shared with others, provides the researcher with the confidence to explore influences on self when teaching, that may not have been accessed if interviewed by another. Without engaging in the reflexive exercises to collate data some trends such as, my self reflective interest, would not have become known to me and included in the research.

Analytic reflexivity assists my interpretation of the effect various influences have on my teaching practice. I now recognise that I may have done the best I could at that time. However self-awareness leads to how I may further develop aspects of my use of self, particularly in relation to the need for practice as a mental health nurse to

inform my teaching. These changes to the use of my self are presented in response to the research question 3.

Analytic reflexivity also enables theories to be considered as to the way we construct our self (Alvesson and Skoldberg, 2012). The reflexive methodological process shares a similarity to clients being taught about 'metacognative awareness' within cognitive behaviour therapy. Developing metacognitions leads to an understanding of how thoughts and images are events in the mind (Westbrook et al., 2011). Understanding how I think informs my negotiating positing when deciding how to respond to situations, before further adapting my use of self in teaching and other relationships.

4.3 Insights and Findings for Research Question 2

What are the possible concerns for LsiMHN who wish to engage in doing an analytic autoethnography?

4.3.1 Methodological Freedom

One of my findings reveals how the freedom within the methodology to be creative can result in a lack of direction from which to develop insights from an analytic autoethnography. The lack of established definitions of concepts related to analytic autoethnography did not assist me as researcher to be able to visualise a methodological pathway. Chang's (2008) instructions on autoethnography as a research method became a central structure in the research design. However the

analytical nature of the approach was never confirmed in her text as analytic autoethnography. Being too prescriptive about the methodological process may appear to compromise the freedom to be creative in how data is collated and analysed when wishing to avoid the 'crisis of representation'. Further guidance on the development of insights derived from the narrative and how they may be shared through excerpts, rather than disclosing the entire narrative, may develop the acceptability of the methodology to encourage participation. The literature review reflected the diversity rather than the consistency of methodological approaches combined with publication requirements.

4.3.2 Health Warning

Having corresponded with the author of one of the autoethnographic dissertations I accessed, I was cautioned as to possible emotional reactions to revisiting memories of past life events (Short, 2010). However health warnings about methods in the research design do not feature prominently within the literature. The ethical caution in seeking an interviewee's response to sensitive personal data is no less of a concern to the researcher asking probing questions of their own memory. Recalling memories can trigger the emotional responses stored along with the memory (Griffin and Tyrell, 2003). I did shed tears as I typed my recollection of how I addressed a long standing emotional tension with my father ten years ago. The learning associated when I addressed my relationship tensions with my father, linked with my realisation that I set out to apply my own teaching to myself. Otherwise I was using my self to teach knowledge without the learning associated with doing. As I had been forewarned, I accessed support from the clinical supervisor when I felt the need to discuss emotional

issues. The risk of emotional trauma is further increased if more favourable outcomes for the memories cannot be found. Emphasising the organisation of others as support, needs to be built into the planning of the methodology from the start.

Although I reconnected with tearful emotions as I found myself writing my feelings towards my father for the first time in my life, I found the process cathartic and helpful as I was able to share the process with my wife, colleagues and clinical supervisor. Being able to review my relationship with my father as part of the research process in the writing of the reflective account enabled me to rewrite my memories with a more acceptable emotional legacy. I also felt energised as I no longer had to keep up defensive responses, but could relax and be less guarded in how my father and I related to each other at the time and now in my conversations and memory of him. The excerpt entitled 'Clinical supervision and the brick tower', from the theme Knowing and doing, illustrates how analytic autoethnography can lead to creating new knowledge to develop perspective transformations.

> *Clinical supervision and the brick tower*
> *'Through my teaching of anger management and practice with clients with*
> *addictions, I recognised the self-poisoning unresolved anger creates*
> (Schiraldi and Kerr, 2002)*. I therefore decided 10 years ago to discuss my*
> *unresolved parental issues within clinical supervision. My clinical*
> *supervisor linked my relationship tensions with my teaching practices and*
> *offered me a metaphor of 'being in a brick tower and as one brick started*
> *to slip out of place I had to push it back' (Data set 39). As several bricks*
> *started moving at once, I was always running around ensuring they were*

pushed back in to place. Following contemplation on the 'brick tower'

metaphor and an acknowledgement that I was still defensively projecting

anger to my father, I decided to attempt to face my own anger issues. The

timing was influenced by my raised awareness of teaching anger

management and also my response to undergoing selection as a potential

adoptive parent. Being screened as a prospective parent involved sharing

my own life history. I felt emotional tensions as I discussed my parental

relationships. Linking my defences back to aspects of my mistrust

influenced by my earlier life experiences, I had decided to risk opening up

and share my emotional feelings with my father, when he was on holiday

at our home. I wanted to unmask my long standing issue of anger with my

father and reveal my inner desire to establish a sense of belonging and tell

him 'I loved him'.

When we went a walk one morning I decided to tell him I loved him as an

opening statement, however initially I could not get the words to come up

and out my mouth. My throat became dry and I was fearful of the

emotional out pouring that may result. It took me over half an hour from

the start of the walk, before I blurted the words out as we paused on the

coastal path. My father was resting against a stone wall. I said the words,

I started crying and he put his hand up to his mouth and hid his quivering

lip. We embraced. I then told him why I had wanted to say this to him for

a long time. A minute or so later joggers ran by, I knew one of them as a

community mental health nurse. It was no longer a concern for me at that

point in time that I may have been seen to be emotional in public. Once

the initial wave of emotion had passed, we talked more openly. We were

both able to share different memories of past events. My father repeated

the same words to me as he left for the boat home a few days later. I felt a

weight had been lifted from my shoulders. I felt better knowing he knew

how I felt. I felt better that I had practiced what I teach about anger

management and forgiveness. The conversation with my father had

provided new perspectives and information that adjusted my memories I

had created when younger and shaped by responses for over 25 years. I

wondered why I had not addressed this communication block earlier

between us. A quote from a novel (Data set 31), assisted me to confirm

that others have contemplated the narrative we construct of our own life.

> *'How often do we tell our own life story? How often do we*
>
> *adjust, embellish and make shy cuts? And the longer life goes*
>
> *on, the fewer are those around to challenge our account, to*
>
> *remind us that our life is not our life, merely the story we have*
>
> *told about our life. Told others, but-mainly-to ourselves'*
>
> (Barnes, 2011: 99).

I had never fully appreciated before that if I had said to a client, 'Have

you spoken to him/or her, about what is causing you so much tension?',

that it could engender so much stress for the client. I sometimes thought

that when they had not tackled the issue at source and failed to speak with

the other person that they had not used their time productively between

sessions. However I now know it is not that easy. Doing self-development

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unites the personal self, with the self as mental health nurse and self as

educator. Such stories are not always easy to tell but they provide an

emotional context that cannot be learned from textbooks alone, doing is

equally important to learning (Lave and Wenger, 1998)'. (Theme,

Knowing and doing)

A finding from the process of writing the autoethnographic story of my conversation

with my father increased my ability to distinguish between the dilemma when my use

of defensiveness is functional or dysfunctional within given contexts. I made links

between aspects of the reflections in my story with my father to other defensive

stances I sometimes use as a LiMHN. The transferability of the learning from

analysing one story can inform other areas of practice.

Being able to trust others to listen and respond appropriately to emotional self-

disclosure may be a concern that is too risky for some researchers, however for me

sharing my vulnerability and disclosing aspects of self that I would usually avoid

sharing, was in itself a challenge within the methodology. Being able to trust others

surfaced as a factor within in the theme 'vulnerability of self' from the data. As the

willingness to secure a trustworthy dialogue with informants beyond the self is one of

Anderson's key features for undertaking analytic autoethnography (Anderson, 2006),

the willingness to disclose and seek the support of others may require addressing if

considering undertaking an autoethnography. I found my early conceptualisations of

autoethnography being centred on self misleading as the inclusion of others is an

essential influence on reflexivity. Not being aware of the need to include others

increases the criticism of autoethnography being narcissistic and self-indulgent (Holt,

2003). For me the opportunity for clinical supervision became a safe space to share my responses to others conversations, while also being challenged on my own perceptions.

4.3.3 Power and Authority

Concerns about doing analytic autoethnography may be put in perspective if it is made clear that the researcher retains the authority to decide what data to include and exclude, to share or restrict. The methodological processes invites disclosure but the level of engagement by the subject is an individual decision. I was originally dismissive of Wright's (2008) statement that 'autoethnographic narratives do not have to be read by anyone'. I am now aware that the level of confidentiality imposed by the researcher requires to be made more explicit to safeguard against undesired disclosure. The visibility of the researcher's self can still be achieved through the excerpts of autoethnography and examples of methods within findings. My persistent concern when undertaking an analytic autoethnography was 'Who will read this?' However it is the educative and cathartic transformations stemming from 'doing autoethnography' that takes place within myself as the subject, that leads to changes in how I use my self in teaching practices. I suggest clarity requires to be established as to the role of 'others' with the methodology. I selected others to contribute to the data collection and analysis, but they are different from others as a possible audience to read an account of my insights and findings from having participated in the self-analysis. I may choose to share the methods and insights gained but I do not have to provide every detail of my reflective accounts, as I guard my own confidentiality.

4.3.4 Writing Creatively

At no point in my career as a nurse or academic was creative writing a requirement. For me attempting to capture the feelings and themes associated with the analysis of my memories and other data sources was not a continuation of standard academic writing but new skills to be developed. Creative writing skills are required as a prerequisite to engaging with the methods for data collection and analysis as well as creating the autoethnographic narrative. As a LiMHN who had learned over the years to meet the professional and academic higher educational requirements, the methodology guided me to engage in creative writing exercises to learn how to express myself, free from conventions of academic writing to develop a sense of writing from the soul (Muncey, 2010). Letting words empty on to paper or computer screen, without numerous references to previous text, was initially disconcerting. I had to allocate specific time to engage my own inner processes rather than think of how to critique another's work. For me purposefully engaging in reflexive practice required time and space to listen to what I was thinking and write my thoughts down so I could see them for future analysis. I realised my professional identity had been shaped by the dominant process of what being academic meant, therefore I had never engaged in creative writing before. I look back on my comments from one of my mentors nearly 25 years ago, as I struggled to develop a convincing academic argument, her tutorial notes to me stated,

> *'If you think it's not really your scene, seriously consider whether to go on with the Diploma or not. However, in any other course of study you tackle whether it be a management, clinical or whatever, you will encounter the*

same problems – we all have! – and still do! It's a fact of life – end of

sermon!!' (Data set 29).

The tutorial notes, did reflect a sermon, my need to address the problem of how to develop an evidenced based argument while avoiding an overt self-expressive style to display my feelings and emotions. My developing professional identity required to be able to follow the academic practices instilled by the academic assignments. Paradoxically I now strive to do the opposite within autoethnography, yet I still had the compulsion to seek reassurance that the value of arts within literature was endorsed (Barone and Eisner, 2011).

4.3.5 Summary of Insights and Findings

Insights

1. I have to decide when my use of humour or intellectualisation is contextually appropriate, or functioning as a self defence mechanism when teaching.
2. What I teach is not always what I do.
3. If my memories are able to be reconstructed as a new narrative, my self is continually being redefined.
4. I engage my use of self in a more empathetic manner with the students' learning, when my teaching methods reflect ethical creative risk taking.

Findings

Being able to use skills for reflexivity and creative writing are essential to enhance engagement witin the methodological processes. The cautions referred to within the reflexive process question the reliance on accessing data through memories. Memories can appear as personally constructed stories from the subjects understanding and perceptions at the time of the event. However it is the thoughts a person holds in their memory that informs their use of self. I felt the process of making the unbeknown, known to myself as data, prompted further concerns as to my reaction to the new knowledge. The caution pertaining to a health warning is an ethical concern as the researcher has to respect their own vulnerability as subject, as they would for other participants. The researcher's power to decide over what stories are shared with others influences both the inclusion of others during the data collection and analysis and also its dissemination.

4.4 Insights and Findings for Research Question 3

What relationships become apparent between self-awareness gained through analytic autoethnography and the changes in a LiMHN's use of self when teaching mental health nursing?

4.4.1 Change in Use of Self

Changes to my use of self in teaching are based on adjusting my cognitive perceptions developed through the process of engaging with the methods and the methodology.

Changes in my thinking may not be immediately visible to others but how the changes inform my responses to others does become visible. The changes of my use of self therefore support interactions with others, adjusting from a sometimes clumsy defensive use of self on occasions, to a more confident consistent style which demonstrates a clearer educational intent to support students' learning. The following extract from 'Uniting selves', demonstrates the cognitive reframing which took place while attending a funeral during the data analysis phase.

> *Further correspondence with one of my mentors, who I have had dialogue with for over 40 years, responded to my concerns about expression of compassion being linked to early life mistrust, by suggesting reading 1 Corinthians 13: 1-13. I thought his suggestion contentious, considering my abandoning of religious activities had been informed by his world view. A few weeks went by without reading the scripture as I felt a reluctance to access biblical verse, as it signalled a U turn on my decision over 30 years ago to be more self-orientated as to what informed my life. I then attended the funeral of a colleague's parent, on the 20th March 2012, the minister read from the New Modern Bible, 1 Corinthians 13:1-13. The verses stated the importance of love, translated from the word 'charity' in the King James Version, as an underpinning virtue behind all actions. The reading also confirmed the transient nature of knowledge and when we seek to understand we can only see 'through a glass darkly' like a weak mirror.*

That moment, in the old small church felt like an epiphany, the

coincidence of the selected verses being read, my thoughts of religion and

self-awareness prompted by my autoethnography, merged together. The

realisation that I may have boundaried my expression of charity or love to

others, appears to be linked to my early experiences of parental and

church based Christian love. My decision to leave the church at eighteen

may have also reinforced my conditional use of compassion as attachment

concerns can be attributed to the loss of belongingness offered within

religious practices (Kirkpatrick, 1999). *Leaving more formalised religion*

may also have linked to my desire for a more liberated sense of self-

expression. The perspectives based on the analysis, have prompted me to

adjust my reliance on ego defences, to enable a more authentic use of my

expressions of warmth and moderated love, channelled through a concern

for the students' wellbeing within the structures that govern education and

mental health nursing relationships. (Theme, Uniting selves)

Changing the use of myself, into a more consistent considered manner, is not always visible to others. I can feel the internal tension of stopping myself from voicing, what to me may be a clever humorous quip, instead keeping quiet and consciously listening to the other's concern. Evidencing this change could be achieved through receiving module evaluations from students that reflect positive teacher engagement, redressing the data from the 360 degree feedback which reported,

'First impressions (of me) can be intimidating. Can be

misinterpreted/misread. Does not always get others on board. Has the

ability to upset students, get to know people before he starts a course'.

(Data set 20).

I found that as a LiMHN I was able to draw on my previous knowledge of cognitive behavioural strategies, to support my changes to self. I made use of the downward arrow technique (Neenan and Dryden, 2004), which keeps asking the question 'What is the worst thing that could happen?' The worst thing I predict that could happen to me, is that I should have a tear in my eye when disclosing emotional events to the students. When reframed, rather than be a 'worst thing', it may be that the tear connects my emotional engagement, with the students, as a fellow compassionate human being.

The analytic reflexivity within the autoethnographic stories suggests how I could negotiate more between agentic decisions and structural boundaries. An excerpt from the theme, Uniting selves offers an explanation for the importance of negotiation in relation to my identity.

> *Lave and Wenger (1991) situated learning theory, is focused on participation in social practice as the basis for learning and identity formation to be a 'person in the world'. My participation with family life, nursing and lecturing have all resulted in changes in identity.*

> *'To ignore this aspect of learning is to overlook the fact that learning involves the construction of identities'* (Lave and Wenger, 1991: 53).

Wenger maintains that there is a need for the tension between the interplay of identification and negotiability. Identification is the creation of an identity in response to the individual's ability to exert agentic influence on the structural processes. Application of Wenger's theoretical position highlights the necessity of the tensions to be considered as part of characteristics within the multi factorial teaching and learning environments. Accepting negotiation as being a pivotal aspect within the formation of identity further strengthens the argument for developing the LiMHN's self-awareness. Rather than seek to be compliant as a lecturer to gain organisational approval, being aware of effective approaches to negotiation may be an important aspect of self-development to create new teaching approaches. Wenger's position suggest that,

> *'Identity is a locus of social selfhood and by the same token a locus of social power* (Wenger, 1998: 207).

Holquist's interpretation of Bakhtin's philosophical views suggest that self has to be recognised as dialogical, as self is created from the relationship with others. The dialogical informed self can only be experienced, not perceived as meaning through what is being created through discourse (Holquist, 2002). Therefore participation in practice as a lecturer, nurse or manager will influence the reality I create in respect of different positional authority I and others represent. Self-awareness developed through analytic reflexivity can therefore explore intra-subjective

positions within my own cognitive schema leading to a more creative

stance as to the acquisition of organisational power and how it may be

used. (Theme, Uniting selves).

To assist my on-going dialogue with others and contribute to the creation of others perception of me, I now vary my closing remarks at the end of my emails. Rather than habitually use a formal 'Regards' I decide if 'Best wishes' would be more appropriate. Changing how I end my emails, demonstrates learning from the communication style of some members of the PhD faculty team, in how they replied to me. The analytic reflexivity confirmed that the consistent use of 'Regards' could be seen to sustain organisational difference (Wenger, 1998), whereas 'Best wishes' is more reflective of inviting further correspondence and instilling hope, which I link to Bakhtin's stance on how communication is continually contributing to how self is perceived by others (Holquist, 2002). When returning drafts of students work I type 'Best wishes', to signify I have checked that I have re-read the language and tone of the email and the directive element of suggested track changes, before returning. Rather than set 'Best wishes' as a default response to each email, I decide whether to type 'Best wishes' with the signature. Deciding to type 'Best wishes,' consistently reminds me about the changes stemming from my autoethnography. Prompting such scrutiny of emails avoids sending text that may be perceived as unnecessarily abrupt or forthright in manner. I am also reminded that recognising the student's academic strengths before making further suggestion, displays a more compassionate style of communication, bridging the identity of nurse and educator. I realise those who are seeking resolution to an issue, such as an assignment draft or mental health distress can interpret the words used by the professional as a rule rather than guidance.

4.4.2 Perspectives Shared

Having now participated in analytic reflexivity, creative writing and using other media to develop reflection, I am more aware as to their learning potential The interpretations raised from this combination of reflective skills and reflexivity indicates how interpretivism can create several interpretations, all of which illustrate the individuals personal values and philosophy pertaining to education. To illustrate the significance of others within an analytic autoethnography, I draw on the 'Log and axe, teaching metaphor' I developed within the theme of Uniting selves (Image 4.3).

Image 4.3 Log and Axe Teaching Metaphor

I explained my hand represented myself as a teacher, holding an axe,

which represented the words and practices I use in teaching, while the log

represented the student. When the axe splits the log, it is the first time the

inside of the log has seen daylight becoming 'enlightened'. Therefore my

communication skills are not only the words I use but the manner in which

I use them. The thinking behind the intent of the words selected and

delivered may be considered as hidden practices, when a teacher uses

their self to inform communication. Knowing the pressure to apply behind

the axe, in relation to the type of axe or size of log, how to hold the axe

and where and when to strike the log, are similar to technical skills

linking the human to the axe as a tool. My words striking home to create

a cognitive challenge, prompting adaptive cognitive reframing, like a

'whack on the side of the head' to stimulate more creative thinking (von

Oech, 1998). *How the individual responds will influence my next*

communication.

One of my colleagues with a cognitive behavioural mental health

background challenged my metaphorical interpretation, indicating the

student did not seem central to my metaphor. My colleague's pedagogical

interpretation would have placed the axe in the hand of the student. From

sharing this metaphor with my colleague I could see how I was in a

position of power and authority deciding when the 'cutting remark' would

be made. Our discussion considered handing over the power to the

student, positioning myself as the piece of wood. The student could then

decide how much they wished to 'axe-cess' me as an educational resource.

The repositioning of the symbolic links within the metaphor, challenged my thoughts about being defensive, to being more vulnerable, taking the 'blows' for the benefit of the students development. The discourse with my colleagues, enabled me to challenge my own perspective of giving of self in teaching. For the students' learning I require to be able to unite all aspects of myself to shape a meaningful response. I could see how my colleague's cognitive behaviour background had centred the power with the student to develop the lifelong learning skills.

Further critical reviewing of the metaphorical interpretation of the wood cutting photograph with my clinical supervisor (Data set 18 and 19) who is a social worker with experience in drug and alcohol, questioned the representation of the shadow of the wood, axe and hand on the concrete slabs. An exchange of ideas led to considering the shadow representing the student emerging from the shadows, from a guided concrete pedagogical approach earlier in their three years programme, to a more student centred position as their identity as a mental health nurse and autonomous critical thinker emerged. This interpretation took a more long term view of the effects of teaching and implied a longer term approach for people with substance dependency.

Sharing this alternative analysis when presenting my reflections to a group of teaching colleagues, the comment was made as to the difference in the size of the gap between the wood and the axe from the object and the shadow. This further perspective cautioned me about thinking I had to

replace one behaviour with another, student centeredness replacing teacher led practices. To replace a behaviour, with another may lead to further problems for the learning styles of other students. Now I have raised my conscious awareness of the different teaching approaches, I can take a more considered approach, depending on the circumstances that a student presents before deciding if I am the axe or log. Alternatively I can offer a safe liminal space, being the gap created as the axe is suspended above the log, as the student ventures between the threshold of different concepts (Land et al., 2008).

When showing the picture to another teaching colleague whose professional background was school nursing, her first reaction was that the picture was 'not convincing' as the angle of my hand holding the axe was not the way you cut wood with an axe'. I explained the picture was staged for the purposes of a pictorial metaphor but as the teacher had a rural background she was disconcerted that the picture was not accurate in its positional composition. As an example of how reflexivity does not stop, it further reinforced to me the need to ensure my practice examples of mental health nursing, reflected accurately the cultural context of contemporary practice. I contemplated how the school nurse's perception may have ensured educational material to young students had to engage them convincingly rather than left to chance.

Within the analysis my use of the log and axe metaphor reveals my thinking about teaching practices from different perspectives. The

thinking illustrates different power and identity positions associated with being a student, teacher or practitioner. The metaphor makes visible to me my thoughts and actions within my teaching style and how they are culturally specific (Lakoff and Johnson, 1999). I can detect the traces of how my actions as a teacher resonate the metaphorical interpretations based on my early psychological and cultural experiences. Using self in teaching appears to require re-scripting of the metaphorical conceptualisation from early socialisation. An axe can appear a brutal object if left only in the teacher's hand, as if teaching is tough work. I feel that the self study makes visible my metaphorical conceptualisations, to enable being available for others to approach me as a resource, signifying a maturity in adjusting my use of self as a teacher. I have transferred such reactions to my parenting role, accepting that adolescents have to learn for themselves, no matter what worldly wisdom I may have accrued or wish to share (Winnicott, 2006).

The assumption that my use of words has the power to create a difference in how students may see the world, or that a student needs to rely on the teacher to bring light to a subject area, reflects a more authoritative stance rather than student centeredness. However as other individuals make their interpretation of the metaphor Cameron and Low's (1999) three levels of analysis of metaphors become apparent. Colleagues used their own neural conceptual systems to propose alternative theories during the processing of the metaphor in relation to their professional, cultural and cognitive processes.

Changing my educational philosophy from the self-awareness developed through the 'log and axe' metaphor, illustrates the catalytic authenticity (Guba and Lincoln, 1989) resulting from the methodology, where action stems from self-development within the autoethnography (Theme, Uniting selves).

4.4.3 Summary of insights and findings

Insights

1. Recognise the value of having others to trust when listening and responding to my reflective accounts. This avoids self-absorption and offers alternative interpretations.

2. Deploying my critical analysis skills to various phenomena rather than having an 'all or nothing approach' is a more measured use of my self in management and teaching.

3. Reviewing attributions to memories in light of new perspectives and theories supports my use of self in teaching and provides examples of the value of reflexivity.

4. To create the most advantageous educational response, the necessary skills have to be developed by the lecturer, to decide how, why and when to use reflexive methods most appropriately.

5. Teaching is a further way of engaging in dialogue which continually informs my self, in relation to the skills required to enhance learning.

Findings

The exploration of my communication style within teaching is pertinent learning for me. Exploring communication styles may seem fundamental to teaching, however, through the methodological process, a complex mix of philosophical cultural and personal influences are revealed. Analytic autoethnography may therefore be of value to those commencing their educational career and identity. From the comparisons I have made across autoethnographies, other lecturers share similar concerns as I, about the use of self in teaching. The methods such as the use of metaphor used within analytic autoethnography could be adapted as exercises for MHSNs to develop their reflective skills and illustrate the inter-subjectivity of interpretations. The range of analytic autoethnographic enquiry methods of novels, films and poetry provide creative ways to develop different interpretations of events.

4.5 Insights and Findings for Research Question 4

In what way does the researcher/subject make sense of the different identities relating to self while doing and following an analytic autoethnography, to enable their integrity to be maintained?

4.5.1 Responses to Reflexivity

The findings for Research Question 4, are based on my experience as to how I made sense of my reaction to the concerns raised about undertaking an analytic autoethnography in the response to Research Question 2. The analytical process did

create a deconstructive phase as to my practice and identity as a LiMHN. Staying

with the methodological process has led to a reconstruction of a more insightful use of

self when teaching mental health nursing. This response details my experience of

how I maintained a sense of integrity during the reflexive processes.

Being both the researcher and subject further complicates the boundaries between

reflections pertaining to different identities. Scrutinising values and beliefs which I

had used to guide my reactions and responses to others as a LiMHN, often had

implications for my other social roles. A piece of data captured while on holiday,

indicates the invasiveness of reflexivity for the researcher relating to the theme

Uniting selves.

> *When typing a note to myself on the notepad application on my mobile*
>
> *phone, in the middle of a museum trip while on the family annual holiday,*
>
> *I was surprised when my daughter asked me, 'What do you mean, No man*
>
> *can write himself out of his own story?' I had not realised she was*
>
> *reading my message as I switched from holiday dad to researcher,*
>
> *capturing the sentence going round in my head from the film 'Rango' we*
>
> *had purchased and watched in the accommodation the previous night*
>
> *(Data set 42 Aug 20 2011). My daughter's remark pointed out to me that*
>
> *all a person's selves unite as we collate our memoires and experiences. It*
>
> *appears however that the social expectations of our different identities can*
>
> *filter what would be suitable disclosure in particular social contexts*
>
> (Theme, Uniting selves).

I was being Dad as I pointed out various objects in the museum in the hope they may capture my daughter's attention, while thinking about other details such as my developing thesis. Intra-subjectively I felt a tension between by identities as my daughter read my note about the film, I felt guilty that I had not dedicated my time to her. While I also did not want my thoughts related to my thesis to be lost, I sensed an acceptance of how academically institutionalised (Goffman, 1961) I had become, continuing my academic responsibilities while on a holiday trip with my daughter. Like an inmate in an institution I had to carry out academic role behaviour to relieve my anxiety about keeping up the pace of academic study. Having contributed to my thesis, my anxiety reduces and letting my fatherly role become more amenable.

Acknowledging that I find it difficult to step out of my organisational role responsibilities, results in prioritising my different identities. Organisation and academic responsibilities tend to dominate my other roles as depicted in the culture gram exercise (diagram 4.2 Data set 11) so much so that I struggle to identify a time when I can find a private place to shed all the responsibilities of my various roles. Even when alone I still have difficulty emptying my mind to relax and let what Winnicott (2006) refers to as the true self to spontaneous emerge. I do however find the location of being out in the country side or alongside a perpetual wave breaking beach humbling, as the bigger natural order of things can push into insignificance the concerns of the social world I inhabit. I find it ironic that I am, as yet, not more able to transfer a relaxed personal philosophy into my institutional roles (Goffman, 1961). This irony causes me concern, as I educate those with mental health issues about the health benefits of relaxation as a means of re-creation of identity, while I have

difficulty taking my own advice, illustrating the tension between professional and other roles I inhabit.

Accepting how my perceptions influence my own behaviour, as only one way of seeing an event, can be unnerving. Recognising the individuality of my own world view, acknowledges the equal credibility of others alternative perceptions of the same event. I started to doubt what I had known about myself and how it had underpinned aspects of my relationship with others. The symbolism related to how I convinced myself to make sense of the world became challenged. My decision to live on an Island, although could be seen through one lens as idyllic, while another lens can depict the sea as a barrier or a moat to limit access for others. Crystallisation, rather than triangulation suggests how a collection of lenses may include several reasons which simultaneously inform an interpretation. The excerpt from my reflective journal illustrates the tensions through the embodiment of doing analytic autoethnography.

The threat to integrity is a further health warning within the methodological approach. When analytic reflexivity brings about a shift from the unbeknown to become known, it cannot become unknown again. The hermeneutic processes can create disconcerting feelings, as more becomes known about aspects of self through the theories accessed within analytic reflexivity. Engaging in analytic autoethnography embodies the experience of self not being a stable structure.

4.5.2 Art and Uniting Self

I found the experience from being a subject for an oil painting, timely as a source of reflection, as it occurred during the data collection phase. The unique experience presented me with an artist's perspective of my identity as an image, and the ability to view self in a constructivist manner (Data set 27). I felt looking at myself painting a similar experience to Lacan's (2005) concept of the 'mirror stage' of development, as I saw my self as a unified object, rather than a collection of my fragmented selves.

My experience of being asked to be the subject of an oil painting provided
me with a unique opportunity to observe an artist at work (Image 4.4).

Image 4.4 Portrait

I perceived that the finished painting contained three small anomalies,

relating to the uniform on the day the photographs were taken by the artist

for the painting. When I mentioned one of the small inaccuracies to the

artist, she insisted that she painted the uniform accurately as shown in the

photographs she had taken. My reflective account of this experience

revealed to me the differences between the perception of my mind's eye of

how I look and how it can vary from the accuracy of the painter's

interpretation or others (Data set 27). The artist had a cultural

background from Russia and Georgia and spoke with an authority,

clarifying she was set on painting in accordance with the accuracy of her

eye and photographs taken on the day. I said no more but reflected on the

thought that my perception of myself is not what others see. Others have

the authority to shape their own perceptions based on their cultural lens

(Image 4.5).

Image 4.5 Perceptions shaped by Individual's Lens.

Comments made by others seeing my portrait for the first time were mostly

complimentary; however, having only recently met my PhD supervisor

stated that I looked 'fierce' (Data set 41). Although I was surprised by the

comment I now consider the artist's skill captured my expression to enable

either my authoritative self or my warmer self to be foregrounded by the

observer.

When I asked the artist if she would change any aspect of the painting if

criticised by others, she responded firmly 'No, no one can tell me I can't

paint, I have my own style'. I thought her comments reflected a

confidence in her own ability to display her view of the world through

painting. Whereas my quest to seek the 'truth' about mental health

nursing, has tended to rely on the writings of others, rather than the

sagacity I may have developed through my own experience and opinions.

I linked her assertiveness to the developing sense of my identity being able

to communicate from the soul as artists do, to have the confidence to share

my own opinion when teaching. Being more open with students may assist

them to understand the embodied nature of knowledge within their own

identities and the identities of individuals with mental health concerns

(Shaw, 2003).

I can now sense how if I caution what I say to the artist in the future to avoid any

criticism of her painting reflects my false self filtering what my true self may

spontaneously wish to say (Winnicott, 2006). The inter-subjectivity between myself

and the artist becomes informed through my interpretation of her defence about her

painting style. As to my confidence to be honest with her about my thoughts on her painting may reflect my compliance to others wishes, rather than own true self. Continuing to be adaptive and display my false self does not acknowledge other aspects about myself which would assist me to develop my own voice. Kristeva (1991) describes these aspects about our self that we find difficult to accept as being similar to the concept of being a foreigner as we can appear as strangers to ourselves. If I pause, I can recognise my own strangeness in others. I have a wish to develop my own voice, to speak openly, assertively and passionately about how I feel about various occurrences. However I first require acknowledging that I find vocalising my feelings difficult. I can then accept my strangeness as part of me and can then take ownership of the situation from which to develop. It can feel uncomfortable to my internal ideal perception of a lecturer, to accept that I can find it difficult to be assertive, when I teach assertiveness, when ideal types do not exist (Winnicott, 2006).

I realised that sharing my vulnerabilities and concerns about identity with my wife, colleagues and clinical supervisor, assisted me to experience the fragmentation of different aspects of myself in a safe manner. Sharing my concerns and experiences developed from the methods and methodology, developed my confidence to speak about pertinent issues while gaining the recognising of others in similar situations. The confidence generated from sharing with selected others, supported the ability to recognise the chaos of deconstruction and reconstruction as a consequence to being less reliant on my more controlling style. My controlling communication style appears to have developed as an ego defence to protect me against unnecessary anxiety. Winnicott (2006) suggests that individuals who for whatever reason have a

curtailed mothering bound, often overstretch their own mental defences to cope with situational demands.

However, my defensive controlling can at times overshadow my intent to assist others and was detected within the 360 degree feedback.

'*Warmth which characterises perceptions of (Me) by people who know him well, does not seem to come across for those who meet him briefly*' (Data set 20).

The researcher has to become their own therapist in being open to new knowledge through analytic reflexivity, rather than being self-critical. To support the integrity and engagement with the methodology, rather than imposing judgement on self, I deployed cognitive behavioural techniques linked to the adult learning style (Kolb,1984), of experience, observation, reflection and planning. As the analytic autoethnography was a new experience to me, I was observing my practices in a new manner, which was triggering new reflections on what I contribute to various behaviours and practices, resulting in a more informed plan to try out new responses (Westbrook et al., 2011).

The next excerpt from my autoethnographic narrative illustrates what I felt, when disconcerting aspects of myself, were brought to my attention by a PhD colleague. My colleague compared me to the Scottish actor Billy Connolly's portrayal of Queen Victoria's Ghillie, John Brown in the film 'Her Majesty Mrs John Brown'. I viewed

the film as data, to see if I recognised the aspects mentioned to me. This example of

analytic reflexivity is illustrated through the excerpt from the theme Uniting selves.

My use of self has also been informed, not only from the perspectives

shared from others in dialogue but also through literature and research.

Where authors have included reference to novels or other media such as

movies they have found useful in representing various perspectives. I have

on occasion read or viewed these to share a sense of commonality to the

narratives. Likewise I suggest poems, books or films to students to offer

the subject of the lesson to be storied in other narrative forms. I also

share the comparison made by a fellow PhD colleague, between myself

and John Brown, the Scots ghillie associated with Queen Victoria who

was intensely reliable and outspoken when challenging ineffective

practices (Data set 36). I did not have to accept the characterisation,

however, it resonated with previous evaluations of my presentation from

others whom I have not gotten to know well. Where I have begun to

dislike aspects from the comparisons such as, my predictable early arrival

at every appointment, occasional abrupt blocking of what I perceive as

weak arguments and intense, intrusive loyalty, being similar to John

Brown's, I can visualise my behaviour more clearly as to how it may

appear to others. Being able to visualise myself, within a

characterisation, acts like a mirror to help me reflect on the motivators

behind my behaviour. Paradoxically it appears that it is the same

behaviours which are useful to my identity as teacher, that can become

problematic in relationships if used without sufficient forethought (Theme, Uniting selves).

Being able to maintain integrity of identities also requires the humility to accept aspects of myself that may benefit from adjustment. As I discussed my thesis and its content with my teacher colleagues, they identified examples as to how I had been very accommodating and understanding in times of work, scholarly activity and family pressures. I knew I had restrained myself from any acerbic witty remarks which may have fuelled the tension rather than relieved it. I was conscious of the shift in my use of self, yet others who did not know me, would not have detected anything untoward. I had relaxed to allow my more sentient compassion to shape my responses. Through becoming aware of my use of ego defence mechanisms, I did not feel bound by unnecessary concerns regarding not letting the other's situation get to me. As I had foregrounded a more empathetic response, I said what I felt was thoughtful for the other, not defensively for me. Rather than my perception of threat creating anxiety to trigger release of adrenalin, my empathetic responses maintained calmness for me.

4.5.3 Physiology and Integrity

Application of the physiological anxiety response triggered by adrenalin in the autonomic nervous system, is a healthy adaptive response to any perception of danger in the environment (Waugh and Wilson, 2010). The adrenalin prepares the body for fight, flight or freeze. The biological theory of anxiety response represents how a psychological state of feeling vulnerable can create a physiological response to avoid,

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or remove oneself from the stress creating trigger. Whereas staying calm enables the adrenalin to be metabolised within the body, as the anticipated anxiety does not materialise. Staying calm and avoiding emotional arousal, assists access to the logical thinking areas of the frontal lobe of the brain (Griffin and Tyrell, 2003).

When calm, I am more able to use my self in teaching practices that disclose relevant learning experiences rather than avoidance. Clients with anxiety disorders are taught the anxiety response theory to assist their understanding of the psychological and physiological links (Westbrook et al., 2011). Reflecting on what I perceive as my vulnerabilities, has developed my self-awareness of the dilemma associated with behaviours which are very supportive across a range of my identities such as loyalty, punctuality, argumentative, intellectual, and humorous but can be dysfunctional in the style and intent underpinning their use. Autoethnography has enabled contextual factors to be analysed relating to events where I was concerned about my use of self in teaching.

Applying relevant theories such as the anxiety response (Waugh and Wilson, 2010) illustrates how biochemistry within the body combines with cognitive processes to produce behaviour, which creates identity, assisting me to understand the link between anxiety and the confidence to make decisions in teaching, managing and nursing, bridging the two positions of 'Knowing and doing' within the theme.

> *One particular experience of my vulnerability as a lecturer occurred 12*
> *years ago, when, due to the group leader's absence, I was asked to*
> *facilitate five sessions of self-development for a group of students*

undertaking Higher Education counselling skills unit. I felt 'in between' again, as my mental health nursing experience led to a qualification in neither counselling nor being a group therapist. However being the only mental health lecturer in the teaching team available to facilitate the group, I agreed thinking, 'it is the sort of thing I should be able to do'. My agreement to facilitate the group may have been driven by my own motives in seeking approval from my new manager, as I had only recently taken up the appointment. The self-development group also included a residential weekend, with shared living accommodation with a co-facilitator and twelve students. Having never co-habited with a group of students before, my thoughts of how I would respond out with my normal habitus of teacher status, being in control, increased my perception of vulnerability. As the residential weekend took place within a converted old farm house, I did not have the usual college time schedule to limit engagement with the group and move them on to the next session and teacher (Pelias, 2003). I was concerned as to how I would deliver a meaningful and educational weekend, when I knew I was unqualified in group dynamics and was concerned about my own use of self to facilitate others use of self.

In preparation for the self-development component of the counselling skills unit, I spoke with the counsellor who had facilitated previous groups. Although the previous facilitator provided me with a range of self-development exercises, when I asked what book I may find helpful, the response was "You cannot learn this stuff from a book". For me the

response warned of the difference between Knowing and doing. I still sought security in the need for knowledge to underpin my doing, so I read 'Counselling for Toads', (de Board, 1997). The book offered fundamental aspects of counselling attached to the characters from Wind in the Willows. This narrative structure provided me with linkages between the self-development exercises I had planned and related counselling skills. My main apprehension was that I would be expected to respond appropriately and professionally to the emotional response of others, as I challenged individual's ego defences and belief systems within the group setting. As crying can have many meanings, I did not feel sufficiently informed as how best to use the student's crying as a learning experience (Bylsma et al., 2008). Passing a hanky may take the focus off the student which may be a relief to them but may consequently block further meaningful enquiry as to their current emotional state. My restrained use of compassion may have been influenced by my early experiences as a young boy, being told off by my parents, often leading to me crying, then being told to stop. I recall my crying as a boy as being 'soft' and a weakness in my character, with inefficient attempts to hold the tears back.

I also had an apprehension that if I disclosed to the group, similar tensions in my own life and how I had not yet resolved them, I may drop my guard and display my own emotions. I may have regressed to casting myself back to being an infant under the critical authority of my parents and judge my own emotional display as losing control (Harris, 1995). As the facilitator of the weekend and a mental health nurse and lecturer, I

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was in a dilemma as to how much of myself to give, to enhance, rather

than threaten my professional and personal identities. Data from my 360

degree feedback indicated that I do not always display traits that convey a

helping relationship, immediately.

As I had only met the self-development group once before the residential

weekend, I was concerned as to the contribution my use of self, with its

unchallenged ego defences, would make in respect of the fundamental

nature of using self, to establish a helping relationship within a

counselling skills approach (Egan, 2010).

I have now facilitated six counselling skills self-awareness units and have

gained confidence in realising that I have learned from each experience,

despite feeling at risk due to being vulnerable. My freehand drawing of a

significant place (Image 4.6)(Data set 8) captures my memory of the old

farm house, the chairs and the table where objects from home were

discussed as to possible metaphorical links to the student's relationship

with self and others. I suggest, my tending of the coal fire over the

weekend, reflected my desire to display warmth in a practical manner,

keeping my verbal emotional response to myself. I also played the

bagpipes outside in the evening, to signify 'this is a side of me I am willing

to share with you and risk being the focus of ridicule at my expense'.
(Theme: Knowing and doing)

Image 4.6 of Freehand Drawing (Data set 8)

On reflection the manner in which I maintained my sense of integrity is in itself a further integrated aspect of the reflexivity within the methodology. The analysis of the data led me to deconstruct aspects of different identities. The opportunity to analyse aspects of my identities with theoretical perspectives such as Egan's (2010) skilled helper counselling approach, afforded me new perspectives which assisted the preservation of my integrity and the opportunity to reconstruct with adjusted practices. Egan's counselling model which poses the questions where am I now, where do I want to be and how can I get there, creates a useful framework to create action from reflective activity as illustrated within the narrative excerpt from the theme Being in between.

> *My dual professionalism as a mental health nurse and an educationalist*
>
> *expounded the notion of being 'in between' within my identity. I recall the*
>
> *merging of nurse education in Scotland to Higher Education and the*

expectations that my habitual practices within a 'College of Nursing'

under local Health Board management would merge within a University

Higher Education faculty. I did not fully understand the Higher Education

language as I migrated into a different cultural landscape. Registrars,

deans, semesters, quality agencies, validations, academic credits, were

new terms to me as neither I, nor any member of my family had previously

attended university. Not only did I require understanding the new culture

and language but my identity was also relabelled from 'nurse teacher' to

'lecturer'. I feared that others more embedded in the university culture,

would be better qualified and experienced than I. I did not give much

credence to my nursing qualifications or being a qualified teacher, as

being unique signifiers of what I could offer the university. Perceiving

myself as Being in between local authority and Higher Education I

undertook an undergraduate programme, followed by a Master's

programme in nursing, to keep pace with the academic endeavours of

some colleagues who I perceived I would have to compete with for a

substantive lecturing post. I also anticipated, through listening to the

vision exposed by senior managers, that I would be required to have

critical appraisal skills to participate in research based activity to support

the faculty's profile, evidence based practice and the driver for nursing to

become a profession. Each time I completed an academic award, I felt I

had confirmed my identity as a lecturer, fulfilling rites of passage.

However each of my identities became further challenged, as the expected

academic profile for lecturers increased, in response to such polices as the

Research Assessment Exercise (2008), *causing me to doubt whether I*

would ever reach the point of having sufficient academic credentialing to sustain my role. I felt I was always in between my current status and the next level of qualification or academic activity. As validation events required CVs to monitor the teaching team's academic activity, I kept on developing my academic self, into what I thought those in power in the organisation would expect. This development was at the cost of sacrificing my own recreational time to 're-create' myself as an academic. During the first 20 years of my career I was married but not a dad and time could be juggled without too much neglect of other family responsibilities (Theme: Being in between).

My new practices were supported through cognitive reframing, unsupported attributions being replaced with more evidence based thought. Analytic reflexivity made accessible knowledge from various theories to inform how I construct my worldview. Wenger's (1998) theory of belonging assisted a perspective transformation, reinforcing my sense of belonging rather than being in between. Participating in analytic reflexivity not only created links between theories, suggesting explanations of my situation but also offered cathartic 'therapy' to the root cause of perceiving myself as 'Being in between'. The excerpt from the theme Being in between offers a theoretical analysis of my perception.

'Being in between' as described in the autoethnography rests on the person's life learning, based on the interrelationship between mind and body (Jarvis, 2009). *Experiences gained in life are recognised to situate learning in a social context* (Wenger, 1998), *however, how an individual*

reacts to the policies and expectations within a culture remains dependant

on their psychological characteristics. My learning to date has therefore

been shaped by the landscape in which I have been born into and been

able to move to. Likewise how I have responded to such events, reflects

the interphase between my psychology and cultural circumstances.

However no theory exists that answers all the questions raised about the

mind and body link.

'We have to acknowledge that none of the theories can claim

universal allegiance and in each case there are problems that

appear insurmountable' (Jarvis, 2009: 32).

Wenger (1998) offers three modes of belonging, engagement, imagination and

alignment, to explore belongingness. These three modes offer analytical explanation

for my sense of Being in between. My engagement with other academics can be seen

to inform my negotiation of what it means to be a LiMHN, in relation to the reduced

engagement with other mental health nurses within the artefacts of being an employee

of a self-governing UK crown dependency. Engagement is central to the negotiation

of viable identities and the ability to use power to shape communities, people and the

associated artefacts such as policies. My engagement with other professional teachers,

LsiMHN and awareness of Higher Education policy in the UK, also serves to

safeguard against an insular restricted view of higher education provision in the

Island's geographical location. My use of Wenger's second mode of belonging

'imagination' assists my identity in being able to visualise what I may require to be

able to do in the future, so plans may be put in place now in preparation. My

imaginative vision of being accepted as both an academic and nurse requires me to rebalance my use of authoritative and warm responses. My alignment has been reinforced through my publications (data sets 23, 24, 25) and academic achievements (Data set 21), stemming from my imagination and engagement, enabling me to become part of a more global collective of individuals with a similar intent in their work. The analysis of being 'in between' based on Wenger's modes of belonging, challenges my perception of only belonging on the periphery. Rather the data analysis supports the view that I am an active member of the community of practice of LsiMHN, however, perhaps more central in lecturing than nursing. As solutions often require the crossing of boundaries, (Wenger et al., 2002), I may need to seek ways of sustaining both the academic, managerial and nursing side of my professional identity. The data collected and analysed through the reflexive methodology pins out aspects of my daily behaviours which are not always immediately apparent otherwise. When explored, my daily rituals reveal what is strange to me as a part of my self. Both professionally and socially I am engaged more centrally and have a sense of belonging I did not recognise through face value assumption.

4.5.4 Disclosing to Others

In a similar manner building, into the methodology the emotional safeguard of speaking to the Clinical Supervisor, offered rehearsal to hear myself articulate personal issues that I would not have normally disclosed. Through the disclosure within clinical supervision, I became more confident to disclose to colleagues how my interpretation of my memories of past events, influenced my use of self when teaching. As my openness appeared to be reciprocated by others sharing similar

personal experiences, I gained the confidence to share aspects of how my identities converge on my use of self in teaching and nursing, in lessons and tutorials with students. Being able to discuss my perceptions of vulnerabilities and how I have overcome some of them, demonstrates the use of self from which others may learn. I also gained solace in realising that other autoethnographers within the literature review, had used novels and films to recognise how others maintained their integrity through disconcerting circumstances (Jaya, 2011).

Sharing the experience of undertaking an autoethnography also enables others the opportunity to keep my self-enquiry in perspective. The clinical supervisor was more objectively positioned to challenge my blind spots and erroneous thinking. Recognising what is going well in a person's practices, can keep in perspective the notion that the self-development is only focusing on a small percentage of a person's abilities. During an analytic autoethnography, behaviours that are not of concern need to be maintained. Reading the whole 360 degree feedback brings a different perception that just selecting the areas to consider for development, such as my reported strengths as an educator.

> *Understands the need of the group and individuals; goes at an*
> *appropriate pace; fair; treats everyone equally; quick on his feet; doesn't*
> *get overwhelmed by bolshie students; always finds an answer; keeps*
> *control; doesn't let delegates get away with things; can pick up saboteurs*
> *and guide them appropriately; can pick up the dynamic of the group; uses*
> *his sense of humour to make the academic less boring; cares about people*
> (Data set 20).

4.5.5 Summary of Insights and Findings

Insights

1.   Although all my individual selves unite and inform how my self is used in teaching practice, intra-subjective differences can result in tensions between roles .

2.   Having others to trust and having trust in others, is essential when deconstructing and reconstructing memories and thoughts which inform self-understanding.

3.   Recognising qualities as well as areas for further self-development sustains a balance from which to develop the use of self.

4.   Artefacts such as qualifications and publications provide textual evidence to challenge assumptions.

5.   Risks can lead to drawing on aspects of self that demonstrate resilience and learning.

Findings

The value of the analytic reflexivity is that it can challenge previously held perceptions collated within the initial data. Openness by the researcher is required to maintain a level of objectivity when self is also the subject.

'That there might be a level we can reach above the ordinary

conflict is a seductive one. Jung argued that a conflict can never be

resolved on the level at which it arises – at that level there is only a

winner and a loser, not a reconciliation. The conflict must be got

above – like seeing a storm from higher ground.' (Winterson, 2011:

187).

I propose analytic autoethnography provides the higher vantage point from which to view self.

The threats to integrity, stemming from the deconstructive elements of the research methods, provides useful experiential learning in relation to how service users may feel when engaged in cognitive behavioural therapy. The availability of individuals that the researcher can trust is important to their emotional wellbeing and learning from cathartic situations. The freedom within the methodology enables the researcher to decide which theories to use within analytic reflexivity, rather being restricted to one theoretical lens from which to view the data. Applying all that we know to a concern, replicates the messy way individuals make sense of the world.

4.6 Summary of Insights and Findings Chapter

Merging the insights and findings ensures linkages between the researcher's self and the findings remain visible to represent the 'messy' way knowledge merges with psychological, biological and cultural processes to inform identity and the use of self. The range of theories used in analytic reflexivity (Diagram 4.3) provides an overview

of how an individual's knowledge can be used as a resource to provide explanations of one's own behaviour. My use of theories during analytic reflexivity, reflects my differing professional knowledge pertaining to mental health nursing and being a teacher. I suggest that how a person views their world is informed through the process of their professionalisation. However, professionalisation contains many dominant discourses, ensuring shared perspectives with colleagues can be sustained. I suggest that being able to identify the power of dominant discourse, enables the recognition of when an alternative idea or solution is created.

The patchwork nature of the chapter represents the nonlinear manner in which memories of past events still impinge on the use of self, both the culture gram and the theories used in analysis, if overlain, suggest the complexity of the factors which influence the use of self. Adhering to a structured range of writing exercises provided a base from which to be more creative in relation to making influences on self which may have been unbeknown, known. There appears a need to offer a caution about potential emotional upset through revisiting past memories as data. Responses to the research questions indicate how engaging with the methodology can inform changes in teaching practices. As changes result from adjusting previously held cognitions, the changes may appear more apparent to others, who know the researcher well, as they may detect when old dysfunctional habits have receded. Using Anderson's (2006) factors for analytic autoethnography has enabled pivotal points regarding appropriate guidance for conducting an analytic autoethnography to be raised. In a similar manner Guba and Lincoln's (1989) qualitative research criteria, provided a framework to confirm the authenticity of the findings relating to my use of self in teaching.

The discussion chapter will now reposition the findings back into the literature review and policy context.
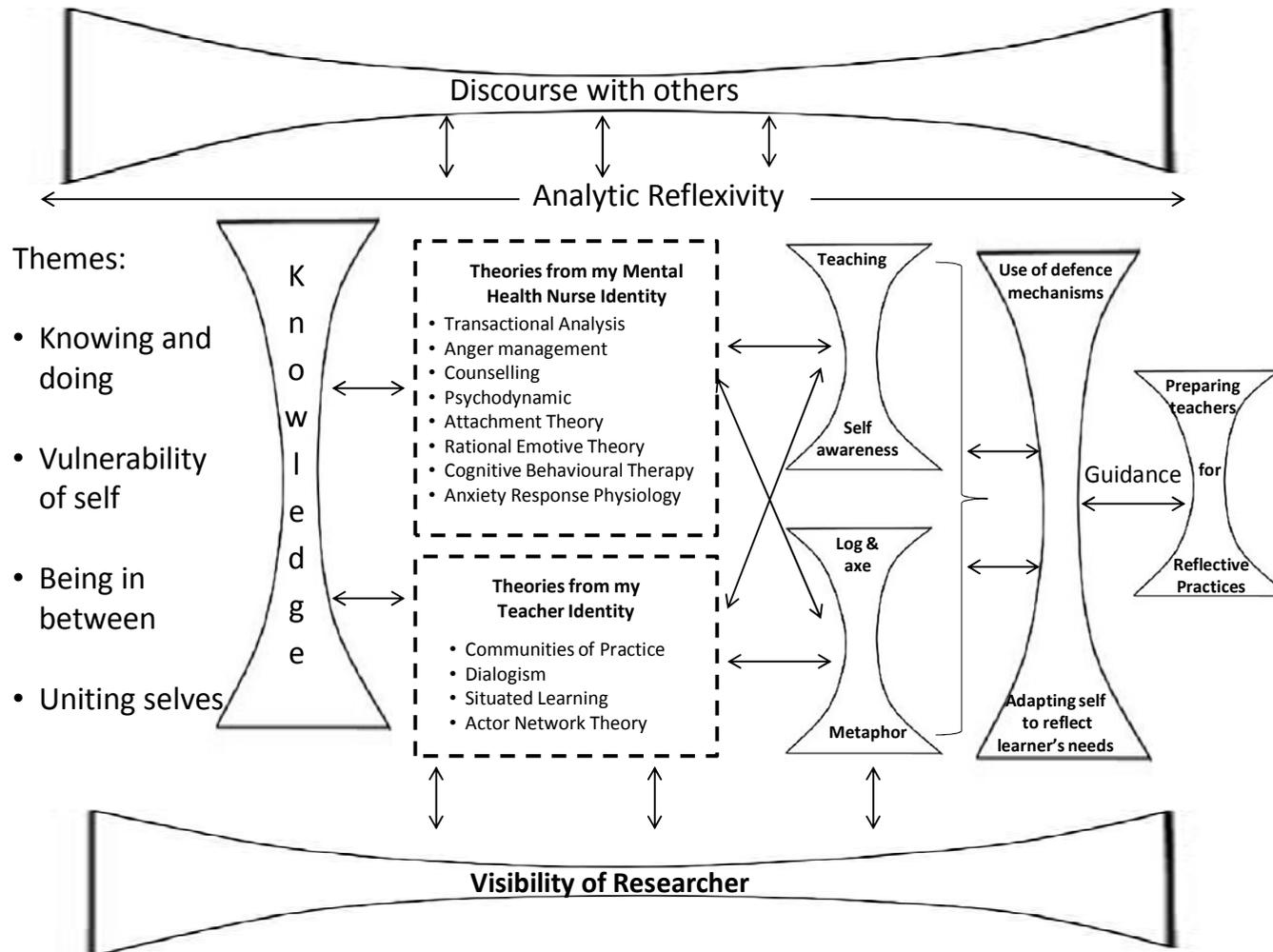
Diagram 4.3: Theories used in Analytic Reflexivity

The diagram contains the following text elements:

Discourse with others

Analytic Reflexivity

Themes:

- Knowing and doing
- Vulnerability of self
- Being in between
- Uniting selves

Knowledge

Theories from my Mental Health Nurse Identity
- Transactional Analysis
- Anger management
- Counselling
- Psychodynamic
- Attachment Theory
- Rational Emotive Theory
- Cognitive Behavioural Therapy
- Anxiety Response Physiology

Theories from my Teacher Identity
- Communities of Practice
- Dialogism
- Situated Learning
- Actor Network Theory

Teaching

Self awareness

Log & axe

Metaphor

Use of defence mechanisms

Adapting self to reflect learner's needs

Guidance for

Preparing teachers

Reflective Practices

Visibility of Researcher

Chapter 5 Discussion

The discussion chapter follows the autoethnographic process of having viewed my

use of self as a teacher through an ethnographic wide angle lens, then through a

narrower focus looking inward, exposing some personal dilemmas. I now pull the

autoethnographic lens back, to view how the broad generalisations based on the

insights and findings from the autoethnography may inform theoretical analysis.

Through theoretical analysis the findings are considered as to how they may guide

future practice and policy contexts (Anderson, 2006; Chang, 2008; Ellis, 2004).

Actor-Network Theory (ANT) as outlined in the methodological chapter 3 (Section

3.9), is used as an evaluative framework to contextualise how the generalisations

stemming from the research, may be acted out in practice when the use of self is

considered within a 'node' to create learning.

A comparison is made between analytic autoethnography, as used within this thesis

and ANT to establish their conceptual similarity. Thereafter the discussion focuses on

the insights derived from my analytic autoethnography, to consider their ontological

robustness and application through ANTs concept of a 'node'. The findings from the

methodological analysis of the research methods and processes within analytic

autoethnography are then discussed as to how they epistemologically lead to the

creation of insights and the practicalities of engaging with the methodology.

Following discussions pertaining to the insights and findings, both remain entwined to

acknowledge the hermeneutic nature of reflexivity and theoretical analysis.

Throughout the discussion the findings will be repositioned back into the policy and

practice contexts relating to how a LiMHN may use their 'self' within educational practices.

5.1 ANT as an Evaluative Framework

Rather than share the constructionist view of interpretivism, where reality is considered to be the process of interpretation by individuals (Crotty, 1998), ANT has its own ontological stance on constructivism. ANT maintains that reality is emergent from the interplay amongst the actors themselves (Cordella and Shaikh, 2006). Understanding ANT is dependent on the concept of symmetry. Symmetry is used to conceptualise the continuous interplay between human and non-human technologies. Both human and non human technologies are credited with equal participation within interactions. ANT contests that it is only humans that display intentional interactions while technologies are limited to causal interactions (Latour, 2005). ANT maintains that it is a political concern as to how any non-human technology is designed and produced, for example computers, cars, houses or spectacles. The availability and functionality of such manufactured objects informs their contribution to relationships with humans. As I sit on my chair and type this sentence on the keyboard and see my thoughts appear as text on the screen, I adjust, rewrite and correct spellings and grammar, as prompted with my relationship with the non-human computer. I also require the use of spectacles to adjust my eyesight to focus correctly. Symmetry is enacted as no aspect of the relationship between myself and the computer is more important that the other, as it underlines in red my spelling mistakes.

Humans are not assumed to have a privileged priori status in the

world but be part of it (Fenwick and Edwards, 2010: 3).

The association between human and non-human technologies leads to the development of 'networks'. Networks are often connected by 'nodes' which have a particular focus relation to the function of a network. As ANT maintains that reality is continually constructed by the relationships between humans and technologies, reality is therefore never stable. ANT offers a counter theoretical stance from which to review the insights and findings derived from the reality represented by my own thinking as researcher and subject within this analytic autoethnography.

The methodology revealed the multiple influences on how I use my self in teaching (Insight 2, Research Question 1). These influences create a trace of my relationships within previous actor-networks.

'In order to trace an actor-network, what we have to do is to add to the

many traces left by the social fluid through which the traces are rendered

again present, provided something happens in it' (Latour, 2005:133).

My social traces pertaining to my use of self in teaching are documented on the Data Log (Table 4.1) and culture gram (Diagram 4.2, Data set 11). The data analysis shows how my use of self has been shaped through my relationships with previous events (Insight 1 Research Question 4). Muncey's (2010) concern as to the residual effects of dominant discourses on my thinking is mirrored in ANT's stance that my previous engagement with networks will have shaped my worldview. The

combination of my unique aspects of self and education offer an explanation for my preference for analytic autoethnography as a particular research paradigm and methodology (Findings, Research Question 1), (Sheehan, 2011).

Although each actor is shaped by the relationship within assemblage of other actors within the actor-network, it is the continued participation of the actors in the network which sustains the network. Engaging with analytic reflexivity during the data collection and analysis processes within the research design, resulted in revealing a trend emerging from the data as to my disposition towards reflective thinking and self-analysis (Insight 3, Research Question 1). The activity of a network is a consequence of relational effects.

> *'A teacher, for example, is not a distinct entity that pre-exists her activities in a particular school, gathering children in a reading circle, collecting field trip money and downloading notes on the industrial revolution for tomorrow's class. Her 'teacheriness' is not given in the order of things but is produced in the materiality heterogeneous relations of these activities'* (Fenwick and Edwards, 2010:17).

ANT's concept of 'node' can be applied to the grouping of a LiMHN and MHSNs as,

> *'…nodes that constitute a particular configuration of (an) actor(s) may also act as foci for change, emphasising that nodes are simultaneously connected to different networks'* (Sheehan, 2011: 337).

ANT offers an evaluative framework to consider how my use of self, can inform the practices of other actors such as MHSNs. Drawing on my last direct nursing practice with mental health clients, six years ago, results in my teaching practices being based on my memories. When a practice becomes unhooked from any further influences of human or non-human technologies ANT terms the practice as 'Black boxed'. The processes continue within the black box but remain invisible and unchallenged with no further requirement for negotiation. My narrative revealed to me that my mental health nursing practices may have become black boxed (Findings, Research Question 1). Without further contemporary influences on my nursing experiences, threats to my claim of membership may materialise, as the expectations of those in the node and networks develop.

Applying ANT to consider how my use of self can contribute effectively within an educational node between education and mental health care service networks reinforces the need for me to share discourse which recognises the technologies and relationships between the networks. Criticism of ANT by Cresswell et al. (2011) suggests it is too focused on the micro rather than macro issues. Being too focused on the micro details of events is thought to result in a difficulty in going beyond description. Cresswell et al. (2011) has further concerns about the nature of symmetry between humans and non-human technologies, the lack of guidance on defining the 'network of associations' and lack of clarity of the 'role of the researcher'. However I challenge Creswell's et al., (2011) criticisms about ANT. I contend that it is ANT's attention to the micro aspects of self-understanding of the researcher through analytic autoethnography, that leads to the process of potential macro changes though theoretical analysis. Changes to how the lecturer may use self

in teaching remain individual micro decisions. However the web of relationships extending to students and their practices with clients moves beyond the micro to macro. Where guidance stemming from insights from the narrative can influence policy, a more macro influence on the relationships in working practices would be indicated by ANT. I support the use of ANT as an evaluative framework, as it offers an approach to consider how the insights from my analytic autoethnography may be developed to review if new assemblages sound plausible. I therefore defend that ANT is supportive of the development of new macro practices.

ANT's position that knowledge lies within the exemplars has been applied to reviewing relationships between people and technologies in education (Fenwick, 2010) nursing older people (Cutchin, 2005), cardiac nursing (Timmons et al., 2008) health record systems (Cresswell et al., 2011) and mental health nursing (Broer et al., 2010). The application of ANT to review the educational practices pertaining to mental health nursing has not been published as yet. As words alone do not reflect the knowledge within an exemplar (Law, 2007), I deploy ANT to assist me to visualise my cultural contribution within relationships in the node of educational activity, rather than reviewing the findings as reified truths, uncoupled from their social context.

5.2 Non-human Influences on Self

The insights are summary statements of my reflections of what I learned from my analysis of the stories within my narrative. Ensuring the data created a visible audit trail through the analysis of the narrative guards against criticism of the insights being

challenged as previous learning before the research. The personal nature of the insights does acknowledge what I did know previously. I was aware that I had many cultural psychological and biological influences on my life. However, I had not been fully appreciative of the manner in which my self and identity was still evolving and informing my teaching (Insight 3, Research Question 2).

Rather than present sociological theories such as functionalism, to explain how people's behaviour is a consequence of society, ANT's key difference is the emphasis it places on objects such as machines and technology in shaping an individual's behaviour. Research Question 1 findings did acknowledge how my use of self as a researcher was influenced by the location of my work space and information technology, in its links to Lancaster University, my place of employment and my motivation for self-study. Collyer's (2011) stance suggests reflective exercises can create 'mental objects' or ideas such as insights. If reflection is triggered through non-human technologies they can then inform the human's use of self. Non-human technologies appear as data within my analytic autoethnography. These include technologically produced sources such as the DVDs which influenced my selection of a mentor and published novels sharing similar life events as myself. The houses I have lived in, transport options I have travelled on to the educational facilities I have attended (Table 4.2), are all technological material resources as defined by ANT. I assert that my continually evolving identity is a product of my negotiations between human and non-human technologies.

My insights do not claim to make sense of how other LsiMHN may view their own teaching practices. Comparisons with other lecturers' insights could only be achieved

by other researchers conducting their own analytic autoethnography in relation to the same theme. The inter-subjectiveness between the reflective stance of the researcher and reader limits the thesis to a sharing of my knowledge defined through reflexivity (Morley, 2012). The trustworthiness of the insights from the autoethnographic researcher shares a similar position to those who use ANT to explore the social world, in that the researcher is in the 'same boat as the subject' and therefore more able to provide a first-hand account (Latour, 2005:34). Although the researcher may be in the same boat as the subject, the insider perspective still has to recognise the difference of meaning attributed to memories of events. A fragmented self can create different interpretations based on intra-subjectivity. When an individual is not aware of how their behaviour may be troublesome to others, they may deny their use of self being challenged by them self or others (Kristeva, 1991). Only through accepting aspects about our self through self awareness are we in a position to develop empathetic relationships. Winnicott (2006) illustrates how the inability to accept fragmented aspects of self can result in mental ill health such as schizophrenia and depression. Also how an individual presents them self through their attire, verbal and nonverbal communication style remains based on their conceptual processes. Within mental health nursing self awareness is needed to guard the use of stereotypes when assessing each new patient as a stranger (Videbeck, 2009). Furthermore the continuous reflexive interplay between the research process and the researcher's thinking illustrates the evolving nature of how relationships are not stable entities but are continually being created.

The format of the thesis itself invokes the use of language through text to share my feelings relating to disclosure and analysis of my experiences of my use of self in

teaching, which Lacan (2005) argues does not accurately portray the experience of

feeling. In keeping with Barthes (1980) stance that the writer cannot guarantee the

writing conveys the emotion to the reader, highlights the inter-subjectivity of the

insights and findings. I argue that the inter-subjectivity is not a short coming in the

research rather an acceptance of the difference between each person's humanity, in

keeping with social constructivism. The insights and findings represent a testimony

to the working out of this part of my self understanding relating to teaching.

Although the insights from my analytic autoethnography signifying learning

pertaining to myself as a LiMHN, I argue that my learning is a knowledge resource to

guide participation at practice and policy level. The research approach focusing on

my self, personalised how policies which promote individual values based approaches

to service users, can be put into practice. Best practice insists on individual

assessment detailed in care plans for each mental health service user (Stickley and

Basset, 2008). Individual assessment is required for individualised care (Department

of Health, 2004), therefore I maintain that the experience of undertaking the research

methods in analytic autoethnography reflects an individualised assessment, to inform

how a LiMHN can 'know thyself' before helping others (Insight 1, Research Question

4). The generalisability of theoretical analysis from my autoethnography to other

LsiMHN, is dependent on how my stories resonate with their experiences and

knowledge to date. The apparent lack of focus on the use of self in teacher

preparation programmes may require to be addressed in future research.

I drew on my personal experiences to write the insights down as they came to me

when reflecting on the learning I had gained through the analysis of each theme (Ellis

et al., 2011). Although I grammatically adjusted the wording of the insights to ensure they had a logical connection to the theme of the research, the insights were written from the soul. The insights had been informed by my emotional and theoretical engagement with the research process. The insights illustrate what I previously did not know, therefore sharing what was meaningful to me, carried a risk. Being confident to not know and share insights for me indicates a change from a defensive, to a more open use of self (Insight 5, Research Question 4).

The findings were established by foregrounding the researcher experience as opposed to being the subject, in regard to the ontological and epistemological processes of creating knowledge. Being able to follow the writing exercises suggested by Chang (2008) increased my engagement with the reflexive processes. Without the guidance of Chang's exercises, my own retrieval of memories through my habitual schematic thought patterns, would have been unlikely to access to such a variety of influences on self I had not previously considered (Finding 3, Research Question 1).

The methodology assisted me to unravel my story of how I developed into a LiMHN and to review the basis of my knowledge construction. In doing so I revealed the dilemma as to how the same behaviour such as being objective, can have a functional use in academia, while also having dysfunctional aspects in the context of health care. The different interpretation of human actions being dependent upon time, place and those involved in the audience is in keeping with Goffman's work on the dramaturgical nature of individuals within institutions (1961). Insight 4 (Research Question 3), indicates how I require to use these findings to consider how I shape responses to support learning in others.

To enhance the use of autoethnographic research, I suggest that the positional power of the researcher over what may be shared from their narrative requires to be made explicit from the outset. Whether to share personal narratives may be informed through the purpose of the research, self-study or a desire to disseminate and publish. Knowing the parameters of the likely distribution of the autoethnographic narrative, will have a bearing on what becomes data. Although the processes engaged within autoethnography may be described as cathartic and therapeutic, it should be made clear that the researcher retains the power and authority over their own disclosures. Wright's (2008) assertion that if the learning is for the individual's self-development, the narrative does not have to be read by others, needs to be included in the methodological guidance. However if the learning is to be disseminated and the research process critiqued to confirm the claims made from the reflexivity, excerpts of the narrative are helpful to contextualise the epistemological basis of the insights and findings.

5.3 Self-development as a Mental Product

ANT does not consider learning as,

> *'a matter of mental calculations or changes in consciousness. Instead,*
> *any changes we might describe as learning - new ideas, innovations,*
> *changes in behaviour, transformations - emerge through the effects of*
> *relational interactions, in various kinds of networks that are entangled*

with one another, that may be messy and incoherent, and that are spread

across time and space' (Fenwick and Edwards, 2010: 22).

I argue that the reflexive process within analytic autoethnography recreates relational interactions between what was stored as memories and knowledge informing current practices. The absence of specific guidance on skills relating to analytic reflexivity or creative writing however may over face those not familiar with such practices (Morley, 2012). Although being informed through my previous teaching about reflective practices, I was unsure at the outset if the reflective freedom was a further criticism of the methodological guidance within autoethnography, or my reluctance to become more liberated within the methodology. As autoethnography challenges the more dominant discourses of knowledge established through earlier networks, I had to become unshackled from some of my traditional academic security. I had achieved LiMHN status through an academic pathway, which was grounded in more conventional research traditions. As analytic autoethnography rests on analytic reflexivity, greater clarity is required to guide the researcher. Researchers need to know in advance the prerequisite skill required to engage with the research methods to support data collection and analysis methods, whilst ethically safeguarding their own integrity (Findings, Research Question 3). The absence of clarity with regard to definitions and conceptual approaches to reflection and analytic reflexivity within the literature review, may be disconcerting when seeking to understand the research approach of analytic autoethnography.

Developing Collyer's proposal that the processes within theorising may be considered as creating of 'mental products', offers one approach that illustrates how reflexive

analysis enables working out implicit tacit knowledge to become external knowledge (Morley, 2012),

> *'this phenomena has the capacity to take the form of an idea, concept,*
> *theory, technique, tacit knowledge, formula, device or machine and so*
> *traverses the many possibilities between the ideation and material world'*
> (Collyer, 2011: 318).

I suggest that subjecting my autoethnographic narrative to analytic reflexivity produced the insights as new mental products. These new cognitive constructs as mental products enable my use of self to display the reflective competencies needed within mental health nursing. Being seen to deploy reflective practices in teaching, addresses the insight 2 (Research Question 2), by ensuring what I teach becomes close to what I do. My autoethnographic narrative is therefore not just about me but is a contextual account of my experiences in relation to the historical, technological and cultural practices of the time, which have shaped my self-identity and continue to do so.

5.4 Emotional Support

Clinical supervision offers one approach to build emotional support into the methodology. Clinical supervision creates a space between the networks and assemblages of education and mental health service delivery, while including the voice of another. I suggest clinical supervision creates a node where transformative perspectives from the dialogue between supervisor and supervisee further inform the

use of self, offering some resolution to intra-subjectivity. The practice of clinical

supervision is already detailed within the NMC standards and is expected to be

available within local mental health service providers.

A LiMHN's participation in clinical supervision may be facilitated without

organisational disruption. Clinical supervision may provide the research impetus to

increase the willingness of a LiMHN to be supervised by a colleague based in

practice, rather than education. The clinical supervisor as a mental health professional

is more likely to have a professional skill base which includes a use of therapeutic

skills which support enquiry of an individual's cognitive processes. Being challenged

by others communication styles in a trusting relationship, illustrates the continual

recreation of self (Insight 1, Research Question 3; Insight 2 Research Question 4).

Seeking the views of others where mutual trust is established, such as with the clinical

supervisor, provides further learning to support reflexive communication strategies.

Suitable mentors, if able to offer challenges to the LiMHN, could fulfil the role of a

clinical supervisor while supporting any emotional concerns during the

methodological process. Utilising a clinical supervisor or mentor within the mental

health services, potentially increases the application of teaching to mental health

nursing practice. Engaging with other professionals supports the development of

networks which bridge mental health care and educational practices.

5.5 Timing of Analytic Autoethnography

I suggest the timing of when an analytic autoethnography is undertaken will inform

the opportunities for changes in self. As a LiMHN with over 30 years' experience in

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education and mental health nursing, a manager of a team of teachers and a PhD student are all factors which combine in the timing of my analytic autoethnography. These organisational positions and experiences confirm Luneberg's et al. (2010) characterisation of educators who undertake self-study as 'experienced professionals' (Insight 3, Research Question 1).

The timing of my analytic autoethnography now within my career, increased the opportunities from which to draw on memories and experiences within networks. The reflexivity triggered by the mentor's exercise, revealed influences on myself which appeared to coincide with other learning I had accrued. My introduction to Barbeau's (1987) knowledge and presentation style, coincided with the time in my career when I was seeking a mentor who could bridge the use of self in assisting clients to see different perspectives of their life stories. Had I been introduced to Barbeau's sessions earlier in my career I may not have recognised their potential at that point in time. An analytic autoethnography will therefore only ever produce a contemporary account of a person's development of self. However as indicated by Frank (2005) where dialogical approaches, such as the manner in which self is continually being reconstructed, remain inconclusive, they can still be considered empirically correct and ethically appropriate.

The fact that I had only viewed digital recordings of Barbeau (as the mentor I prioritised as being most influential on my teaching) reinforces the availability of technology shaping my use of self (Latour, 2005). Non-human technologies widen available access, to view and review how a person from different cultural context practices. Technologies increase the potential for global cultural influences to inform

the use of self in teaching. Technology also support learning through the ease of access to repeat viewings and listening to knowledge, with a different experiential lens each time. Caution remains however as to difficulties that may arise in transposing cultural practices from one context to another. It would appear that the learner needs to be receptive to learn from a mentor.

5.6 Analytic Autoethnography as Catharsis

It is unclear whether those who criticise autoethnography as a self-indulgent, narcissistic, navel gazing activity have actually participated in undertaking this research approach (Delamont, 2007) or if self can actually be accessed through self study (de Freitas and Paton, 2008). Without any empirical experience of the methodology, critics fail to grasp the embodied nature of reflexivity as learning. I argue that the educative and cathartic value can only be fully experienced through personal engagement with the methodology. Authentic insights cannot be created without reflection on experience. Although insights and new perspectives may be shared with others, only the researcher as subject can experience their own cognitive transformations prompted through engagement with the methodology. Subjecting myself to reflexive methods, challenged my attributions relating to miscommunication. My insights led to my understanding of the educative value of experiencing analytic autoethnography as a tool for a LsiMHNs' self development, as detailed in the narrative excerpts and summaries of insights and findings.

The opportunity to revisit and explore unhelpful traces from previous networks and assemblages relating to the use of self in teaching assists purposeful self-development

which addresses the root cause of the concern. The LiMHN may develop self-awareness to inform their educational and therapeutic use of self as an actor, both in terms of being an effective teacher and also as a role model while fulfilling the NMC (2010) policy requirements.

Due to my previous knowledge of mental health interventions, it became apparent to me that the educative process within autoethnographic methodology, created cognitive reframing in a similar manner to the therapeutic use of cognitive approaches when promoting mental health (Neenan and Dryden, 2004). I adjusted negative automatic thoughts, to more positive automatic thoughts, through challenging previously held attributions with different layers of data as new evidence. This process is similar to rational emotive therapy (Dryden and Neenan, 2006). Changes to my use of self in teaching from the reflexivity, resulted in a less defensive thought process and manner which enhanced a more consistently approachable use of self (Insight 1, Research Question 2).

Undertaking reflexive processes, led me to realise I had to adjust my ego defences based on previous networks, to avail myself of the new theoretically supported perspectives derived from reflexivity. By putting myself in the position of subject and undertaking the reflexivity, I also became more informed as to how clients with mental health concerns may engage or find it difficult to engage with cognitive based therapeutic interventions. The educative value of appearing empathetic and compassionate as a starting point in relationships is transferable to mental health nursing. It is the uniqueness of analytic autoethnography as a parallel process to both teaching practices and understanding of individuals who have mental health concerns

which further reinforces its learning potential to LsiMHN (Foster et al., 2005; Wright, 2008). The parallel process confirms the insights from the theme from my analytic autoethnography, 'Knowing and doing' in relation to self-compassion and empathetic understanding. I assert that autoethnography caused me to 'do' to enable 'knowing'.

5.7 Theories within Analysis

Accessing a range of theories, within analytic reflexivity, can lead to what appears to be a scattergun approach. I argue that this 'scatter gunning' within the analytic reflexivity more accurately represents how we construct sense of the world from the aggregate of what an individual knows (Findings, Research Question 4). When seeking a solution as a 'mental product' to a practice dilemma, I require access to a variety of possible options. The scattergun illustrates the use of self to develop creative solutions in teaching practice or with a mental health client when no prescribed pathway exists (Drummond, 2008). Fenwick and Edwards (2010) describe how protocols cause multiple trajectories to merge in the moment of an event. Due to the uniqueness of each event the trajectories within the protocol do not retain any stability. LsiMHN must therefore always be sensitive to the composition of the elements which constitute educational learning spaces, as nodes to inform relevant use of self (Insight 5, Research Question 3).

Allegiance to only one theoretical lens may create a defined argumentative base for theoretical discussion but it fails to acknowledge the cultural context of the application of the totality of a person's knowledge when seeking solutions. Analytic autoethnography attempts to make visible the messy collection of many theoretical

perspectives gained through the lived experience of an individual. The

methodological freedom to use a range of theories more accurately represents the

multiple trajectories and messy relational interactions that combine to inform self-

identity as described by ANT (Fenwick and Edwards, 2010).

The discussion pertaining to the explicit use of a theoretical lens within the

methodological approach reflects a parallel process within mental health care, that

there is no agreement as to the causation of mental health problems (Tilley, 2005).

Therefore the service users can be exposed to a variety of therapeutic approaches in a

manner, similar to the range of alternative theories available within analytic

reflexivity. To ensure a therapist with a specific therapeutic approach does not only

interpret the client's story from their professional lens, they are required to ensure a

holistic assessment has been carried out. Analytic autoethnography therefore

provides the LiMHN with a mechanism to use self-awareness to reflect on the

aetiological dilemmas within mental health care provision, while reviewing their own

relationships with clients and other professionals.

The research process experienced while conducting my own analytic

autoethnography, has offered new knowledge and perspectives, although limited

through intra-subjectivity and inter-subjectivity of different perspectives, from which

I can construct explanations for my communication as a teacher, which I previously

found concerning. The new perceptions based in the autoethnographic data displaced

defensive judgmental perspectives I had previously held without questioning.

Embracing the transformative thought processes from the layers of evidence produced

through the methodology developed a cathartic sense of learning, which may be

considered as healing (Wright, 2009). The psychological reconciliation mirrors the therapeutic processes within rational emotive therapy, where the clients are asked to identify evidence to contest their automatic negative thoughts which they persistently use as a lens from which to value their self-worth. By assisting the client to challenge their erroneous attributions with evidence, cognitive dissonance is expected to support a more rationally constructed view (Dryden and Neenan, 2006).

A threat to the integrity of autoethnography, is the perception that it can all be carried out solely by the researcher without challenges to what becomes consciously made available as data (Delamont, 2007; de Freitas and Paton, 2008)). Other forms of self analysis usually require a therapist to assist the preconscious to become conscious, before exploring what happens and what is not happening. It is therefore difficult when undertaking an analytic autoethnography, to discriminate between the educational intent of the self-enquiry research and the therapeutic effect of self-study. I am concerned that the ethical and therapeutic protocols may be circumvented, omitting due consideration of the psychodynamic perspectives that are thought to underpin learning and behaviour (Knowles et al., 2005; Tennant, 2006). It is unclear from the methodology how a boundary is established between engagement with the research methods and cathartic involvement with psychodynamic or cognitive therapeutic approaches. I found the boundary difficult to establish due to the similarity between research methods and cognitive interventions. My own reference to ego defence mechanisms, is based on my professional education as both a mental health nurse and educationalist. Therefore my previous knowledge leads me to acknowledge that my use of ego defence mechanisms can be linked back to childhood experiences. Psychodynamic approaches set out to,

'help clients to gain insight into the defensive mechanisms and resistances

that their egos use, to both cope with the repressed material and to thwart

the analytic endeavour' (Nelson-Jones, 2011: 32).

The psychodynamic approach appears similar to the methodological intent of

autoethnography which states,

'The self is viewed first through an ethnographic wide angle lens, focusing

outward on social and cultural aspects of personal experience; then, they

look inward, exposing a vulnerable self that is moved by and move

through, refract and resist cultural interpretations' (Ellis, 1999: 673).

Comparing both definitions brings into focus the limitations of analytic reflexivity.

The psychodynamic influences which individuals bring to assemblages, networks, or

nodes are not acknowledged through the literature. Identity creation as a cultural

process may therefore be significantly influenced by the sense of belonging and

attachment experienced by members of a network or node. Psychological processes,

such as transference and counter-transference where individuals re-enact the

psychological tensions with parents and authority figures from their childhood, are not

clearly signposted to be considered within autoethnographic research methods. I

suggest this omission requires rectifying to increase the learning potential of self-

understanding to inform teaching. To overcome this limitation in my

autoethnography, I was able to discuss issues raised both from my self exploration

and also from the challenges posed by academic supervision, clinical supervision and dialogue with others.

Teaching practices where the psychodynamic process is modelled by the teacher, indicates how the use of self can bridge both educational and therapeutic approaches. I defend the use of analytic autoethnography as a means of developing self awareness of the LiMHN to engage in teaching practices which recreate the tolerance of ambiguity and the recognition of not knowing at the present time (Gallop and O'Brien, 2003). Developing confidence in not knowing, enables the LiMHN's use of self in teaching to share the instability as depicted by ANT's view of relationships (Insight 2, Research Question 3). ANT holds the premise that,

> *'Action is not done under the full control of consciousness; action*
>
> *should rather be felt as a node, a knot, and a conglomerate of many*
>
> *surprising sets of agencies that have been slowly disentangled. It is*
>
> *this venerable source of uncertainty that we wish to render vivid again*
>
> *in the odd expression of actor-network'* (Latour, 2005: 42).

The 'use of self in teaching' as a themed approach for this analytic autoethnography maintained the focus on the research aims. However where insufficient caution is provided to the researcher, self-enquiry may be self-limiting and emotionally hazardous. The response to Research Question four (Insight 3) indicates how the researcher may maintain integrity of self by considering qualities as well as areas for improvement, to balance the emotionally engagement within analytic reflexivity. Otherwise the researcher may only access repressed thoughts, bringing to

consciousness unresolved interpersonal conflicts. Revisiting troublesome personal memories may become problematic when attempting to maintain integrity of self to fulfil on going social responsibilities.

I propose that gaining insights pertaining to the uniqueness of self through analytic autoethnographic methods, provides the researcher with an empirically derived position. Such evidence can inform their understanding of the individuality of each mental health service user. What may be a valuable insight for one LiMHN to adjust their teaching style, may not be the case for another, likewise what may be a useful intervention for one client may not suit another. I propose that the individuality of the learning from self-analysis customises learning in a manner that characterises adult learning strategies (Tennant, 2006).

My concern as to how LsiMHN use self in teaching is offered support through ANT. Matthewman's (2011) explanation of how ANT value ethnographic accounts that indicate how individuals remain valid contributors to their networks, appears to have a transferability to LsiMHN. Using the reflexive exercises from the methodology or sharing autoethnographic accounts as narratives with MHSNs, may promote reflective practices. I defend such approaches which reveal the LiMHN's own development as a means to meet the policy objective for programmes leading to registration as a mental health nurse (NMC, 2010).

Research question 4 set out to explore if the fragmented self, can actually be united to maintain integrity during the process of conducting an analytic autoethnography. I recognise that I alternate my use of the term self in my analysis from a unified self

taking my holistic composite knowledge and experience with me into class, as opposed to a fragmented self, only being in teacher mode and boundarying other aspects of my self. De Freitas and Paton (2008) suggest that both positions of a Humanistic unified self and post-Humanist fragmented conceptions of self result in contradictions which trouble autoethnographic research. However through their research on reflexive practices with students who used an autoethnographic methodology for their graduate studies they conclude that:

> *'Perhaps, the contradiction is simply the result of the self-writing process, a process that always centres and congeals the subject, no matter how strong our efforts to detach the center and disorient the self. Perhaps self writing is always already about the contradiction between the Humanist and post-Humanist self, a contradiction that can neither be resolved nor transcended (deFreitas and Paton, 2008 p496).*

Dissemination of my experiences of identity development within the preparation of future MHSNs and LsiMHN, may assist the understanding of identity creation and professionalism (Insight 5, Research Question 4). Being able to offer a more definitive position on the concerns regarding self-disclosure may assist others to participate in their own analytic autoethnography.

5.8 Self in Teaching

Although including data from others led to some favourable and some less favourable data about myself, being aware of how my interactions can inform responses and

further relationships is vital in the use of self both in education (Palmer, 1998) and mental health nursing (Videbeck, 2009). Incorporating the views of others also assist in presenting a multi-lens view of a phenomenon, representative of social constructivism (Findings, Research Question 1). Although I recognise how ANT offers an explanation for aspects of my self being triggered by both human and non-human technology, it is the complexity and subtlety of sentient human communication that can offer hope in times of psychological distress. The LiMHN's informed use of self demonstrates ANT"s process of being a 'mediator' (Latour, 2005). The LiMHN's use self-awareness mediates how best to teach contemporary mental health nursing knowledge. However if LsiMHN do not maintain their mental health nursing skills from a practice stance, then their contribution to educational networks, assemblages and nodes may become threatened.

Sharing reflexive practice as part of autoethnographic methodology also creates a role model for LsiMHN to promote reflective practice as a lifelong process. Developing self-understanding which has an analytical basis is similar to the organisational drive to provide evidence based practice. Exemplars of analytic autoethnographic narratives leading to enhanced practice, may promote understanding to increase uptake of reflective practices in accordance with the NMC (2010) policy requirement. LsiMHN who use such approaches within pre-registration programmes, will hopefully create reflective learning practices, that will promote the leadership and delivery of quality health care provision (Barr and Dowding, 2012). The value of clinical supervision as an 'invention space' (Collyer, 2011) to create new perspectives in response to autoethnographic insights throughout a MHSN's career contributes to the NMC (2010) standards for pre-registration nursing. Furthermore disclosing dilemmas

associated with professional identity can foster self-compassion as a contextual support for learning.

My own experiences disclosed within this thesis are presented both within a content and moral answerability to address the gap in the literature review pertaining to LsiMHN use of analytic autoethnography. I defend my desire to explore how my self may be used more productively, when teaching mental health nursing skills, as an ethical component of content answerability. While sharing unique examples of my life experiences and good and not so good teaching practices, fulfils moral answerability. Establishing both content and moral answerability supports my intention to share excerpts of my analytic autoethnography with MHSNs, as a means of using self in teaching.

5.9 Hidden Practices of the Use of Self

Relationships between others may reflect cultural power imbalances which may affect access to data and therefore influence analysis. My findings revealed that including dialogue from others was essential to increase the layers of data from different perspectives and avoid the criticism of narcissism (Etherington, 2004). My insight highlighting the need to have others to share feelings associated with the reconstruction of memories (Insight 2, Research Question 4), is in response to the absence of such a measure within analytic autoethnography text and the literature reviewed. I also found it prudent to limit the numbers of areas for change to a few aspects at any one point in time. My habitual defence mechanisms had been used for many years and had successfully defended aspects of my ego, however when my

knowledge supporting such behaviours was challenged and no alternative put in place, anxiety was triggered. Although the reliability of my memory in producing data may be questioned, it is the manner in which memories are stored that inform my attitudes and behaviour being the principle focus of the analysis, rather than the accuracy of the details of the event.

> *'If I can't be sure of the actual events any more, I can at least be*
>
> *true to the impression those facts left. That's the best I can manage'*
>
> (Barnes, 2011: 11).

During the data analysis stage the analytic reflexivity awakened my potential to negotiate between agency and structure to influence my own identity (Ashwin, 2012). My responsibility to the MHSNs is to develop relevant teaching contributions to sustain a vibrant educational node. Failure to do so may threaten the reason why individuals assemble in the node as my teaching may become 'black boxed', the same content repeated without question rather than continually evolving. Sharing dialogue with MHSNs about identity and use of self further informs the use of self in teaching (Insight 5, Research Question 3).

The data I selected highlighted aspects of myself which caused me most concern as to how I relate to others as a lecturer. I recognise that the identity transformations I had made during the thirty years span of my career to date and current organisational status as manager within the teaching team may have created a more secure positional context from which to risk sharing my self development with others at this time (Insight 5, Research Question 4). How others dialogically responded to my

discussion about my self and autoethnography has to be viewed in the context of being their manager, as well as gender differences (Sheehan, 2011). ANT suggest that individuals are continually recreating groups and associations (Latour, 2005), therefore the hidden cultural messages about how the body signifies difference to others are not consistent. Being male and the line manager for some of my colleagues, whose views informed my analytic autoethnography, may have been subject to power differentials. These power differentials may be contextual and shaped by my managerial conduct. How colleagues responded on the day the discourse took place and how I may have interpreted their responses becomes bound within the context of the interaction. Therefore my receptiveness to adapt my communication style like relationships is continually reforming. Foregrounding an accepting warmth to students on first contact, or disclosing my own developmental experiences, may be dependent on what relationships emerge between myself and the MHSNs each time we meet.

Data which represented the dilemmas and tensions I experienced, through my use of self in teaching, was specifically selected as revealing areas of my self that may benefit most from increased self-awareness. This selection process resulted in an imbalance due to having no specific writing exercise to acknowledge the satisfactory practices relating to my use of self as a LiMHN. Constructing narratives from situations, when all appears to have gone well, may be an area for future development within analytic autoethnography to encourage others to learn from the methodology. Recognising areas of strength, where the self is used with good effect in teaching, may help support the integrity of the self under enquiry as indicated within the response to research question four (Insight 3, Research Question 4). Ensuring the

content remained focused on the theme of the thesis, imposes a criteria which inevitably leaves many other aspects of self unmentioned. Although the text represents my working through various aspects of my use of self in teaching, there are untold silences, some of which have prompted response in my reflective diary. Rather than confessional writing, the text represents a testimony of my learning from experiences that have been uncomfortable. Similar to the therapist/patient relationship it is the silences that often reflect resistance and contradiction. One of the limitations of self study is that it does not give direct access to the self troubling the claims to reflexive writing within autoethnographical approaches (de Freitas and Paton, 2008). Although an individual cannot raise to their consciousness what is unconscious to themselves, I suggest self study offers a useful albeit partial entry point to the exploration of self.

Claims of changes in my use of self, share the same status as the data collected for the research, as my examples are based on my memory of events. A fundamental difficulty in demonstrating changes to the use of self, is that sometimes it is only the researcher themselves that is aware a particular communication style is different from previous habits. Repeating the 360 degree feedback, could offer a confirming data set following the autoethnography. However the composite report would make comparisons difficult and it would be hard for the same interviewees to comment on teaching styles if they were not currently engaged in educational programmes. Continuing the reflexive process by creating a new range of data sets, does provide an opportunity to layer new evidence to indicate how enhanced self-awareness has resulted in a more empowered use of self. Autoethnography can therefore become a

lifelong process for LsiMHN who are concerned about the human condition, unlike time limited laboratory experiments.

As ANT avoids the reification of aspects within research, my increased self-awareness may also be influenced by the process of undertaking a PhD and not just the analytic autoethnography methods. The symmetry between PhD requirements, available technology, current employment and family circumstances all create a network in which participation in the autoethnography is situated. Therefore the unique network or story of any individual is an ever changing context which autoethnography and ANT respect, by not dislocating the subject of study from its network of connections (Chang, 2008; Fenwick and Edwards, 2010).

5.10 Summary

The range of what I can draw on as data is influenced by the amount of time I have experienced being a member of various networks and nodes. As I consciously selected the data within each exercise, many aspects of my self do not appear in the themed study. These omissions do not jeopardise the trustworthiness of the study but illustrate the nature of how we see or remember the world at the given moment in time. The data log is only a small sample of the cultural artefacts that I have isolated during my timeline from my culture experience to date, which are relevant to the theme of the analytic autoethnography

The ability to contribute to assemblages is central to ANT, therefore the benefits of conducting an analytic autoethnography, reinforces the significance of the LiMHN's

use of self when contributing to the networks and nodes. The findings reveal how the reflective exercises enabled me to challenge habitual ego defence mechanisms which had outlived their usefulness and replace with a more open trusting of others (Finding 2, Research Question 4). The disconcerting feelings I experienced during the deconstruction of my previous identities and world views appears to link with the notion that,

> *'ANT simply claims that once we are accustomed to these many shifting frames of reference a very good grasp of how the social is generated can be provided, since a relativist connection between frames of reference offers a better source of objective judgement than the absolute (that is arbitrary) settings suggested by common sense'* (Latour, 2005: 30).

My experience of analytic autoethnography led me to question how I have come to make sense of the world, providing a lived experience of the 'shifting frames of reference' referred to by Latour (2005). The methodological analysis supports the conceptual premises within autoethnography, that further develops understanding self can lead to developing new ways of constructing knowledge to inform an individual's world view. Furthermore neither analytic autoethnography nor ANT offers to stabilise the social situations being studied. The actor has to become enlightened to their potential to act, to stabilise the social. Through my self-awareness only I can change my use of self in teaching, while recognising the limitations and complexities of reflexive methodologies within analytic autoethnography.

Theoretical analysis enables the insights and findings from the researcher to inform broader social phenomena. Therefore I recognise the methodology as placing the subject on the cusp of change, rather than following the changes through. Although the analytic autoethnography may have equipped the researcher with insights developed from analytic reflexivity, the changes suggested still have to be acted on to engage in networks with others. I therefore have to take it upon myself to ensure my motivation enables me to use my new knowledge construction in relation to how I now consider my use of self within the practice and politics of teaching. Placing the LiMHN on the cusp of change reinforces analytic autoethnography as a catalyst or tool in understanding self, to generate new mental products of how the self may be used to enhance pedagogical practices. The behavioural act to make that change lies out with the parameters of the current analytic autoethnographic methodology and remains with the researcher as subject.

Nevertheless, I maintain that the cathartic liberation I experienced from analytic autoethnography, confirms its suitability as a tool to develop the LiMHN's self-awareness to contribute to the achievement of the NMC policy aim to develop reflective practitioners.

Chapter 6 Summary and Concluding Reflections

To maintain the creativity and liberation, inspired from the methodological process undertaken within this thesis, I offer summary and concluding remarks in a writing style that encourages writing from the soul. Otherwise I may only produce a final chapter which is perfunctory, implying that despite my analytic autoethnography and its insights, I remain situated in dominant traditional expectations.

This final chapter is used to extend the value of analytic autoethnography by maintaining the researcher as central to the research process. The summary and concluding reflections are based on my reflexivity within the methodological processes of conducting analytic autoethnography. I detail how I responded as the research design emerged from the different perspectives identified from the literature review. The boundaries and limitations of this research study are acknowledged. Thereafter the contribution the responses to the research questions make to the current body of knowledge pertaining to analytic autoethnography and the need to develop reflective practices of LsiMHN (NMC, 2010) are summarised.

Finally, to provide an example of how aspects of my self have developed through the analytic autoethnographic process, I continue my development of creative writing by including a second poem. The poem bridges the experiences within chapters of the thesis in a manner which is designed to reinforce the value of analysis underpinning evocative narratives. In particular the poem sets out to emphasise, what analytic autoethnography offers LsiMHN if considering their use of self when teaching mental health nursing.

6.1 How the Study was Conducted

Chapter 1 commenced confirming the professional and policy context driving greater use of reflexive practices in mental health nursing. However, legislating for individuals to engage in disclosing personal reflections presents as a contradictory situation. The literature review confirmed that often it is the individual teacher's own stance on reflective practices that informs their uptake of reflective opportunities, such as clinical supervision. The paucity of examples of analytic autoethnography relating to LsiMHN identified in the literature review, may link to the lack of clarity in the methodological literature detailed in Chapter 3. My participation in analytic autoethnography offers an account which illustrates the potential value of analytic autoethnography to develop reflexive practices, which inform the LiMHN's use of self in teaching.

Analytic autoethnography offers the researcher freedom within the methodological design as to what is considered relevant data. However for researchers approaching analytic autoethnography for the first time, the freedom without any clear parameters may be discouraging. The analytic autoethnographic map (Diagram 3.1) created to graphically outline the intended methodological design of this research, may be considered a guide to potential researchers. The analytic autoethnographic map represents the reflexive manner in which the multiple lenses generate reflexivity from self, to eventually leading to guiding responses to policy and practice concerns.

As I undertook the methodological processes, the reflective processes which the policy context sought to encourage, became a lived experience. A risk may have been that I could have abandoned the approach due to my emotional reaction and disconcertedness, as I reframed and challenged my own habitual behaviours. I now realise I had no fall-back position should I have withdrawn from my own self-study. However as the data evidenced I had a long standing interest in reflective practices, I participated in my analytic autoethnography with enthusiasm, having been verbally forewarned, rather than through the literature, to incorporate clinical supervision and others who I could trust to offer emotional and psychological support. The omission to clearly define the emotional and psychological support for the researcher requires addressing forthwith. Not including the ethical consequences of using self as the subject for data collection, with methods that resemble therapeutic interventions, may result in unnecessary trauma for potential researchers.

Knowing the research design from writing the methodology and methods Chapter 3 put myself as subject in a knowledgeable position. I had developed an expectation as to what I had to deliver as the subject. My knowledge of the research design created a tension between my expectations and the reality and of the complexity of memories as data. As I participated in the analytic reflexivity, I deconstructed my own perceptions underpinning the events within the data. The deconstruction unnerved me. Solace however was gleaned from the literature review in that it is recognised that autoethnography can only create partial representations of past events. Leaving the analysis of events within the narrative without any conclusive explanation reflects the nature of social constructivism, and the messiness of life.

The excerpts of my narrative in Chapter 4, evidences my adherence to the methodology and how new perspectives were derived. As I continually revised the drafts of the chapter, further perspectives became apparent. Some of these later perspectives were merged into the text, in recognition that analytic reflexivity is a continual process of redefining. Analytic reflexivity as new a way of thinking becomes a persistent habit in how I now make sense of situations. My more analytical way of creating knowledge has become my new mental product. Furthermore, as I explored the use of ANT as an evaluative framework in the discussion chapter 5, I started to consider how ANT could be combined with analytic autoethnography for future use. I also revisited the data to review my relationships with human and non-human technologies. A further aspect of experiencing the methodology is that as analytic reflexivity prompts exploration of various theories to understand the events in the narratives, my sense of self and identity continually evolved.

To offer guidance to others who may wish to undertake an analytic autoethnography, Chapter 5 discusses the timing, emotional support and use of theories within the methodological approach. The cross referencing within Chapter 5, also demonstrates how the insights and findings derived from the research link my experience as a valid source of data. Anderson's (2006) five key factors and Guba and Lincoln's (1989) four criteria for trustworthiness provided a useful framework to ensure my reminiscence and academic freedom within the methodology remained theoretically focused. The discussion develops the knowledge of analytic autoethnography and its use for LsiMHN developing their use of self when teaching. The discussion also emphasises that power to change lies within the individual. The insights and findings

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combine to inform the subject's decision to change. The analytic autoethnographic map proved useful to further illustrate how the numerous theories, which were drawn upon during the reflective analysis stemmed from my professional knowledge (Diagram 4.3). How I understand the use of my self in teaching is therefore informed by my professional identity.

6.2 Boundaries and Limitations

I was not aware of any health conditions or psychological trauma that may have limited my retrieval of events from my memory. As the methodological processes present new perspectives, rather than definitive answers, I had to decide when a sufficient data had been collated. Setting limits on data collection did restrict the volume of memories and life events which feature as stories within the narrative. I also imposed boundaries as to what stories I selected as pertinent to include as excerpts in the thesis. The excerpts selected had to be able to stand alone out with the context of the full narrative. The excerpts also had to ensure ethical concerns regarding anonymity were respected.

Including my entire autoethnographic narrative would have presented a more contextual messy account of the manner in which the examples on the culture gram (Diagram 4.2) interlinked. However incorporating all my narrative would have skewed the direction of the research away from the methodological analysis aim, to focus only on my insights relating to the use of self in teaching. My reflections also recall my anxiety at the outset of this research, as to the expectations the methodology may place on the disclosure of potentially sensitive and personal stories. As my

engagement with the literature informed my design of the research methods, I realised that as both researcher and subject I had authority over what I selected to disclose. Disseminating aspects of my thesis to encourage other teachers to consider analytic autoethnography appears more difficult if the ethical safeguards about disclosure are not clarified from the outset.

Due to my membership status of LiMHN, I deliberately limited the scope of the research to focus only the lecturer's use of self in teaching. As teaching is an interactive process, I decided to include the MHSNs' perspective on my use of self, as respondents within the 360 degree feedback. I also included excerpts from the narratives which depicted my teaching relationship with MHSN. However further research may be conducted to explore more directly the value of analytic autoethnography on the students' developing professional identity and use of self.

I also had to overcome my own personal limitations and explore my own creative writing style in order to develop my literary skills. Experiencing the reflexivity through the research design continually reinforced my strength of commitment as to why other LsiMHN should undertake an analytic autoethnography. However I felt the need to develop my writing style to convince others of my feelings about the use of self, in respect of the policy context. The use of text boxes, writing in the first person and the use of art work and poetry, complimented the storytelling, while keeping myself visible in the narrative. It must be bourne in mind that this thesis did not set out to establish truths but to share my experiences of doing an analytic autoethnography. In doing so the end point is an authentic account of my experiences analysed through theories I was either aware of or informed by others. I perceive the

outcome of the thesis as a representation of what Kristeva (1997) describes as a stubborn passion to strengthen a weak voice, to now having a stronger voice by knowing more, not all, about my use of self in teaching.

The research in this thesis confirms the value of analytic autoethnography as a research approach to develop the LiMHN's use of self in teaching. However cautions as to the need for further methodological guidance is required to promote its use with other LsiMHN. A clearly detailed research design including information on ethical aspects of the researcher and disclosure, would address the gap for literature to guide the initial undertaking of analytic autoethnography.

6.3 The Research Questions Answered

As the detailed answers to each research question are presented within the discussion in Chapter 5, I provide a reflective summary which merges the responses to the research questions.

The data from my analytic autoethnography identified a range of influences on self which were many and varied, including my internal dilemmas of intra-subjectivity reinforcing the unique holistic presentation of every person. Developing further understanding of my own identity as a consequence of how I have negotiated the multiple factors in my environment to date, informs my appreciation of the complexity of other peoples' identity and their inter-subjective analysis of my reflectivity. The research has also highlighted the continual need to evolve my identity in a purposeful manner to inform my teaching practices. To sustain

awareness of contemporary practices I need the influence of current mental health care practices. Being engaged in practice ensures my relationship with philosophical changes and technological advances in mental health nursing, to inform my use of self in teaching. The research provides an early warning to threats to my identity if I do not maintain a nursing practice focus. My membership status of having due regard to mental health nursing may otherwise be called into question by my employers or those I teach. If I am not aware of current practices, my relationships with others in an educational node may result in their reformation, without me.

My experiences of accessing memories as data, has confirmed the need for the researcher to be forewarned about their possible emotional reactions and the limitation of only relying on self to understand self. Contesting some of my long held beliefs deconstructed my previous habitual ways of defending my self identity. Creating behavioural change from new knowledge and understandings takes a period of readjustment similar to clients with mental health concerns. Sharing aspects of changes to the use of self with colleagues, family and clinical supervisor offers support during the time of change.

One of the greatest paradoxical findings I experienced when conducting my analytic autoethnography was to disabuse my self that the research process and narrative was all about me. The significance of others in their many roles became apparent from my data collection. Being able to share perspectives with others in person and through literature, confirmed how my knowledge is contextually linked to the dialogical processes. Analytic autoethnography opened my eyes to my self being informed by others as an essential component of self development. I now realise that when

situations such as mental illness results in isolation, the individual will be removed from others whose dialogue and compassion may otherwise overcome the stigmatisation of their situation and support the integrity of their identity.

Despite the research methods having a direct comparison to psychological therapies the literature review does not sufficiently caution the researcher as to the unsettling emotional responses, they are likely to experience. Greater reference to self from psychoanalytic literature offers useful perspectives to develop the claims of internal reflexive methodologies creating external knowledge (Morley, 2012). ANT's use as an evaluative framework further emphasised the need for the LiMHN to develop their reflexive use of self to sustain educational relationships and share the value of understanding self as a means of educating others. Ensuring the availability of trusted others, provided emotional and therapeutic support from which I was able to reconfigure attributions behind dysfunctional practices.

What may appear as a limitation within the methodology is that the production of the insights alone does not create change in the LiMHN's use of self in regard to their teaching practices. The actual cognitive processes of developing insights from the data make the unknown, known to the researcher. The research then has the authoritative power to decide whether the time is appropriate for utilising their new perspectives to inform their use of self in teaching.

As researcher I was expected to maintain an elevated position to review myself as subject. The complexity of being researcher and subject became easier as I limited the number of aspects of self I thought about changing at any one time. Also the

researcher has to keep in mind that the theme of the autoethnography may blinker them from many aspects of their practise they do well. Maintaining a sense of integrity of all aspects of self, while reviewing and reforming aspects of identities and practices, enables social and teaching responsibilities to continue. However the researcher requires to be aware of the possible contradictions of humanistic and post humanistic representations of self within autoethnography to be able to defend how an integrated self articulates with a fragmented self.

Throughout the process of doing the analytic autoethnography I experienced a parallel learning process relating to how I perceived mental health service users might respond to therapeutic approaches which are similar to the research methods. My developed self-understanding through analytic autoethnography has informed my compassionate and empathic use of self when forming relationships within nodes of educational practice. Through sharing such reflective practices, I am now more able to contribute to the policy requirement for LsiMHN, to promote reflective practices in MHSNs.

The difficulty for a researcher to generalise from their autoethnography rests with the inter-subjectivity of readerships towards the insights and findings being unique to the author's own intra-subjective perceptions and experiences. Disseminating excerpts from my autoethnographic narratives from this thesis directly transfers the new knowledge to others to develop the use of reflective practices, in the hope that sharing my analytic autoethnographic account can assist others to explore and develop both their self and the methodology. However due to the complexities related to methodologies that rely on reflexive writing styles, how written text attempts to portray psychological processes, the significance of what is not written and the

deconstructive and reconstructive nature of self study, further guidance is required to support would be analytic autoethnographers.

My engagement in doing analytic autoethnography provided an experiential account which although reinforced the need to get to 'know thyself', while also indicating the methodological and psychological conceptual issues when educating others as a LiMHN. Fulfilling the research aim therefore became a lived experience as I developed my own empirical understanding of how the methodological processes and methods within analytic autoethnography could partially inform the use of self in mental health teaching, while also developing a greater understanding and caution in respect of the self within each mental health client.

6.4 Recommendations

I maintain that the research presented in this thesis supports the use of analytic autoethnography as a tool to inform the LIMHN's use of self when teaching mental health nursing. However, to increase the uptake of analytic autoethnography the methodological literature requires to;

- be explicit about the potential ethical and emotional consequences of being both the researcher and subject when engaging with memories as data.

- guide the researcher in using reflective and creative writing skills to assist the researcher to think out with their more dominant discourses and habitual thought patterns.

- emphasise the value of stories as a basis for sharing awareness of our identities.

I also recommend that;

- LsiMHN should continue to engage with the practice of nursing, to continually expose the lecturer to the human and non-human technologies which sustain current mental health care provision.

- further consideration is given as to how analytic autoethnography can be encouraged within teacher preparation to develop LsiMHN.

- further research may build on the knowledge from this research, by exploring the use of the research methods as teaching approaches that develop the MHSN's empathetic therapeutic responses with mental health service users.

- further research may focus on the concept of symmetry as to how each individual's analytic reflexivity corresponds with other people and non-human technologies.

I draw this chapter to a close realising that service users, LsiMHN and MHSNs are all somewhere 'Being in between', have perceptions of 'vulnerability' and behave from a blend of 'Knowing and doing'. As a symbolic gesture to the creativity released

through the process of this thesis I offer this poem 'Encouraging Analytic Autoethnography' which reinforces the value of the methodology.

Books, books, study study, learn learn what others say, pass exams then qualify,
Teaching others, do the same, not pausing to consider self, or question why.

Tell your story, layer the data, apply theories to see your created identity,
Revealing others and lifetime influences of policies, culture and serendipity.

Reframe those misconceptions, memories shaped by the author's singular view,
Analytic reflexivity, opening up new perspectives, so that self-understanding grew.

The pain of reliving the experiences of the past, comes from introspections,
Angst is replaced by insights, seeing how others made sense of similar situations.

Put into practice the informed use of self by disclosing in reflexive teachings,
Parallel trajectories of self and users' stories, but resulting in different endings.

Don't be shy, disclose your development through an analytic autoethnography,
Don't just hope that others will resonate with your creative evocative poetry.

Reflect, reflect, know thy self before helping others, your story assists in empathy,
Accepting inconclusiveness of the evolving self, results in educational her or his story.

Box 6.1 Poem: Encouraging Analytic Autoethnography

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