

CHAPTER SIX

Risk AND THE Ethics OF Subjectivity

Parrhesia in Action

INTRODUCTION

Foucault's focus is on questions of subjectivity and the shaping and regulation of identities, on a relational self where intersubjectivity becomes central—a self that acknowledges and is constituted by difference and the Other. This chapter focuses on Foucault's notion of *parrhesia* by providing three examples of *parrhesia* in action in educational contexts.

If, as was discussed in chapter 2, modern technology produces different kinds of subjects—subjects who do not simply objectify and dominate the world through technology, but who are constituted by technology—then modern communication technology is an aspect of globalization that enables youth to construct the self in new ways. Foucault's two notions of technologies of domination and technologies of the self (1988b) can be used as a means for investigation of the constitution of postmodern youth under the impact of globalization.

The first example is an analysis of new kinds of youth who are constituted in response to globalization, the mass media, information technology and consumer society. From being seen as focused predominantly on style and lifestyle, many youth throughout the world became politically radicalised in response to the 2003 war against Iraq. Many such youth were using the Internet not only to find information about the war, but also to communicate with each other. In the UK, in partic-

ular, despite the influence of some formal curriculum, for example citizenship education, much of the information, communication and organisation for youth anti-war protests took place outside the classroom and through the Internet and text messaging. An example of this kind of project can be seen in the way in which the Hands Up for Peace campaign, which is detailed later in the chapter, was organised by youth. We argue that teachers now need to pay attention to the ways that youth construct themselves in a globalized postmodern world in relation to the Other, and in response to threats to the security of their world—threats that currently include terrorism and war.

The second example is of a disclosure made within school to a school counselor. This disclosure, which is not at all uncommon, about sexual abuse examines the risks and courage involved for one girl in making such a disclosure and how this example is therefore a form of truth-telling or *parrhesia*.

The third example highlights the risky situation that educational researchers may encounter and the issue of whistle-blowing they may feel duty-bound to undertake.

GLOBALIZATION AND POSTMODERN YOUTH: RISKING POLITICAL IDENTITY

This example poses a set of questions: Does globalization encourage an apolitical apathetic youth that is focused primarily on issues of style and lifestyle in a consumer society? Does it enable a greater understanding and empathy with the Other and in turn more altruistic and politicised constructions of youth? Are youth reactions to the threats of terrorism and war simply youth acting rationally in terms of self-interest, as a means of protecting themselves from the negative consequences of terrorism and war or is this an example of *parrhesia* in action in the modern day context?

Government educational goals for young people often refer to the type of person they are trying to form or construct in terms that are variations on the philosophical theme of a 'good' citizen. In pedagogy, educational policy and cultural and sociological theory the category 'youth' tends to be used as a 'universal.' The totalising effect of this is to negate any sense of difference or of multiple identities that reflect gender, sexuality, ethnicity, culture, class, etc. when talking about youth. Under postmodernity, many of our assumptions and 'truths' about youth that have been theorised within the dominant discourses of psychology and sociology have become outmoded. In fact, discourses 'psychologising adolescence' and 'sociologising youth' have constructed standard, if not, universal models of youth that have

become widely used in pedagogical and educational discourses (Besley, 2002a, 2002b, 2006).

New kinds of youth are constituted in response to the impact of globalization, the mass media, information technology and consumer society (Giroux, 1990, 1996, 1998; Luke, 2000; Luke & Luke, 2000). It is also arguable that youth globally have now begun to construct their identities in response to terrorism and the Iraq war. While not wanting to essentialise or universalise, we need to begin to recognise the differences in the way youth constitute their identities in response to both terror and war, whereby there are likely to be markedly different constructions for youth in different Western nations, depending on the official stance taken and information presented in the media, for example, in the USA and UK compared with European, and Australasian youth.

For Muslim youth worldwide, the reactions have been similarly mixed. American and British Muslims have had particularly difficult issues of identity to resolve concerning the forced choice of country versus religion, having to decide which took precedence in their understanding of personal identity. Many Muslims saw the Iraq conflict as a continuation of the centuries old crusades and wars between Christians and Muslims, of Westerners invading, not liberating an Arab country and were consequently encouraged to believe that this was jihad, a holy war. Some took it much further, as evidenced by the London terrorist bombings in July 2006, perpetrated by four British Muslim young men from middle class families who had been persuaded to join militant groups, becoming suicide bombers. On the other hand, many more moderate Muslim youth abhorred the outwelling of violence in the name of Islam, emphasising that Islam is a peaceful religion and rejecting fundamentalist forms of Islam. Many Muslims were outraged at the cultural inappropriateness of male soldiers frisking female civilians after US troops were killed by two women suicide bombers in Iraq. Yet, even the opinions of Iraqi exiles about the war were contradictory, some horrified at the invasion of their country, while others welcomed the overthrow of Saddam Hussein, a brutal dictator.

Apart from locational and cultural differences, gender differences seem to also come into play, for example, in the UK many of the youth protests were led by young women (e.g., Hands Up For Peace & Scottish youth antiwar protests, as evidenced on the BBC programme, *Frontline Scotland*, 6 May 2003). By contrast, some boys became very hawkish, gung-ho and excited by a 'real' war happening rather than simply a video-game, impressed by the 'shock and awe' of the munitions used. They related very positively to seeing men in combat action on TV in ways that contributed to their construction of what it is to be a man. This conveniently ignored the fact that the US armed forces actually include some women, who were seldom shown on TV except the likes of 19-year-old Private Jessica Lynch who was luck-

ily rescued by gallant Special Forces. The media did not focus to such an extent on any rescue of male soldiers, in the process, unthinkingly reinforcing traditional notions of women being weak and inept enough to get caught and needing to be rescued by men who put their lives at risk. Moreover, for those closely associated on each side with the tragedies and traumas of terror and war be they victims or soldiers and their families (many soldiers are teenagers, from age 18 upwards), constructions of identity will obviously differ. Consequently, pedagogies that deal with difference and identities are required in schools, not some blanket one-sided approach.

Globalization tends to destabilize local ethnic identity at the same time as it accelerates cultural contact, intermarriage and the development of hybridised multicultural ethnic communities (Besley, 2003a). With the emergence of new cultural hybridities many youth identify themselves as cultural or ethnic blends having multiple identities, of being part of and between many different worlds where they navigate a sea of texts where each attempts to position and define them as they construct their identities (Luke, 2000). Such 'texts' include written, aural and visual technologies, all of which produce our culture(s). More than simply texts, these are extratextual, multiple technologies that youth learn to use and negotiate and even to create as they have done with developing text messaging (texting). In terms of global identities, the UK Qualifications Curriculum Authority (QCA) website on "Respect for all: valuing diversity and challenging racism through the curriculum" provides both some general guidance and specific ways for teachers to use appropriate resources, presenting a broad and balanced view of cultures, challenging assumptions, understanding globalization and creating an open climate in the classroom. However, it is somewhat alarming that the emphasis should be *in* the classroom for this seems to ignore ways of dealing with such issues beyond the classroom, surely one of the important goals of education for diversity and living in a multiethnic society where cultures influence each other. It notes that "the emphasis is a somewhat anthropological stance, on the Other *within* the UK—on minorities themselves with limited engagement of situations *beyond* the UK" (http://www.qca.org.uk/ca/inclusion/respect_for_all/guidelines.asp, accessed 6 April 2003). Simply opting for a broad and balanced view of cultures that challenges assumptions does not sufficiently acknowledge the dominant culture and its generally Anglo-centric viewpoint

New information and communication technologies emphasise individualism since using a computer or mobile phone is overall a solitary activity that does not generally require the presence of another (e.g., using an iPod, playing a computer game, writing an e-mail, or text message does not require the presence of another at the other end as does a phone call or a conversation). 'Texting' is a new form of

communication that youth (rather than adults) particularly favor, becoming almost a new language in itself with new signs and codes. Global telecommunications technologies are simultaneously technologies of sign, of domination and of the self—clearly interlinked, overlapping and reinforcing each other as Foucault (1988b) pointed out in 1982 prior to the advent of such new mass technologies. New technologies are encouraging engagement with consumer culture and the uptake of new and the latest ‘cool’ brands as youth construct the self in the marketplace—maybe buying online e.g., through Amazon or E-Bay. Yet as well as having solitary aspects, these same global technologies enable communication (e.g., through chat rooms, discussion boards, text messaging, blogs) with others throughout the world and the development of virtual communities (e.g., Myspace.com). In virtual communities, which are by their very nature ‘disembodied,’ identity is by no means straightforward. Those occupying such space are freed from constraints of the body—one’s, age, gender, sexuality, ethnicity, interests and abilities, so they can create and present multiple virtual identities if they wish. Whereas in the physical, embodied world we can readily ascertain various signs and cues to another’s identity and display signs to identify ourselves, in virtual communities, consisting of information or content rather than matter, the ‘truth’ of who we are can easily be masked and deceptions can occur. In worst case scenarios, criminal intent involving grooming young people to then meet a person and engage in sexual activity, sexual abuse, kidnapping or worse may be involved. However virtual identity cues emerge via certain styles of e-mail address, signature and subcultural forms of language used by personas within the community. Such new literacies are certainly not taught in schools, but are vital if young and vulnerable people are not to be deceived in such online sites.

Such new technologies also create both a sense of alienation and of boredom with schools and teachers who can no longer compete with such ‘exciting’ technologies (Giroux, 1990). Many youth get online without learning what are seen as ‘the basics’ (reading, writing & arithmetic). Contrary to developmental stage/readiness hierarchies that many educators seem to recommend, the critical literacies they now need involve new forms of analysis of the world that enable them to navigate and critique online texts and their relations with extratextual practices.

In the postmodern, globalised era, as the market logic penetrates the social fabric ever more deeply, youth have become consummate consumers in a culture of consumption (Baudrillard, 1998; Corrigan, 1997; Jameson, 1983; Ritzer, 1998). Style and identity have become inextricably mixed and hybridised such that youth self-constitution is played out in terms of international global styles that are clearly influenced by the logics of fashion, advertising, music, the cult of celebrity, video games and the plethora of multimedia sites. Such hybridisation involves negotiating both the local and the global that intrude, impose and are interconnected spatially, tem-

porally and culturally—assembling identities in the global marketplace on the basis of one’s local cultural predispositions. Hence, postmodern theorising has emphasized dual cultural processes of constructing youth identities first, through the global marketplace as an aspect of the culture of advanced consumerism and second, through the agency of youth themselves. ‘Youth’ is highlighted as a socio-cultural construction based on concepts of style, and lifestyle, reflecting Foucault’s notion of the ‘aesthetics of existence’ and of making one’s life a work of art. This has potential to become a new sociology of youth that emphasizes an aesthetics of self and questions of self-stylisation that follows both Nietzsche and Marx (Besley, 2003a; Best & Kellner, 2003; Foucault, 1990). A sociology based on an aesthetics of existence has conceptual strengths that help to unpick and unpack processes of what might be called a ‘consumption of the self’—that is, patterns of self-constitution in consumer culture centred on ‘investments’ in the self at important points in one’s lifetime. This is what we call the new prudentialism a concept that elucidates an actuarial rationality determining points, patterns and levels of self-investment (see chapter 8). At the same time it is not clear how much such a new sociology can interpret recent anti-war protest and struggles by youth in both Western and non-Western contexts. Clearly a principle of political agency and self-constitution—maybe even political self-education—is required to analyse recent protests by youth.

The atrocities of 9/11 shook up a somewhat complacent Western world such that subsequently many young people became fearful of the possibilities of future terrorism—something new for most Western youth, albeit not for many other young people elsewhere in the world. In response to threats of terrorism and the 2003 Iraq war, throughout the world many youth have proven themselves to be concerned about much more than just style and lifestyle choices. In the UK they have become markedly and even radically politicised, as young Zoe Pilcher noticed:

It is now normal for me to overhear 14-year-olds discussing the pros and cons of military intervention, on the bus on the way home from school. Badges carrying anti-war slogans, such as “Not In My Name” are appearing on the lapels of school blazers and ties. It is common to turn on the television and see students under the age of 18 defying their teachers, waving banners and megaphones, and protesting in Parliament Square. . . . (http://argument.independent.co.uk/low_res/story.jsp?story=389745&host=6&dir=140, Zoe Pilcher, Generation Apathy has Woken Up, *The Independent*, 23 March 2003).

As 2002 proceeded, once war with Iraq became a possibility and then a probability, many commentators and youth alike, worried that such a war would potentially create hundreds of new terrorists from among the ranks of angry, disaffected, politicised, radicalised, fundamentalist Islamist Arab youth. Others worried at the shift in geopolitics and the changing balances of power and about the UN possi-

bly becoming irrelevant. For various reasons, many people, including youth, oppose war as a solution to the world's problems.

On 15 February 2003, with the Iraq war imminent, there were large antiwar demonstrations throughout the world. In the UK, huge demonstrations were held in many cities and thousands of British school students joined approximately 800,000 in Glasgow on February 15 and 1 million on London in antiwar protests prior to the war. In Glasgow the Scottish Coalition for Justice Not War, which included trade unions, the Muslim Association of Britain, and Scottish Campaign Against Nuclear Disarmament, organised a protest that marched through the centre of town to the Scottish Exhibition and Conference Centre where the Labour Party's annual conference was being held. As part of a comparative international research project, a team led by Catherine Eschle and Wolfgang Rüdig from University of Strathclyde, Glasgow, conducted a survey at the 15 February protest that involved the distribution of postal questionnaires during the march plus over 400 face-to-face interviews both before and after the march. Their preliminary analysis of these interviews revealed that the majority of protesters came from similar political and social groupings to those on other peace marches; from a mainly secular, highly educated and professional background. The Scottish Muslim community was strongly represented. Conservative voters, manual workers and those with little formal education were largely absent. What was particularly noticeable was the number of young people (22% were 17–24) including school students who were demonstrating—a much higher proportion compared with the Scottish Census. Clearly the Iraq war had mobilised young adults (<http://www.strath.ac.uk/government/awp/demo.html>).

One example is The Hands Up For Peace campaign which was 'designed, funded and implemented entirely by young people to demonstrate their opposition to an unjust war in Iraq' and provides one example of a protest initiative taken by school children in the UK (<http://www.messengers.org.uk>). From their inner-city London comprehensive school common room, a group of students with coursework requirements, GCSE and A-Level exams looming asked, 'If two middle aged men can start a world war how many young people would it take to stop it?' They argued, 'it's not just exams that will determine our future, it's the decisions made by Bush and Blair. As young people we know that we are to inherit a future shaped by our leaders. We know that unless we stop this coming war, the blood that is spilled will be left on our hands' (<http://www.messengers.org.uk>). Significantly, they painted their banner on the school stage without the knowledge of teachers, and harnessed the technology of the Internet (e-mails, website, Hotmail account) amongst other means (an assembly, leaflets, badges and posters) to gain widespread UK and global support from other youth, therefore it seems appropriately respectful to give these

young people their own voice about what they did and the instructions they provided so others could contribute. From the photos, it appears that most of the participants were girls. This extract displays that they not only had considerable empathy for others and obviously concern for themselves and the world to come, but also a high degree of technological literacy. They had become politicised sufficiently to take action without recourse to teachers—an example of political self-education that, considering they were a group of students, could even be considered to be group self-education that in effect constituted new identities for the participants.

Other young people left school during the day to attend antiwar marches, which, in some instances, were instigated by them (e.g., in Edinburgh on March 19 school children staged street-theatre of a mass ‘die-in’; and likewise in London). Press releases from the StopWar organisation website provided evidence of hundreds of school students in antiwar protests (see Press Release, March 5 2003, <http://www.stopwar.org.uk/release>). Once war broke out there were further protests:

School students disrupted many city centres, stopping traffic. Four thousand school students massed in Parliament Square in London. In Liverpool, police were called to remove protesters including many school children who blocked the Mersey tunnel. Many hundreds of schools were affected across the UK (press release 20 March, <http://www.stopwar.org.uk/release>).

In an article entitled, “Voices of tomorrow don’t wait to protest,” Geraldine Bedell, wrote in *The Observer*, 23 March 2003:

On the balmy early spring afternoon the day after the war started, more than 500 children massed on the lawns of their school in south London. They had permission to go home half an hour early, but had chosen to stay and wave placards, listen to speeches and read the poems they had written for peace.

The protest was indicative of the impact the war has had already on a generation commonly deemed benignly apathetic about politics. Representatives of every year at Graveney School, a large comprehensive in Tooting with no previous history of political activism, addressed the crowd in speeches of an impressively high quality. They ranged over the Palestinian question, the role of the International Court of Justice, analyses of contemporary imperialism, and, from a Muslim girl, an explanation of the misconceptions of the Islamic idea of jihad. . . . (<http://education.guardian.co.uk/Print/0,3858,4631332,00.html> *The Observer*, 23 March 2003)

Despite the influence of some formal curriculum lessons, much of the information, communication and organisation would have taken place outside the classroom and through the Internet and text messaging as for example with the Hands Up For Peace campaign. Many teachers were alarmed to find that youthful students took

their citizenship lessons and civic responsibilities seriously enough to take action in protest against the Iraq war. Many teachers and adults were worried at the rapid wildfire-like spread of school student protest action. Not surprisingly considering the conservatism of some teachers who do not see youth as being media-savvy or mature enough to have informed opinions, as being unduly swayed by propaganda from antiwar groups and who think that the classroom-based education they provide is the be-all-end-all of life, they were considered truant by teaching authorities and teacher unions. Dea Birkett pointed out in *The Guardian*, Tuesday March 25, 2003,

The recent child-led anti-war demonstrations throughout the country have been condemned by teaching unions and the police, with some schools arguing that the curriculum provides appropriate channels for children to express their beliefs without leaving school: "Treat it as normal truancy and take appropriate action," said the Secondary Heads Association" (<http://education.guardian.co.uk/Print/0,3858,4632153,00.html>).

For example, sixteen-year-old sixth-former, Sachin Sharma was suspended from Prince Henry's Grammar School, Otley for urging pupils to walk out in protest over war in Iraq, pointedly noting that 'the majority of our school does not have democratic rights. They have no means to express themselves, and they don't have a voice in real terms. The only way we can, as minors, express ourselves is through demonstration' (<http://education.guardian.co.uk/Print/0,3858,4632153,00.html>, Dea Birkett, 'It's their war too,' *The Guardian*, 25 March 2003).

A representative of the Educational Institute of Scotland (a teacher's union, see: <http://www.eis.org.uk/latest.htm>) appeared on TV suggesting that parents should be jailed for letting their children truant (something that had happened to a solo-mother in Oxford, England, in 2002 whose child was a persistent truant). Such comment was in marked contrast to reaction from East Dumbartonshire Council, Scotland, that permitted its workers time off to protest (ironically schools come under the control of such local authority councils in both the UK and Scotland, which has a separate education system). The significance of being suspended for what some schools constructed as encouraging other students to 'truant' was in stark contrast to how the pupils conceived of their action to promote peace not war. The attitude of some schools to current pressing issues of our world does not show great moral leadership. If we are societies that actually value peace we need to encourage youth to critically engage with media that includes the messages that politicians and their spin doctors are trying to make the public believe.

Ironically, it was because youth had been perceived as disaffected and politically apathetic, that government and schools had introduced citizenship curricula (and modern studies in Scotland) partly designed to engage them in the political process, but when they actually take a political stand, youth are generally con-

demned—a Catch-22 situation. It seems that many schools are only interested in their young people *talking* about, but not acting upon such issues and curricula.

There were some general warnings about terrorist threats with particular concern about the vulnerability of London and the Tube (which subsequently came horribly true in July 2006). Prior to war and in response to terrorism warnings, some people stocked up with water and other essential foods, but there seemed to be nothing on the scale of fear that the media had promulgated in the USA during February 2003 when various supplies (e.g., duct tape) became scarce. The pedagogic response to the war varied throughout the UK and Scotland. Geraldine Bedell, in *The Observer*, 23 March 2003 posed a pertinent question, ‘While thousands of teenagers march against the war, others fear Saddam is about to bombard them with nerve gas. Amid all the division and confusion, what do parents and teachers tell a generation brought up on computer battle games?’ (<http://education.guardian.co.uk/Print/0,3858,4631332,00.html>). Whether or not schools should encourage pupils to form and express their own political views and if the current curriculum allowed for this became key questions that schools answered very differently. Some schools focused on a standard curriculum, largely ignoring the war. In contrast, other schools made space available for discussion trying at the same time to avoid scaring students who were understandably afraid of the consequences of war and of potential terrorism. In London, for example Alfred Salter School often started the day with ‘Metro time’—a half-hour when children picked out news stories from a free paper and discussed the issues raised, e.g., the UN and its future role; comparing America and Saddam Hussein as bullies (<http://education.guardian.co.uk/Print/0,3858,4632153,00.html>).

Prior to hostilities beginning, the National Union of Teachers urged schools to be ready to deal with any increase in bullying and racism, especially anti-Semitism and Islamophobia as a result of the Iraq war, pointing out that such issues can be addressed through the new citizenship curriculum, which requires students to be taught about national and religious identities and social justice, which provides an opportunity to discuss the war (see: <http://www.nut.org.uk/>). However, once war began one of the consequences was the development of virulent anti-Americanism in the Middle East even in moderate Muslim states friendly to the USA (e.g., Morocco and Egypt) and in Europe amidst fears that hundreds of fundamentalist Islamic youth have been radicalised and are likely to become terrorists in the future (see BBC1, Panorama, ‘*The Race to Baghdad*’ 6/04/2003: <http://news.bbc.co.uk/nol/shared/spl/hi/programmes/panorama/transcripts/racetobaghdad.txt>). Furthermore, some considering the multicultural nature of many UK schools (e.g., in London about 30% of the population is considered ‘ethnic,’ i.e., people of colour &/non-British—see *The Observer Review*, 6 April 2003: 5) classes will have students with

family and friends engaged in the hostilities on both the British side and the Iraqi side, or who are Islamic. So ways of dealing with such differing ideas, values and emotions need to be found.

Schools must be relevant to the outside world and engage students in issues that affect them and which they care about—so when the major issues are war and terrorism understandably there are innumerable questions such as: Why war? Why now? How else could we do things? How is this liberation when it is an invasion? The USA calls this war ‘Operation Iraqi Freedom’ but why did no one ask the Iraqi people if bombing was the price they were prepared to pay for liberation from Saddam? What is the difference between guerrilla warfare, terrorism and suicide bombing? What is a just and moral war and an illegal one? Is this about oil and unfinished Bush family politics? Does Iraq still have weapons of mass destruction? How can we understand competing patriotisms and nationalism? Who should manage the peace? Which component of our identity and values (if any) takes priority—being British, Christian, Islamic, Jewish, atheist, Iraqi, Pakistani, Scots, European, male, female, black, white, Asian? Is it incumbent upon Western liberal democracies to tell the people the truth? Etc.

Pedagogies that study difference, cultural identity and citizenship have contributed to the radicalisation of youth and to how youth construct their identities to a certain extent, but cannot take full credit. With many youth having computers at home now and with the huge uptake of mobile phones and text messaging as the latest communication trend among youth, students learn (with or without the help of schools) to negotiate and use new ICT technologies and develop new literacies of text messaging and the Internet. They use these mediums for much more than chat and arranging social events, to access information about the issues and questions about war within or outside the classroom (Lankshear & Knobel, 2003). While many youth are media savvy, well aware of the ways and ruses the media target markets them and able to construct understandings of the world that acknowledge power relations and possible exploitation, others especially poorer students who are less likely to have home computers remain on the wrong side of the digital divide. Many years ago, Marshall McLuhan argued that the information level was higher outside the classroom than inside it. Considering the current age of technological sophistication of many youth McLuhan’s thesis could be added to in a variety of ways. Not only is the level or amount of information higher, it is also more diverse, more open to indoctrination without the authority of the teacher, and comprised of multiple sources of differing quality. Certainly, traditional news broadcast media provide a technological transmission that cannot be easily equalled in the classroom. Access to information is also higher outside the classroom for some groups especially if there is access to home computers. Also access to information

is self-governed by youth rather than controlled (unless parents chose to censor it through various means) hence the new media and ICT tends to decentre the authority of the teacher.

The curriculum in some UK schools (and certain teachers) especially via subjects such as media studies, citizenship, history, liberal studies, etc., can be given credit for teaching students to 'know' about and empathise with different cultures and identities, to analyse texts, to be concerned about values such as tolerance, peace and cooperation. Citizenship education is a government priority in the whole of the UK. The Qualifications Curriculum Authority (QCA), which is the official curriculum organisation for UK (except Scotland), issued 'General guidance for teachers: Respect for all: valuing diversity and challenging racism through the curriculum' (http://www.qca.org.uk/ca/inclusion/respect_for_all/guidelines.asp).

In Scotland a paper by Learning and Teaching Scotland, 'Education for Citizenship in Scotland' forms the basis for a national framework for education for citizenship from age 3 to 18 (see <http://www.ltscotland.com/citizenship/>). The aim is

to teach pupils respect for self and one another and their interdependence with other members of their neighbourhood and society and to teach them the duties and responsibilities of citizenship in a democratic society . . . to work towards a more inclusive society where inequities are addressed effectively and cultural and community diversity is celebrated. Ways and means are being sought to tackle disaffection and disengagement from society and, more broadly, to address issues of social injustice and of personal identity (<http://www.ltscotland.com/citizenship/>).

Unlike the QCA's document, the Scottish one does not mention racism, but neither specify peace or war, instead the documents, especially the Scottish one, are couched in very general terms (full critique is beyond the scope of this paper). Other official organisations provide further curriculum assistance, e.g., Development Education Association (DEA) e-noticeboard on the War in Iraq provides some web Resources for UK schools (<http://www.dea.org.uk>).

Furthermore many students have developed literacies, critical thinking skills and reasoning that enable them to analyse and decode the whole gamut of advertising, PR, spin and propaganda of politicians, military spokespersons and a plethora of commentators in the 2003 Iraq war. Students have learned how to decipher the multiple meanings of current politico-war language: e.g., collateral damage, benign invasion, regime change, friendly bombs, cluster bombs, daisy cutters, shock and awe, precision guided munitions, surgical strikes, mouse-holing, friendly fire, and illegal combatants, etc. Once schools teach students to resolve conflict and bullying through negotiation or mediation rather than fighting and violence, many see this as preferable a way of addressing international crises. Unsurprisingly when US

foreign policy under the Bush regime shifted to the notion of ‘pre-emptive strike’ and military action, many youth saw this as an aggressive action akin to bullying. This became increasingly apparent since Iraq clearly had far more limited military technology than either the USA or Britain. The incongruency between what is taught in schools and the behavior that the adults who hold powerful political leadership positions display in relation to other countries was not lost on many students.

The newly politicised youth generation in the UK have become acutely aware of geopolitics and the new world order. Unlike the Cold War days, with its nuclear threat and notion of maintaining a balance of power between the USA and USSR, the world is, arguably, now unipolar, with the USA’s immense military, technological and economic power leaving it as the only superpower that furthermore is now dominant in popular culture. Not only has English become the lingua franca, but *American English* is increasingly gaining supremacy. Altogether this constitutes an American hegemony that is hard to resist, despite being much resented, especially when President Bush simplistically asserts that people/countries are either with us or against us. There is increasing worry that after this current war, we face a series of wars maybe for decades against states that threaten our security—Syria, Iran and North Korea have already been mentioned by Bush and Rumsfeld as part of an ‘axis of evil.’ Some worry that rather than the Iraq war making the world safer as Bush and Blair maintain, quite the reverse will happen, especially considering the anger that has been generated within the Arab world and the continued problems between Israel and the Palestinians.

Schools and teachers now need to pay more attention to the ways that youth construct themselves rather than to the traditional academic discourses which retain ‘truths’ that are becoming increasingly challenged and outdated (Besley, 2002c). In the globalised postmodern world, through tapping into ICT and new associated literacies, many youth are now producing the self through constructing identities that address the Other. These include understandings of difference in culture, power, politics, gender, class, values and ideals—identities that are relational, at the same time as they are individual at a particular historical moment. As the historico-cultural context changes so to are their constructions of identity likely to change. Youth actions especially in response to the Iraq war indicate an example of choice-making in producing the self through the moral choices—a relational self where intersubjectivity has become central, a self that acknowledges and is constituted by difference and the Other. Therefore Foucault’s notion of technologies of the self becomes central in ethically constituting the self in relation to the Other as the production of selves/identities is constructed through the social apparatus where clearly the curriculum and ICT technologies play a part.

Arguably many of the youth who protested the Iraq war were involved in a form of *parrhesia* because their actions clearly involved the five criteria of frankness, truth, danger, criticism and duty—in telling the truth to someone of a higher status. In the process, many students exposed themselves to considerable risk—risk of punishment that included suspension from school for some. Foucault demonstrated that *parrhesia* links truth-telling and education in ways that are still operative in shaping our contemporary subjectivities, thus they are relevant in understanding the exercise of power and control and of contemporary citizenship especially in situations where there is some risk for a person in telling the truth to a superior—a situation that clearly can occur in schools, in the student-teacher relationship and which certainly occurred for some youth in their antiwar activities in 2003.

THE DANGERS OF DISCLOSING SEXUAL ABUSE IN SCHOOL

There's a widespread notion that children are open, that the truth about their inner selves just seeps out of them. That's all wrong. No one is more covert than a child, and no one has greater cause to be that way. It's a response to a world that's always using a tin-opener on them to see what they have inside, just in case it ought to be replaced with a more useful type of tinned foodstuff (Høeg, P, 1993: 44).

This example uses one teenager's story to examine the potential risk for students in disclosing sexual abuse to school counselors. It is argued that this sort of disclosure is a form of *parrhesia* since there is considerable risk associated with the compulsion many young people have to tell the truth about themselves. It harnesses the narrative of Fay (not her real name)—a 13-year-old Pacific Island girl (to preserve anonymity and confidentiality, her actual ethnicity is deliberately obscured by the use of general terminology, 'Pacific Island') in a class at a multicultural, co-educational high school in a large New Zealand city. The example briefly describes salient aspects of the story Fay disclosed of sexual abuse by her stepfather, and the counselor's reflections on the actions taken to explore some of the dilemmas that arise for the young person when they disclose sexual abuse. The focus is on the ethics and the politics of telling and the impact on the young person who has been abused: Why tell? Who to tell? When to tell? Does age of the child affect this? What are the ramifications of telling? It invokes a '*meta-telling*' in the form of a narrative (or case study) that is in effect a further telling of the story for professional purposes.

Despite assurances of confidentiality, once the authorities are told many people end up knowing and although school and social work policies may set out procedures, a rigid application of these can result in further harm and risk for the young person. While not dismissing the effects of the abuse on the whole family system, this example is premised in the understanding that the child is the central figure,

and that a genuinely child-centred approach is needed to prevent re-victimising the child by the very procedures that are designed for protection, help and healing.

Many societies and the professionals who might have challenged the existence of sexual abuse of children and youth have responded with denial, silence and repression. Freud initially revealed and subsequently denied that many of his female patients had faced unwanted sexual experience or sexual abuse (Masson, 1989). Because his theory was unacceptable and was consequently rejected by professional colleagues at the time, Freud recanted, replacing it with a theory that seduction experiences described were expressions of children's sexual fantasies rather than reality, an Oedipus complex. Perhaps if he and others had felt free enough or had the courage to act as *parrhesiastics*, they would have spoken freely and told the unpalatable truth about what they found so that sexual abuse would have begun to be addressed much earlier.

In Western societies, the veil of silence was only lifted with the rise of feminism in the 1970s when the stories that women began relating during consciousness-raising sessions started revealing abuse that had happened to them as children (see Bagley & King, 1990; Bass & Davis, 1988; Doyle, 1990). In the light of subsequent research, feminists argue that sexual abuse is a function of the inferior status of women and children and of male socialisation within patriarchal social structures. In the family the perverse exercise of patriarchal power over females and children results in the high level of sexual violence and abuse practised by fathers, male kin and kin substitutes with having a stepfather more than doubling the risk of a girl's being sexually abused (Brownmiller, 1976; de Francis 1969; de Young, 1982; Finkelhor, 1984; Gruber & Jones, 1983; Herman & Hirschman, 1977; Jacobs, 1984; Nelson, 1982; Parks, 1990; Rush, 1980; Russell, 1983; Ward, 1984). A preponderance of personal accounts, case studies and ethnographic literature of the stories of people who have been sexually abused as children show many commonalities that underline a number of important findings in the professional literature (Bagley & King, 1990; Bass & Davis, 1988; Doyle, 1990). These include a difficulty in telling that involves complex feelings of fear, shame, ignorance, loss of self-esteem and indicate that better and earlier education could help children avoid and resist sexual attacks. Sexual abuse can have different and contrary impacts on victims whereby some may act out sexually while others withdraw to protect or disguise the tortured centre of self. Consequent feelings of helplessness, moral defeat and confusion in human relationships and in sexuality can often brand victims as easy prey for future predators. In sum, the abuse disrupts or destroys childhood, diminishes adolescence and can devastate adult mental health and one's sense of self and identity.

Fay's Narrative

Fay was the child from her mother's previous relationship and lived with her European stepfather and several younger step-siblings. All the children were born in New Zealand. Fay's mother and grandparents had immigrated from a Pacific Island where traditional values predominated and extended families lived together, but in New Zealand the grandparents lived separately but nearby. Fay accepted Western values more so than her mother and grandparents yet treated her European step-father as any male in a traditional, patriarchal, Pacific Island family, as 'head' of the house whose word was law, as sanctioned by both cultural and religious norms, even though the family was not church-going.

Following a class lesson about sexual abuse taken by the counselor, Fay tearfully disclosed that in the past her stepfather had abused her in her bedroom once mother had gone to work at night. She emphasized that it had now finished, but had started when she was 10 years old and was absolutely terrified about anyone, especially her family being told. She became angry, threatening to deny everything, to pretending that she had made it up and take whatever punishment (probably a 'hiding'—a beating) came her way if the authorities were informed without her consent. Her worst fear was that this would break up the family, something for which she didn't want to be held responsible. She worked out very quickly what she would lose. Her mother would be furious with her for breaking up her marriage; her siblings would hate her for causing their father to leave; the family would be shamed in front of other friends and relatives and all of them would suffer financially. This was a massive burden for any thirteen-year-old girl to bear.

The first concern was for her immediate safety, if the abuse was continuing. The second was that the younger children might be in danger. If the counselor did not believe that she was telling the truth, there would clearly be a case of serious and immediate danger to herself and others, consequently the counselor's ethical and legal responsibility would be to act in the interests of child safety and protection by informing the authorities, overriding any concerns about breaching confidentiality (see *NZAC Handbook*, 1995 & 2000 for the then Code of Ethics). The child protection agency was the New Zealand Children and Young Person's Service (CYPS as it was then known) as legally set out in the Children, Young Persons & their Families Act (1989) and its amendments of 1995. These outlined how child abuse was to be reported and placed child protection duties on the Department of Social Welfare which was responsible for the care and protection of children and young people and ensuring that their welfare and interests were paramount.

If Fay was telling the truth and the abuse was actually in the past, the counselor did not need to inform CYPS because there was no mandatory reporting of

past sexual abuse in New Zealand. Following considerable public debate the New Zealand government had opted to emphasise education and voluntary reporting rather than mandatory reporting and so *Breaking the Cycle: an Interagency Guide to Child Abuse* was published along with a set of National Interagency Protocols (NZCYPS, 1995; 1996; see Besley, 2003c). The school's policy covered different procedures to follow in situations of *past* and of *current* abuse that were consistent with the law and with procedures of a sexual abuse counseling service.

Because the counselor felt reasonably reassured that the abuse was in the past, she agreed to not tell immediately, but to work things through with her about how this would be done later. Nevertheless it was made clear that before long both the authorities and her mother would need to be told because as a young person she was still under her mother's care and responsibility. Furthermore, the counselor pointed out that it was important that her stepfather was called to account and that some appropriate therapy could be provided for the family—something beyond the brief of a school counselor and something that the authorities could fund and provide. She thought this would be okay in the future once she'd got her head around it. After a few weeks, Fay agreed for the counselor to inform CYPS at the same time as she told her mother because she reasoned that she knew how best to handle her mother. Fay and her family were subjected to the formal processes of CYPS and made an evidential video (see New Zealand Children & Young Persons Service, 1995 & 1996). She reported that her mother was furious, but she was believed and luckily the younger siblings had not been abused. The stepfather pleaded guilty in court but was not imprisoned. He was removed from the family home, ordered to undergo sexual abuse counseling and through a legal protection order, was forbidden from contact with Fay. Fay and her mother were entitled to individual and joint sexual abuse counseling at a specialist agency funded by the state's Accident Compensation Commission (ACC). However, two months later they expressed dissatisfaction with this counseling and stopped attending. They seemed to shift blame from the threat within the family to the counseling agency, which they saw as a powerful external threat to the stability and security of the family. Fay opted to return to counseling at school without the family knowing, but because the school counselor was not a specialist sexual abuse counselor nor registered with ACC, it was arranged for Fay to attend specialist counseling outside school fortnightly for the next year. Both Fay and this counselor chose to keep the school counselor informed as the person on the spot at school if any problems arose.

However, not only was the stepfather formally removed from the family, but also, following an informal family agreement, Fay was removed. The legal protection order required that the stepfather must not come into contact with Fay, yet legally he could not be denied seeing the younger children for whom family visits

were important. To comply with the court order and enable his visits to the family Fay was sent to live with her mother's parents, ostensibly to look after them and to concentrate more on her schoolwork. This was the official, face-saving story the family told relatives and friends. The younger children were not told the truth because they were considered to be too young to understand the unpleasant reality that their father had been convicted of sexual abuse. Therefore they believed that Fay had done something wrong and was the cause of their father's leaving them, so they questioned her about this. She discussed this painful situation in counseling but was adamant that it was best to collude with the fabrication, continuing to sacrifice herself for the greater good of the family. She worried about how they would react when they eventually learned the truth about their father and about growing up with a lie. In effect she had 'lost' her immediate family and had little contact with her siblings or with her mother, with whom things remained tense. Fay had become a scapegoat, but said she was prepared take it in her stride because she was relieved that the abuse had stopped and would not happen again.

A year later when the temporary legal protection order was due to become permanent, Fay came under another round of intense family pressure. She wanted the order continued and was adamant about continuing counseling despite opposition from the extended family who thought she should be over it by then. The lawyer assigned by the Court (known as 'counsel for child') was vehemently supportive of her wishes and rights to both ongoing legal protection and counseling. The pressure subsided after the lawyer spoke with the adult family members about how they had tended even inadvertently to blame Fay. Two years later at her fortnightly counseling sessions Fay reported that she'd been helped to deal with her continued feelings of anger towards her stepfather and her mother, of guilt, of worthlessness and not deserving better in relationships. Her relationship with her mother had become more difficult because she sensed her mother saw her as a 'Lolita.' Furthermore Fay resented her mother's strong and largely continuing tie with the stepfather and so did not feel she was properly supported. These barriers may well have diminished with some joint therapy but neither agreed to this.

We argue that this sort of disclosure *is* a form of *parrhesia* because it clearly involved the five criteria of frankness, truth, danger, criticism and duty—in telling the truth to someone of a higher status—the school counselor. It is a form of personal *parrhesia* that focused on the self and the where the young person displayed courage in disclosing the truth about herself and her family. In the process, the student exposed herself to considerable risk—to being interviewed and questioned by family and friends and a whole range of professionals: counselors, CYPS social workers, lawyers, police, the judge in Court; to repeatedly telling her story (and the untrue official family one); to not being believed by others; to change or even lose family

relationships; to financial loss; to experiencing a whole range of negative emotions; to being an object of curiosity and possibly fun, ridicule and shame if peers worked out what was going on and so on. It is not surprising that several times Fay wished she'd never told. To a certain extent it was directed at the art of living (*techne tou biou*)—at making living with an unpalatable truth more comfortable—yet the result was certainly not entirely satisfactory for the girl. She certainly gave an account of herself and her situation in a personal, face-to-face context. Although Foucault warned that such an account was not to be confused with a confessional autobiography or narrative of the historical events of one's life, this sort of disclosure is much more than simply an autobiography for it required frank speech, truth-telling, courage to face a whole range of probable risks and potential personal danger as well as a sense of duty or compulsion to do so, since the stepfather's abuse was an anathema to her. It may well be that the subsequent development of Christian notions of confession—something that he explored in *Technologies of the Self* (Foucault, 1988b) were partly derived from the personal and autobiographical forms of *parrhesia*. Nevertheless, it is clear that education can indeed be a risky business, so no wonder young people are wary about telling the truth about themselves and being opened up like a can as Peter Høeg points out in the opening quote.

WHISTLE-BLOWING AND THE ETHICAL CONSTITUTION OF EDUCATIONAL RESEARCHERS

In the late 20th century, neoliberal, managerialist notions of accountability, professionalization and effectiveness have led to the development of ethical codes—a form of applied professional ethics that provides pragmatic, regulatory guidelines for individual action and standards of practice that reflect societal and organizational belief systems. Such codes enable a profession to gain status, power, and public credibility. They usually involve both practical or mandatory ethics (behavior that must be complied with to ensure safe practice, to avoid censure, malpractice, or conflicts of interest and often complaints or disciplinary procedure) and sometimes philosophical or aspirational ethics. Yet being an ethical educational researcher goes beyond simply adherence to ethical codes. If an educational researcher stumbles upon serious misconduct he/she may feel a duty to inform relevant authorities, in effect becoming a whistle-blower—a truth-telling practice which is an example of what Foucault problematizes as *parrhesia* or free speech. Such an action may well be personally and professionally transformative. In reflecting on their research and its impact on both their subjects and on themselves, researchers are involved in truth-telling practices that constitute the self and which may involve 'confession' of the

self and self-regulation, as Michel Foucault's work on subjectivity discusses (Foucault, 1977, 1980a, 1986, 1988b).

Truth telling pervades our institutions: friendship (we rely on our friends to tell us the truth); journalism (the highest standards are those to do with accuracy and reliability of reported information); and education (the pedagogical relationship insofar as it involves the transmission of knowledge is also dependent on truth). Scientific research is based around truth criteria (rules of evidence) for testing the veracity of claims and theories. Truth also figures as a set of social conventions (obligations) that govern the behaviour of the researcher both in her relationship to her subjects and to members of the scientific community, e.g., in their commitment to the pursuit of truth, Hammersley (1990) argues that researchers should open their work to academic scrutiny so that judgements can be made about the validity of findings and errors detected.

Clearly, the four questions of *parrhesia*, *prima facie*, would seem to have a ready application to educational research and might even serve as a general heuristic for emphasising the development of a critical attitude in becoming an educational researcher. First, *who is able to tell the truth?* This question has a range of possible applications concerning not only the educational researcher but also the subjects of research. There is an important power/knowledge asymmetry that we must recognise between the researcher and the researched. Despite the recent attention to the 'voice' of the researched, especially in forms of qualitative, participatory and empowering research, the editorial decisions of whose voices are represented and to what extent, whatever the professed aims of research, are predominantly still made by the researcher. Thus, the question of *who is able to tell the truth* has a double aspect; first in relation to the communicative relationship between the researched and the researcher (what the researched decides to tell or confide in the researcher); second, how the researcher represents this information and how she editorialises, selects, highlights and presents as 'data.' This is further complicated by the fact that the former relationship (i.e., between researcher and researched) is private and often confidential, anonymous and 'protected' in some sense, while the relationship of the researcher's report, study or findings are generally public. So there is an important and often unacknowledged public/private dynamic in research that invests epistemological concerns with issues power.

About what? Again there are decisions to be made, choices on both sides of the research divide, even with the most democratic forms of inquiry. What truths can be told and what withheld? Of course, this question presupposes that the truth are 'all on the surface' waiting to be identified, rather than deep, implicit, disguised, hidden or manufactured. For example, in the controversy over Margaret Mead's ethnographic research about growing up in Samoa it has been claimed that her informants

simply made up the stories they thought that Mead wanted to hear. There is a great deal more to be said about this feature of *parrhesia* as it applies to educational research including all the techniques and methods researchers use to shape their problems and the responses/answers they receive.

With what consequences? Here attention is drawn to the effects of research as a form of truth-telling not only on the researcher and the researched but also on the research community, the institutions that are involved and in some cases the wider public. These truth-telling effects may of course be positive or negative; they may be beneficial or harmful for the parties involved and when we come to the final item of the quartet *with what relation to power?* Clearly, power relations are involved with each of the three dimensions above.

It needs to be noted that in problematizing *parrhesia* that Foucault is using a dynamic concept in describing and analysing a set of cultural practices that have shifted over time. Foucault demonstrates this by reference to the shifting historical nature of the concept with Euripides, what he calls Socratic *parrhesia* evident in the Platonic dialogues, and later Christian confessional practices, although he specifically warned that the Socratic *logos* 'giving an account of your life or *bios*' was not a 'confessional autobiography' or narrative of the historical events of your life. Rather, it was used 'to demonstrate whether you are able to show that there is a relation between rational discourse, the *logos*, you are able to use, and the way you live' (Foucault, 2001a, p. 97). What is important here is that we might learn from him even if there is not an exact correspondence between historical forms of *parrhesia* and current practices of educational research. Insofar as educational research concerns practices of truth-telling we can utilise Foucault's analysis to provide some insights into the power/knowledge relations that constitute educational research as a form of truth-telling.

It is to the five components of the *parrhesiastic* relationship as it would apply in the ethical self-constitution of educational researchers that our attention now turns: frankness, truth, danger, criticism and duty. The centrality of truth in relation to the self is developed through using 'others' as an audience—intimate or public—in a form of performance that allows for the politics of confession and (auto)biography.

In performing *parrhesia* an educational researcher might become what we commonly call a whistle-blower—a person from within an organization who reveals information to prevent or stop what he/she believes to be some practice that is significantly wrong within that organization (McNamee, 2001). On the one hand, such an expression of dissent and accusation of wrong-doing can be seen as a challenge to authority and even perhaps, of being disloyal to the organization. On the other hand, it may be seen as an act that requires considerable moral courage and person-

al risk or danger in telling some unpleasant or unpalatable truth, in effect, it requires *parrhesia*.

Mike McNamee (2001) examines and critiques the five conditions or justifications in the standard theory of whistle-blowing as outlined by Davis (1996). The first condition is that the policy or product of the organization to which the potential whistle-blower belongs, would seriously harm the public. The second requires that the whistle-blower reports the threat of harm to an immediate superior, but concludes that no effective action will be taken. The third requires that all (or as many) other internal procedures within an organization must be exhausted, 'as the danger to others and her own safety make reasonable' (p.431). For Davis, the fourth and fifth conditions are obligatory. Fourth, the whistle-blower has (or has accessible) evidence that 'would convince a reasonable, impartial observer that her view of the threat is correct' and fifth, he/she 'has good reason to believe that revealing the threat will (probably) prevent the harm at reasonable cost (all things being considered)' (p. 431).

If the first three of these conditions are satisfied, then whistle-blowing is morally justified according to the standard theory. Davis's position emphasizes using internal procedures within an organization before invoking external measures such as public exposure. Yet as McNamee points out 'the very mechanisms and ethos of the institution may well display sexist, racist or other unethical dimensions which might lead a reasonable person to conclude that the internal mechanisms (or lack of them) are themselves part of the problem' (McNamee, 2002, p. 431). McNamee rejects Davis's fourth criteria as a 'throw-back to a naïve view of science and a rationalist conception of ethics' where the impartial observer is therefore a 'non-starter' for today's understanding of research. He also rejects as even more problematic the 'consequentialist calculation of costs and benefits' in Davis's fifth criteria, arguing that the utilitarian notion of weighing costs and benefits runs counter the meaning of the very notion of moral obligation to treat people respectfully and to not be harmed (p. 431).

What sorts of things might compel an educational researcher to invoke *parrhesia*? The most obvious would occur if children inadvertently disclose criminal activity by themselves, their peers or their family members—such things as: fraud, theft, embezzlement; benefit fraud; child abuse—physical and sexual; neglect; drug use/dealing; prostitution; pornography; intent or actual harm of others, even murder, etc. In considering that such discoveries are outside the boundaries of the research, rather than disclosing them, a researcher may decide to turn a blind-eye—in effect colluding or lying by omission, especially if the illegal activity was judged to be relatively minor. On the other hand, if the discovery was of serious miscon-

duct and harm to others, surely the only responsible course of action would be to disclose it.

While using *parrhesia* as a whistle-blower is unlikely to endanger an educational researcher's life in Western countries today, it is certainly a highly risky activity for the researcher. It may mean that he/she falls foul of the educational establishment—either the institution being researched and/or the body funding the research, and/or the researcher's employer. In an era when educational institutions are particularly concerned about how the public views them, publication of unpalatable criticism and truths may be vehemently rejected. It may mean that the researcher is unable to obtain further research contracts if his/her criticism is seen as uncomfortably critical by such authorities and in turn, he/she may be informally blacklisted, and thereby prevented from earning an income from educational research.

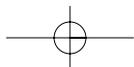
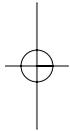
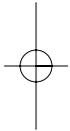
McNamee (2001) points out the deontological and consequentialist moral ambiguities in whistle-blowing theory and poses a scenario that explores the complexities involved in deciding what action to take, considering that harm may occur to innocent parties—we suggest calling this 'collateral damage.' While applying the guidelines of a code of ethics or of practice may eliminate the worst excesses of professional misconduct by educational researchers, it is not enough. Acting in the best interests of the greater good may mean harming certain innocent individuals so some degree of weighing the potential damage for all concerned is needed. The researcher must take into account the particular circumstances that are involved and seek to minimize harm to all parties concerned. It may even be that doing nothing is not simply turning a blind-eye to protect one's own interests, but something that takes courage. However, as McNamee (2001, p. 439) warns, 'if you want to do educational ethnography and/or action research in educational contexts, you must first decide how you will cope with dirty hands. You may sometimes have to blow the whistle.'

Foucault's discussion of the care of the self, whereby truth-telling and confession form only a part, provides a philosophical approach that offers educational researchers a very useful theory of power and also a Kantian-like basis for ethics based upon the way in which choices we make under certain conditions create who we become. Foucault's main aspects of the self's relationship to itself point to various ways that people can ethically constitute themselves (ethical self-constitution) by ethical work that a person performs on their self with the aim of becoming an ethical subject; the way in which individuals relate to moral obligations and rules; and the type of person one aims to become in behaving ethically. One element that might be derived from Foucault is the importance of 'writing' and 'reading' the self alongside conversational or dialogical forms and 'talking' or confessing the self as an educational researcher reflects on his/her professional work. Therefore becoming an ethical educational researcher goes beyond the protocols of codes of ethics,



128 | TRUTH-TELLING, RISK AND SUBJECTIVITY

requiring truth-telling practices and personal and professional integrity such that it can constitute and possibly transform the researcher's professional and personal self.



Copyright of *Subjectivity & Truth: Foucault, Education, & the Culture of Self* is the property of Peter Lang Publishing, Inc. and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use.