

infected by gender and sexuality and argues that ‘sexuality functions not as an autonomous narrative but instead as immersed within the multiple discourses’ (pp 275). She also highlights the hegemonic nationalist discourses that are reproduced in the diaspora through the details of the Indian Day Parade in New York.

Additional readings are provided at the end of each section and the post-script by Mannur is lively, with the interfacing of cyberspace with diaspora. Nonetheless, the book focuses on cultural issues and is more an attempt to show the cultural theorization of diaspora. The volume has done preliminary work but leaves many issues unattended. For example, education (formal, informal and nonformal) influences identity negotiation and construction significantly, but none of the chosen essays in this volume addresses the education of diasporic communities. The issues in education of the second generation in the diaspora are especially important in shaping their experience of who they are. Also, the efforts of the diasporic community when adapting in the new milieu and the different socio-economic barriers therein along with the role of transnational networks are imperative and cannot be overlooked when playing with the idea for a holistic theorization of diaspora. Gender role change is another significant issue. However, the book is a good collection of some of the important essays and should interest those in cultural studies, international migration, sociology of immigrants and refugees and global changes.

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**REVIEW ESSAY:**

**ON REFLECTING ABOUT ETHICAL KNOWLEDGE AND ACTIONS**

ELIZABETH CAMPBELL. *The Ethical Teacher*. Philadelphia, PA: Open University Press (2003). 178 pp. \$47.95 (ISBN pb 0 335 21218 2)

In their forward to *The Ethical Teacher*, renowned reflective practitioners Andy Hargreaves and Ivor Goodson write: “The time has rarely been more opportune or more pressing to think more deeply about what professional learning, professional knowledge and professional status should look like for the new generation of teachers who will shape the next three decades of public education. . . . Curiously, though almost no attention is paid to the ethical or moral knowledge that teachers need to inform their professional judgments and guide their relations with children, colleagues and others” (pp. x-xi). Elizabeth Campbell’s book *The Ethical Teacher* is bold, courageous and provocative in confronting the question: ‘Whose values, anyway, should define what is right and what is wrong?’

It is very useful for all educators in understanding the multi-layered complexities of ethical knowledge, moral agency and applied professional ethics broadly conceived within the contextualized practices of teaching and academia. It is timely as public and academic discussion of the ethical dimensions of schooling and moral uncertainties about social justice and integrity have accelerated. It presents the concept of ethical knowledge as it is revealed in morally supportive empirical descriptions of teachers at work, as it is challenged or subverted by unethical institutions and systems, and as it may be used by educators, parents and researchers. It is a focused appeal to teachers individually and collectively to take hold of themselves “in the name of professional self-determination and embrace ethical knowledge as the measure of independent choices and the building block of renewed schools cultures” (p. 115).

The book emerges from Campbell’s SSHRC funded qualitative studies of the moral dimensions of classroom teaching (K-12) and the ethical dilemmas that complicate teacher’s professional roles as moral agents. Arguing that ethical knowledge must be brought to the forefront of our thinking about teaching, Campbell honestly acknowledges that her intertwined research and teaching mission stems from her personal wrestling with ethical challenges in her own teaching and inquiries in schools and classrooms. Appreciating the interconnectedness of moral agency and professional ethics, she brilliantly orchestrates the book into three parts: *Moral Agency and Ethical Knowledge*, *Challenges to Ethical Professionalism* and *Ethical Directions*. While every chapter in each section contributes to the central topic *Ethical Knowledge*, it is the coherence of all eight chapters that makes the book very distinctive, extremely readable and clearly outstanding. In Part 1, Campbell focuses on real examples of teachers’ ethical knowledge in practice and alludes to some of the challenges that may arise from the moral complexities in teaching. In Part 2, she presents concrete school based realities, dilemmas and tensions that are politically provocative and test one’s integrity and “moral fiber” (p. 58). In Part 3, she articulates explicit expressions of ethical knowledge that range from formal regulatory codes to teachers’ informal day-to-day ethical moments and offers recommendations for ethical actions and contextualized understandings.

Professional Ethics is “conceived broadly as elements of human virtue, in all its complexity, as expressed through the nuances of attitudes, intentions, words, and actions of the professional teacher” (p. 9). The foundational principles of honesty, justice, integrity, respect, kindness, trustworthiness emerge as constant leitmotifs throughout every chapter. With an impressive range of concrete examples she calls “empirical illustrations, she accomplishes her aims: to challenge universal ethical principles and rigid codes, to explore how ethical issues are conceptualized, differently and discursively

handled and mediated by teachers and to understand how ethics are constructed and situated in complex socio-political contexts that are sometimes themselves unethical and conflictual.

I read this book at a time when I see a proliferation of Institutional Review Boards that aim to standardize ethical policies and procedures and develop ethical codes and standards among professional groups within 'a one size fits all model'. Campbell seriously addresses issues of whose knowledge, agency and integrity is at stake in teaching. She clearly confronts power differentials, risks of exploitation, conflicts of interests, embarrassment and bias, favoritism, exaggerated praise or lack of, self-serving interests in human actions and encounters. After three decades in teaching and teacher education, I share her concern about how early in their career teachers relinquish their moral agency. Ethical knowledge fades or disappears when challenges, dilemmas and tensions are left unresolved or not recognized either by newcomers or oldtimers.

Campbell artfully addresses the challenge of universal principles and codes, the importance of being sensitive to socio-political contexts, the scope of being fair to disadvantaged groups, and taking account of the diversity and uniqueness of different teaching practices and nuanced situations. Her introduction clearly sets up her rhetorical argument and certainly caught my attention, given my role as Chair of our Faculty of Education's Ethical Review Board. Making ethical decisions is a process of creating, maintaining and justifying an ethical integrity that is dependent on sensitivity to politics and people as well as ethical principles and codes. She successfully integrates seemingly ordinary but complex and wide-ranging ethical dilemmas from diverse situations such as unfair evaluations, pernicious snippy gossip to dishonesty and downright meanness. She raises a provocative issue about when "being collegial isn't always ethical". Her integration works because of the high degree of intertextual references to integrity, ethically, morally and socially responsible teaching throughout the entire book. Her researcher self-reflexivity engages the reader to seriously think about how "doing ethics" – a phrase she borrows from Margaret Sommerville – in teaching is a complex "pursuit embedded, for the most part, in the layered and often unintentional dynamics of classroom and school life" (p. 137).

Ideas presented early in the first section are taken up and critically examined with challenging, multi layered and realistic moral scenarios in the ensuing chapters which provide the reader with a sense of participating in an authentic, critical, dynamic dialogue about ethics as diverse situated discursive practices. I particularly appreciated that the chapters do not have to be read in a linear fashion. Campbell reminds readers that integrity is about wholeness as much as it is about consistency of action. Ethical knowledge is action oriented. The text stimulates inquiry by addressing

many issues, which confront or should confront the educational community but are frequently dismissed and explicitly or implicitly go unrecognized.

While Hargreaves and Goodson lament the lack of Ethical Knowledge, I have no doubt that this book will change that. New teachers and researchers can learn how to anticipate ethical dilemmas they may likely encounter in the field, use and interpret ethical dilemmas faced by *real* teachers in *actual* classrooms. Practitioner researchers who are interested in gender, teacher action-research methodology and ethics will find this book very useful because it provides concrete examples of ethical dilemmas and ethical reasoning that confront educators in their day-to-day work. There is much for undergraduate and graduate students and professors to explore and engage ethically, morally, methodologically and politically in considering the personhood of teachers and researchers whatever their ideologies or paradigmatic proclivities.

I read this book from different locations: as a qualitative researcher of multiple literacies in heritage language contexts, as a university professor who teaches a graduate seminar in qualitative and ethnographic researcher methods, as an Associate Dean of Graduate Studies and Research, and as Chair of an Ethics Review Board, and as a member of my university's Task Force on Ethics, and as Chair of the Faculty Committee mandated to develop a Code of Ethics for Student Teachers. Whatever the location, the important message that resonates is that we all need to take into account the effects of our actions and utterances on our students, colleagues, participants as well as on public discourse and on policy makers. In this sense, the book fulfills an important gap in Teacher Education by examining the politics of location (how teachers position themselves in relation to their issues and their students) and the politics of interpretation (how lived experiences are or are not transformed into ethical actions) by virtue of what we do or not do.

Campbell does not simplistically explain away ethical quandaries or dismiss even her own self confessed moral muddles. Rather like a reflective practitioner, she illustrates their value by her own moral reasoning and wrestling with the issues and meeting the ethical forks in their journeys to ensure respect for persons, concern for beneficence, and justice. Indeed, they prompt us to be more reflective, self critical and sensitive to our interactions with participants and by extension our colleagues, especially with those with whom we disagree. Ethical knowledge depends on remaining alert and responsive to these challenges and having the courage to disrupt established epistemological principles, regulatory codes of behaviors or exclusionary clubs. For example, she argues "once we see a teachers' prompt return of assignments as a sign of respect and care for students rather than a mark of efficiency, we are creating a glimpse of moral agency (p. 22). Particularly

poignant and what gives the reader a sense of what this book is about is the following quote from her chapter “Learning to create an ethical culture”:

During the time I was writing this book, the world-renowned philosopher, John Rawls, died at the age of 82. Rawl’s, professional work in the area of justice, it was noted in one obituary could be seen as an extension of his character: “Dr. Rawl’s concern for justice and individual happiness is seen in a story from Harvard. When a candidate was defending his dissertation, Dr. Rawls noticed the sun shining in his eyes. He positioned himself between the candidate and the sunlight for the rest of the session.” This quiet application of kindness, consideration and respect to what maybe be regarded as a professional teaching situation is nothing less than what is describes here as ethical knowledge. (p.129)

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