scope
Contemporary Research Topics

work-based learning 7
November 2025

Article
https://doi.org/10.34074/scop.6007011

ETHICAL BECOMING: MAPPING THE DEMANDS OF PROFESSIONAL PRACTICE RESEARCH

Sam Mann, Ruth Myers and Glenys Forsyth

Published by Otago Polytechnic Press.

Article https://doi.org/10.34074/scop.6007011

ETHICAL BECOMING: MAPPING THE DEMANDS OF PROFESSIONAL PRACTICE RESEARCH

Sam Mann, Ruth Myers and Glenys Forsyth

INTRODUCTION

Ethics matters. We all agree. But what does this mean for our practices, our research, and our contributions to supporting better worlds? How do we navigate the complex, blurry, undisclosed, unanticipated, unthought, and unthinkable? How are 'we' as researcher and practitioner situated, now, and now again; that is, how does our ethical thinking and being—our ethical becoming—inform our practice worlds, and more broadly? How do we know if we are helping, or what is care? Whose agenda are we serving? Are we the right person to be doing the work? What if when, knowing the wrongness of something, we choose not to act? This is by no means simple work.

These are living inquiries. Our research practice is our practice. Our practitioners declare, "if I wasn't doing this study, I would be doing it anyway." What guides us in the complexity of ethical demands when research is not separated out from ourselves, our communities, our practice contexts, or our futures? How, as we develop new professional frameworks of practice—our new professional and personal identities—does this incorporate an ethical maturity, an ethical becoming?

Our autoethnographic, necessarily insider research requires integrity and courage, and for research to remain firmly rooted in our everyday practices, as well as shifts across contexts, and plurality of meanings. We need to be able to 'hold on,' as we surf the edge of chaos, develop our own methods, and our ethical thinking, knowing, and being. This article explores the ethical demands of Professional Practice research and suggests that a more expansive process than conventional ethics approval is required to encompass ethical becoming.

The article is shared as a discussion between three CapableNZ Otago Polytechnic colleagues, drawing on previous research and experience supporting ākonga in their learning journeys. Alongside the authors, the voices of colleagues and Otago Polytechnic doctoral alumni, as well as researchers and practitioners from the wider field, share and contribute to the work underway to situate ethical becoming as integral to Professional Practice research.

We put forward the view that ethical demands are complex and emergent, encompassing interwoven domains of ethical self, research ethics, and professional ethics. Specific approaches ākonga take to navigating conventional ethics are visualised and the impacts of these approaches discussed. We then share an initial conceptual framing to support an emergent and agential ethical becoming.

Our other papers on Professional Practice provide background context to ethical demands as complex, emergent, and unique. They cover areas such as transformation (Mann & Bull, 2020); self-determined, complex, and collaborative work (Mann & Malcolm, 2022); necessarily insider positionality (Mann, Myers, & Guruge, 2024), and our need to develop our own methods (Mann, Myers, Guruge, & Hawkins, 2024).

In a second article, "Ethical Becoming: An Alternative Ethics Framework for Professional Practice Research" (Mann et al., 2025) a support process is practically encapsulated as an "Ethical Licence." Situated within the context of the Otago Polytechnic Professional Practice doctorate, the Ethical Licence aims to ensure an elevated ethical awareness and support a shift from ethics conceived as compliance to a journey of ethical becoming. Critical evaluative questions focused on key ethical themes are proposed to frame and support ongoing and emergent responses throughout Professional Practice Research, encouraging an ongoing maturity in our ethical becoming.

Let's begin.

DISCUSSION

Sam: Glenys, as ethicist for Capable NZ's Professional Practice programme at Otago Polytechnic, do you want to start? What do you see is the problem?

Glenys: Absolutely. In my Master of Professional Practice, I examined ethics within Professional Practice and developed an ethics as practice model that considers ethical self and researcher responsibility. One of my motivations for this was that the experienced mentors I talked with had identified a disconnect between a person's understanding of their ethical self and their ethical responsibilities as a researcher.

Ruth: Just wondering, what is an ethical self?

Glenys: Good question, Ruth. You could check out Tolich and Tumily's *Finding Your Ethical Research Self* (2021) to get a really good understanding but, in essence, we can think about our ethical self as how we are in the world—our moral understanding and intuitions—that is, sensing when something feels wrong or right. And also, what we do when we recognise an ethical dilemma or concern—how we draw upon our ethical imagination, and reflection processes to think it through and develop responses. And our integrity and courage to act on this.

Ruth: Ok, thanks. I can see how our ethical practice draws upon our ethical self, and that this is a process, involving ongoing reflection, who we are, and how we are.

Glenys: We hold ethical agency in this. We need to, to be able to respond to ethical dilemmas as they emerge in our everyday—the complex issues, situated, in the moment, and unexpected.

Ruth: Hmmm, so our ongoing learning deepens our contextualised ethical understanding.

Sam: And our ākonga embed this ethical self in their Professional Framework of Practice.

Ruth: So, perhaps we could argue—and I am probably jumping ahead—foregrounding our ethical self and our ethical becoming is a contribution of Professional Practice research. It embeds insights, innovations, and new ways of knowing and being in wider communities of practice. That is, our ethical becoming shifts grounds.

Glenys: Yes. And in terms of shifting, we need to shift how we think about research ethics. One of the big issues we face is the inappropriateness of the medical model review process of ethics for social research. There are significant impacts to restricting our ethical thinking to the procedural. These concerns are not unique to Professional Practice. Lots of research agrees with us.

Sam: Like the New Brunswick Declaration (Van den Hoonaard & Tolich, 2014). They put together a declaration, hoping to help shift ethics from compliance to professional codes of ethical practice.

Glenys: There was a follow-up conference here in Dunedin in 2015 focused on Ethics in Practice and Māori Consultation (Gontcharov & MacDonald, 2016). Researchers were not happy; they were calling for more expansive

thinking about ethics, including "embedded" approaches (p. 66). They were worried about the increasing gaps between procedural ethics and ethics in practice, and "ethics creep" (Haggerty, 2004, p. 59).

Ruth: Creep meaning ethical governance in academic research has been broadening its reach and scope of control (Haggerty, 2004). Back to the Declaration, what did they come up with? Can you remember? Perhaps have a quick look now?

Glenys: One step ahead of you. Here they are, the New Brunswick-Otago Declaration articles: "Culture of Trust; Collectivities and Individuals; Professional Self-governance; Ethical Pluralism and Broad Governance; Experiential Learning; Bridges between Ethics Committees and Researchers; Freedom of Expression; Evidence-Based Ethics; Consultative Governance; Research Beyond Academia"; and lastly a commitment to ongoing development of these ideas (Gontcharov & MacDonald, 2016, pp. 66–67). We are not the first in identifying a need for change.

Ruth: The current arrangements see Professional Practice learners completing an institutional ethics review process. Which is why we are talking here: we know that current formal ethics processes do not adequately attend to Professional Practice research—and, more than that, the wrong questions asked at the wrong time result in murky waters and possibly less-than-ethical outcomes.

Sam, speaking slowly: Just to be clear, in raising this issue, we are not questioning the level of rigour or scrutiny. Rather, ethical becoming is an increased focus on ethical practice and ethical Professional Practice research. And we raise the question of what an institutional ethical process might look like that better supports Professional Practice research.

Ruth: So, what are some of the ethical demands in Professional Practice research? Sam, want to give us a quick run down from some of the work you have been doing?

Sam: Sure. Ethics in our space is complex, emergent, and unique. Professional Practice research focuses on transformation, change, and innovation, and our journeys are self-determined, complex, and collaborative. We are necessarily insiders, situated in a swamp of practice (Schön, 1995), where we are immersed in unnavigated but pressing terrains. I describe this as surfing on the edge of chaos, where research convention often falters or constrains us, and we find ourselves needing to develop our own methods.

Glenys: Adding to this Professional Practice research spans a multitude of contexts, requiring transdisciplinary and, innovative and potentially transgressive approaches to effect change (Costley, 2018). And, as researchers, we are not objective value-free experts in this (Costley and Pizzolato, 2018). Rather, our insider positionality, as you have just shared, Sam, is paramount, and includes an "ethics that prioritises values and utility" (Costley, 2018, p. 28).

Ruth: And we need to be careful, because conventional ethics can hamper us, constraining and isolating the topic so that it loses the essence of practice.

Sam: In Professional Practice it has long been understood that much learning comes from challenging situations in the work environment. But, as we know, much of the benefit of Professional Practice research comes from unexpected areas in people's lived experience, including experiences such as racism in employment or the emotional aspects of living through a disaster. These areas could be researched through carefully targeted study design (say, protocols for interviewing drug addicts) but such structured approaches belie the necessarily fluid nature of Professional Practice in the real world. Rather than a specific research question about drug addiction, the Professional Practice learner is more likely to have a goal of improving organisational culture, and only later does it become apparent that drug misuse is present—and is just one of a myriad of intersecting issues across the organisation. An ethical approach is needed to allow learning in areas where angels fear to tread.

Ruth: Yes, and this work needs to be done. As Norman Denzin reminds us, "Qualitative research scholars have an obligation to change the world, to engage in ethical work that makes a positive difference" (2024, p. 7). So we have to (said more loudly) engage in ethical work that makes a positive difference.

Glenys: And, we know, here at Capable, we do. Recent doctorates in Professional Practice exemplify ethical becoming through transformative, relational, and decolonising research. Each raises challenging ethical questions not well addressed by conventional research ethics processes. Sam, you have two here.

Sam: In *Becoming Tangata Tiriti,* Dave Hursthouse (2024) approaches ethics not as a procedural obligation, but as an ongoing, relational, and reflexive commitment deeply entwined with his professional identity. He grapples with the complexities of autoethnography … Here we go: "the challenge of informed consent within autoethnographic inquiry—especially boundary-less inquiry like this one" (p. 230). He goes on to say how this ambiguity impacted his writing and relationships. This led him to explore "pre-ethics" —a concept that required him to "situate [him] self in a relational field of accountability and collaboration from the very start of a research project" (p. 97). Through the development of *He Ripo*, an ethical practice framework inspired by kaupapa Māori and Indigenous research ethics, Dave reframes ethical practice as "a professional journey of becoming tangata tiriti" (p. 243), foregrounding community-led engagement and the enduring moral responsibilities of practice beyond research.

Ruth: I see that reflecting a deep commitment to what he calls "sensuous ethics" (p. 96)—attending to past, present, and relational consequences of practice as an ongoing ethical endeavour.

Sam: I've got Ray O'Brien's *Leadership by Learning Design* here as well. He treats ethics not just as procedural compliance, but as a practice of ethical becoming—a relational, evolving responsibility embedded in identity and leadership. While he talks about formal requirements like consent forms, his deeper stance is that ethics must be, he states, "situated, responsive, and informed by humility and learning" (2022, p. 14). He discusses his Professional Practice thesis as "the integration of decades of being inquisitive, grabbing opportunities for learning, and practice focused on doing the right thing" (p. vi). Ethics, for O'Brien, is about doing the right thing in *context*, not just following rules.

Ruth: What about when, as Ellis (2007) suggests, a decision may be made not to publish at all? Ethically, we need to accept this. That's similar to our whole argument here, we need to be mindful that institutional approaches don't impose, discipline, colonialise. So, what's good about the conventional approach, Glenys?

Glenys: Research ethics provides useful guidance for considering potential harm, privacy, and vulnerabilities for certain methods such as interviews and surveys.

Ruth: And its limits as you see them?

Glenys: Well, deeper embedded ethical thinking is required in Professional Practice, involving the ethical self both agentially and transformatively.

Ruth: Building on that, perhaps we can borrow a phrase from our colleagues Henk Roodt and Steve Henry's work around "agency as a relational and temporal achievement" (personal communication, June 10, 2025). We would agree I think, that ethical becoming sits exactly here. Ethical agency as a momentary, yet long, now.

Sam: Henk mentioned that the other day, how conventional ethics can be seen as, in his words, "a procedural agency thief" (personal communication, April 2025) that does not attend to the transformational, to becoming agential, one of our central outcomes of Professional Practitioner research, of ethical becoming …

All together: … ethical becoming requires ethical agency.

Sam: Another one of our main concerns is how our current approaches can break or dislocate the research. The literature describes processes of ethics for insider research that make a distinction between participating in the research and being in the research environment. People in the environment may not be able to opt out of the research environment (say the workplace), but they must be able to opt out of the research.

Glenys: It is easy to think of examples of this.

Sam: Yes, say if I was eating lunch in the staffroom and overheard colleagues ranting negatively about a new business initiative, this might be insightful and useful for my research, but I could not just write it down quoting the speaker. My colleagues would need to know I was doing research and that what they said informally would be protected. A fundamental rule is that ethics must not be retrospective; hence, if I wanted to use that information, I would have to invite that person to an interview and hope they said it again. But even knowing I was there, potentially using for research whatever conversations I heard, could fundamentally change the workplace and relationships within it.

Glenys: However, this can become problematic when either the research environment or the topic is not conducive to the usual ethics of insider research—for example, participants who are unable to give informed consent.

Sam: A variation on this we have experienced is the owner of a business stating that a learner's project was fundamental to the direction of the business. Under no circumstances, in his view, should there be any hint that his staff were able to opt out of that project, including the surveys used to understand the staff's current position on the initiative. These he considered a normal part of business, not some 'opt-outable' abstraction. Another variation is research involving reflection on past trauma—it would be inappropriate to have to seek consent from an abusive ex-partner. Ellis (2007) writes about exactly this case.

Ruth: This brings us to the confusion over what you need to seek institutional ethics approval for.

Sam: From an outsider, experimental research perspective, this is easy—everything that you would not be doing anyway needs to go through institutional ethics. This gets blurred when the research is observational, blurred more for insider research, and extremely murky when the researcher is undertaking necessarily insider Professional Practice research. Everything the latter researcher does is what they do as a practitioner. For example, let's say my 'research' is applying an Agile mindset across the business, and my 'data' is my reflection on everything that happens around me, does that mean my entire operation of my business needs institutional ethical approval? No, that would be silly—and next to impossible if my business involved children, animals, or was even morally uncomfortable such as in Tech4bad (Brooks et al., 2023). The clue is that the normal operation of the business, even a change programme, is business as usual, and not subject to ethics. But that leaves me with nothing to seek ethics for. In this situation, the Professional Practice researcher, with an institutional requirement to seek ethics, may invent an ethics-inducing event—say, a survey —solely for the purposes of having something to write on an institutional ethics form. And thus, the sacrificial survey leaves entirely unquestioned any ethical questions in the real practice research.

Ruth: Sam, these drawings you are doing help us understand what's going on in current practice. Can you talk us through them?

Sam: OK, this one is a simplified representation of the three domains, and their ethical effects, in Professional Practice ethics. We have the researcher and their ethical self, Professional Practice and its accompanying professional ethics, and research and—here, I have changed from a circle to a square to emphasise its awkward fit—research ethics.

Figure 1. Domains in Professional Practice ethics.

Ruth: Hmm, so how would these Professional Practice ethics domains and ethical effects be in practice, ideally?

Sam: Well, let's see. I think something like this, (drawing three circles, nearly on top of each other). Here the reality of these domains is being close to fully integrated and inseparable. I haven't shown the corresponding ethical aspects, but they are similarly overlapping.

Figure 2. Overlapping domains in Professional Practice ethics.

Glenys: Yet that's not how our ākonga are currently supported in approaching ethics.

Sam: Exactly. Because of that, ākonga find different ways to navigate an emphasis on conventional ethics. For starters, in this next drawing, the researcher is completely separated out, an outsider researcher. You can see how the research is treated as largely separate from practice and ignores professional ethics and ethics of self.

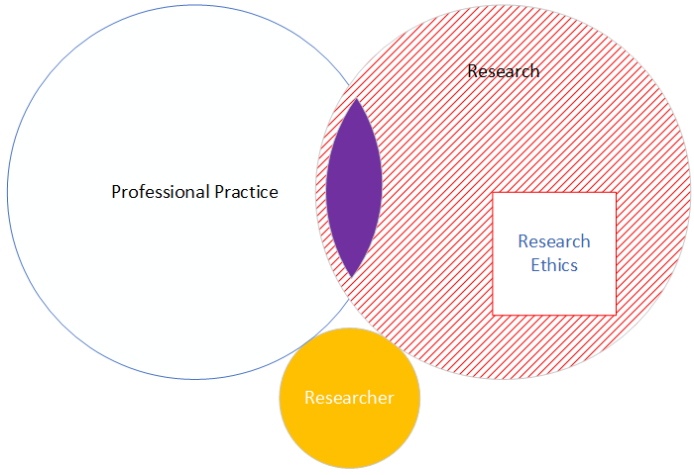


Figure 3. Research as separate.

Ruth: Yet we propose it is in the intertwining of our ethical practice, research, and self that our contributions, including our ethical becoming, emerge.

Sam: And sometimes, even when the insider nature of Professional Practice research is accepted, this is seen as problematic. Here, the research ethics process completely misses the challenging questions of ethics in research practice.

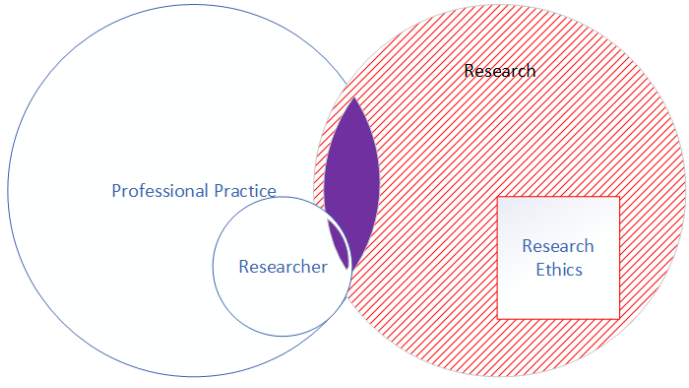


Figure 4. Insider problematic.

Glenys: Hardly helpful.

Sam: Another attempt to solve this is to frame the research, and hence practice, in a way that is amenable to research ethics. This fifth drawing shows how this can become a study imposed on practice, rather than a study of practice.

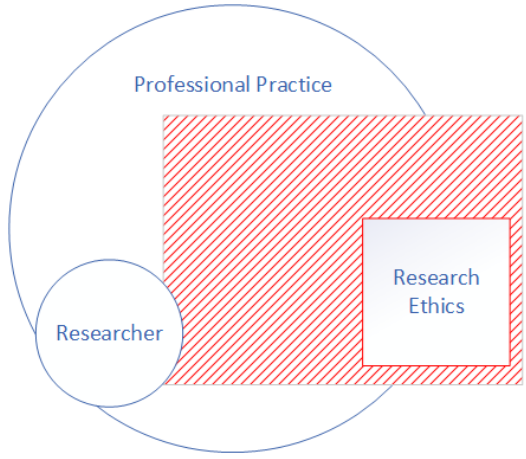


Figure 5. Imposed on practice.

Ruth: But that's extremely limiting and ill-fitting with our research concerns in the first place.

Sam: And here where the research is closely tied to practice. The researcher is required to 'get ethics' but without an obvious ethical event is forced to invent a sacrificial element (say a survey) so they have something to 'get ethics for.' But the main body of the research remains unexamined.

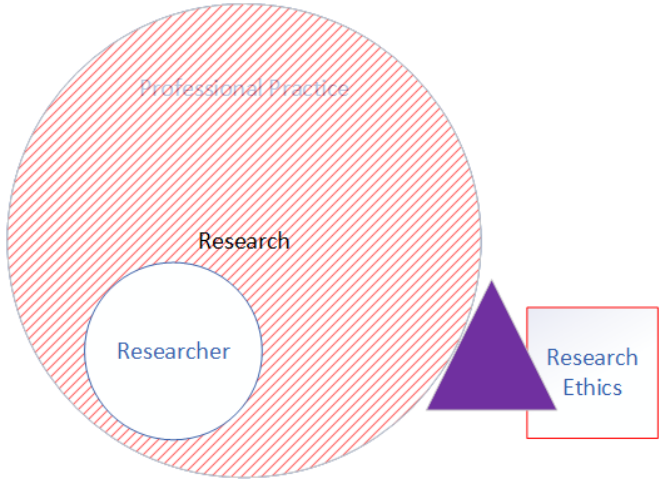
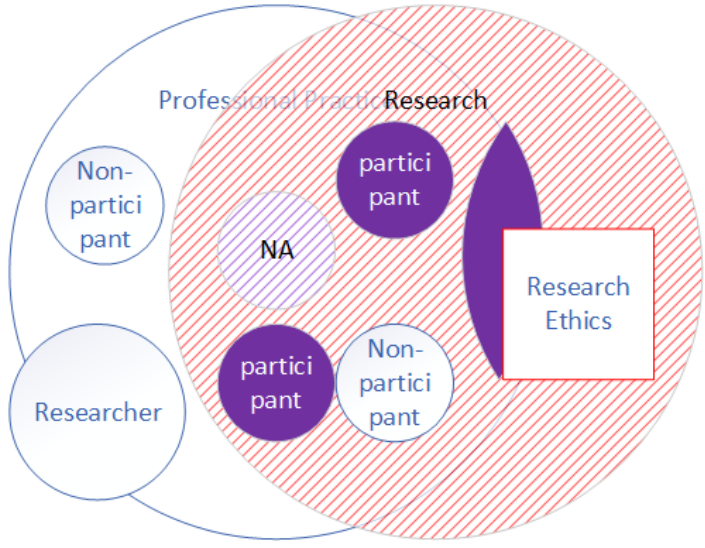


Figure 6. Obtaining ethics via a sacrificial exercise.

Glenys: Leaving our actual ethical demands—the ethics of becoming—completely unsupported.

Sam: And this next drawing sees this approach lead to an almost fictitious world set up, where we attempt to differentiate between the research environment and the research (and therefore research participants). But this can lead to perverse outcomes in practice and isn't amenable to more complex and fluid practice contexts.



\

Figure 7. Differentiating research environment and research.

Glenys: These drawings have helped us understand how ethical demands of Professional Practice research often get left out, unattended, or misplaced. Meanwhile our emergent ethical self, professional ethics, and research ethics as intertwined, are not developed, or only in a limited way, often leaving on-the-ground ethical dilemmas unsupported. No wonder our researchers can find the whole process frustrating. What thinking better supports our realities by taking an intertwined approach?

Sam: Cup of tea?

Ruth: Absolutely.

Glenys: Let's open these …

Glenys (dipping biscuit into tea): So, we've identified that Professional Practice research is about ethical becoming and living ethical practice. But current approaches to institutional ethics do little to support Professional Practice research and may even hinder this ethical becoming. Necessarily insider research means institutional ethics needs to come to meet Professional Practice research, not impose on or dislocate that research.

Ruth: We need an approach where we can embrace complex ethics (Woermann & Cilliers, 2012). To encompass transgressiveness, for instance, and a situating of "ethics and politics" we find ourselves needing to think hard about emergent and urgent questions, as we ask ourselves, "what should I do?" (p. 454). This demands our becoming in practice. We are required to draw on our imagination and critical understanding to take up a position, to act. And, to foster this, we need an approach that nurtures and trusts us.

Glenys: To do this we can draw on transdisciplinary ethics (McGregor, 2015), encouraging dialogue across diverse

groups to address complex problems. And we can be guided by communitarian ethics (Christians, 2008), which encompasses social and feminist ethics to guide collaborative projects for civic good (Denzin, 2009).

All together: Ethical becoming is complex, transdisciplinary, communitarian.

Sam: Decolonising is important for Professional Practice. Tuck and Yang (2012) warn us to avoid the mistake of using decolonisation as a metaphor for human rights and social justice. Rather, decolonising demands an indigenous framework, land sovereignty, and indigenous ways of thinking. Linda Tuhiwai Smith describes what a decolonising response might be ... hold on a bit, here, she says: "Decolonisation, once viewed as the formal process of handing over the instruments of government, is now recognised as a long-term process involving the bureaucratic, cultural, linguistic and psychological divesting of colonial power" (2012, p. 98)—a "constant struggle," as Sherwood and Anthony (2020, p. 20) put it. I remember in my work with Ron Bull, that Ron shared the importance of Indigeneity in all aspects of research. Institutions must be careful not to colonise through set processes.

Glenys: Sherwood and Anthony, is that in the Indigenous Research Ethics book?

Sam: Yes, I've got it here. Let me read a bit. Sherwood and Anthony (2020) describe a strengths-based approach to Indigenous ethics:

> We argue that Indigenous people should not be classified as a disempowered vulnerable people but as an empowered yet oppressed peoples through Western constructs situated within colonial structures. The shift in language respects and accepts that Indigenous people are experts in their lives and knowledge holders of their communities, cultures and countries, yet are in constant struggle with colonial relations, including research bodies that remain detached, aloof and considered by themselves as objective. (p. 20)

Glenys: Can I have a look? And in the introduction, "Indigenous communities to assert tino rangatiratanga, their right to sovereignty and self-determination in the research sphere by rejecting colonialist research practices and asserting their own, ethical protocols" (George et al., 2020, p. 3).

Ruth: Ethical becoming is te Tiriti responsive. As Holman Jones and Adams (2024) remind us, autoethnography contributes to our ethical "becoming-with." Rejecting an isolated 'I', we share situated emergent stories and contribute to new questions and insights into more ethical ways of being together. Decolonising is one such moving together.

Glenys: We are never alone in our stories. We need to be able to anticipate ethics as always emergent, in practice, and in the wider community (Tolich, 2010).

Ruth: Our colleague Martin Andrew (2015) points out that autoethnography can be a difficult fit for procedural ethics. For instance, the people in our stories, our memories, or who we might casually observe in amongst our days, are not 'participants' and nor is it a comfortable match describing or understanding 'data' in procedural terms.

Glenys: We can take a lot for autoethnography from Carolyn Ellis (2016). She shares how relational and care ethics can guide how we are with one another, and our responsibilities to ourselves and our communities. There isn't one exact rule, but we need to foreground relational concerns and make ethical decisions as we do in our own lives, but with even more care. We need trust—built through careful attention, self-reflexivity, compassion, and willingness to embrace new understanding, continually asking, "what should we do now?" She says we need to write ethically, questioning what we share and omit, use process consent, and embrace multiplicity in voice and interpretation. We might employ strategies such as fictionalising or composite characters.

Sam: Ethical becoming is relational.

Ruth: Our ethical responsibility is within our wider relationality of becoming. Karen Barad's "ethics of worlding" (2007, p. 89) reminds us that our practices make a difference in how the world is materialised. Thinking ethically is always thinking with a populated world. This is Donna Haraway's (2016) stance, in which de La Bellacasa (2017), drawing through a speculative care ethics lens, suggests we can help shape mutually flourishing worlds by asking, what is care here? I find this such hopeful questioning.

Sam: I hope there's more tea.

Ruth (gulping her tea): So, what is ethical for Professional Practice research is always a deeply relational questioning. You'll never walk alone.

Sam (clearing throat):

Ruth: Stop it. So, what is ethical for Professional Practice research is always a deeply relational questioning. Never alone. Our becoming requires modes of allyship and care to be continually reenvisioned. This is not some form of unobtainable puritanical selflessness (Shotwell, 2016), it is rather a deep and nourishing already-interconnectedness of worlds to come. Ethical becoming is worldly.

Glenys: We're going to want to come back to this thinking and propose an alternative ethics process to better support ethical becoming as living ethical practice. For the moment, let's write down where we are.

CONCLUSION

We have circled back to Denzin and Giardina's argument (2024) about our need to contribute to an ethically better world. To ask what is ethical is an ongoing and deeply relational concern for Professional Practice researchers.

Ethical becoming as living ethical practice is central to our inquiries. This is both an in-the-moment questioning and beyond the journey of our projects. Embedded in our Professional Practice frameworks of practice is an ongoing process of asking, what is ethical here?

Ethical becoming as living ethical practice is always in-relation-with, communitarian, and worldly. It is emergent and situated. It is constitutive, of selves and worlds. Our ethical becoming is complex, and potentially, most likely, transgressive. The process involves our emergent ethical self, our knowledge and integrity, diverse broad voices, and an ethics in practice drawn through professional, self, and research ethics. Returning to Denzin (2018), and research's 'call to arms,' we insist on this ethicality. Our very becoming is at stake.

Samuel Mann (Professor, CapableNZ, Otago Polytechnic) is a geographer and computer scientist whose focus is making a positive difference through professional practice. He developed the role of the sustainable practitioner, the Sustainable Lens, and the Transformation Mindset. He led the development of the Doctor of Professional Practice. When not working, he is probably swimming in open water.

https://orcid.org/0000-0002-1814-5684

Ruth Myers is a facilitator at Capable NZ and an artist living by a beautiful wild beach on Otago Peninsula in Dunedin. She has research interests in performativity, body, technologies, place, sustainability, care, ethics, play, practice based/led research, professional practice, autoethnography.

https://orcid.org/0000-0002-5742-677X

Glenys Forsyth has over 20 years' experience in higher education in Aotearoa New Zealand, specialising in work-integrated and practice-based learning. She is dedicated to supporting adult learners, many already in the workforce, to gain qualifications through reflective, workplace-based pathways. As Capable NZ's Ethics Lead since 2016 and a member of the Otago Polytechnic Ethics Committee, Glenys is a strong advocate for ethical practice in real-world research. Her master's research developed a practical model for ethical decision-making, particularly suited to work-integrated learning contexts. With a background in health, well-being, and leadership across business and education, Glenys brings a holistic, grounded perspective to her work.

REFERENCES

Andrew, M. (2015, March). Mind the research gaps: Drawing on the self in autoethnographic writing. In *TEXT special edition: The refereed proceedings of the 18th conference of the Australasian Association of Writing Programs.*

Barad, K. (2007). *Meeting the universe halfway: Quantum physics and the entanglement of matter and meaning.* Duke University Press.

Barad, K. (2012). Interview with Karen Barad. In R. Dolphijn & I. van der Tuin (Eds.), *New materialism: Interviews and cartographies* (pp. 48–70). Open Humanities Press.

Brooks, I., Thorslund, M. L., & Bi, A. (2023). *Tech4Bad in the oil and gas industry: Exploring choices for ICT professionals.* 142–153.

Christians, C. G. (2008). Ethics and politics in qualitative research. *The Landscape of Qualitative Research, 3,* 185–220.

Costley, C. (2018). Research approaches in professional doctorates: Notes on an epistemology of practice. In C. Costley & J. Fulton (Eds.), *Methodologies for practice research: Approaches for professional doctorates* (pp. 17–32). SAGE.

Costley, C., & Pizzolato, N. (2018). Transdisciplinary qualities in practice doctorates. *Studies in Continuing Education, 40*(1), 30–45.

de La Bellacasa, M. P. (2017). *Matters of care: Speculative ethics in more than human worlds* (Vol. 41). University of Minnesota Press.

Denzin, N. K. (2009). *Qualitative inquiry under fire: Toward a new paradigm dialogue.* Left Coast Press. https://doi.org/10.4324/9781315421292

Denzin, N. K. (2018). *The qualitative manifesto: A call to arms.* Routledge.

Denzin, N., & Giardina, M. (2024). Introduction: Qualitative inquiry in the present tense. In N. Denzin & M. Giardina (Eds.), *Qualitative inquiry in the present tense: Writing a new history* (pp. 1–12). Taylor & Francis.

Ellis, C. (2007). Telling secrets, revealing lives: Relational ethics in research with intimate others. *Qualitative Inquiry, 13*(1), 3–29.

Ellis, C. (2016). Compassionate research: Interviewing and storytelling from a relational ethics of care. In I. Goodson, A. Antikainen, P. Sikes & M. Andrews (Eds.), *The Routledge international handbook on narrative and life history,* (pp. 441–455). Routledge.

Forsyth, G. (2022). *Research ethics as practice.* [Master's thesis, Otago Polytechnic | Te Pūkenga]. Research Bank. https://hdl.handle.net/10652/5857

George, L., Tauri, J., & Te Ata o Tu MacDonald, L. (Eds.). (2020). *Indigenous research ethics: Claiming research sovereignty beyond deficit and the colonial legacy.* Emerald Publishing.

Gontcharov, I., & MacDonald, L. (2016). Alternative models of ethical governance: The 2016 New Brunswick-Otago declaration on research ethics. *New Zealand Sociology, 31*(4), 56–69.

Haggerty, K. (2004). Ethics creep: Governing social science research in the name of ethics. *Qualitative Sociology,* 27, 391–414. https://doi.org/10.1023/B:QUAS.0000049239.15922.a3

Haraway, D. J. (2016). *Staying with the trouble: Making kin in the Chthulucene.* Duke University Press.

Holman Jones, S., & Adams, T. E. (2024). Autoethnography as becoming-with. In N. K. Denzin, Y. S. Lincoln, M. D. Giardina & G. S. Cannella. (Eds.), *The SAGE handbook of qualitative research* (6th ed., pp. 421–435). SAGE.

Hursthouse, D. (2024). *Becoming tangata tiriti.* [Doctoral thesis, Otago Polytechnic | Te Pūkenga]. Research Bank. https://doi.org/10.34074/thes.6740

McGregor, S. (2015). Transdisciplinary entrepreneurship and transdisciplinary ethics. *Journal of Ethics & Entrepreneurship, 5*(2), 113–120.

Mann, S., & Bull, R. (2020). Can my thesis be a novel? Toward a learner-centred process for defining the practitioner thesis. *Scope: Contemporary Research Topics (Learning and Teaching), 9*, 118–130.

Mann, S., & Malcolm, M. J. (2022). Principles for educational innovation: A developmental evaluation perspective. *Scope: Contemporary Research Topics (Work-based Learning), 3,* 36–50. https://doi.org/10.34074/scop.6003008

Mann, S., Myers, R., Guruge, D., & Hawkins, L. (2024). Super-insider framework for WILR in the hard-to-reach corners of practice. [Paper presentation. Work Integrated Learning New Zealand, 9–10 April, Wellington.

Mann, S., Myers, R., & Guruge, D. (2024). Riding waves of practice. *Scope: Contemporary Research Topics (Work-based Learning), 6*, 100–116. https://doi.org/10.34074/scop.6006015

Mann, S., Myers, R., & Forsyth, G. (2025). Ethical becoming: An alternative ethics framework for Professional Practice research. *Scope: Contemporary Research Topics (Work-based Learning), 7*, 92–105. https://doi.org/10.34074/scop.6007012

O'Brien, R. (2022). *Leadership by learning design: Designing learning for a thriving future.* [Doctoral thesis, Otago Polytechnic | Te Pūkenga]. Research Bank. https://doi.org/10.34074/thes.6376

Schön, D. A. (1995). Knowing-in-action: The new scholarship requires a new epistemology. *Change: The Magazine of Higher Learning, 27*(6), 27–34. https://doi.org/10.1080/00 091383.1995.10544673

Sherwood, J., & Anthony, T. (2020). Ethical conduct in Indigenous research: It's just good manners. In L. George, L., Te Ata o Tu Macdonald, and J. Tauri (Eds.). *Indigenous research ethics: Claiming research sovereignty beyond deficit and the colonial legacy*, (pp. 19–40). Emerald Publishing Limited.

Shotwell, A. (2016). *Against purity: Living ethically in compromised times.* University of Minnesota Press.

Smith, L. T. (2012). *Decolonizing methodologies: Research and indigenous peoples* (2nd ed.). Zed Books.

Tolich, M. (2010). A critique of current practice: Ten foundational guidelines for autoethnographers. *Qualitative Health Research, 20*(12), 1599–1610.

Tolich, M., & Tumilty, E. (2021). *Finding your ethical research self: A guidebook for novice qualitative researchers.* Routledge.

Tuck, E., & Yang, K. W. (2012). Decolonization is not a metaphor. *Decolonization: Indigeneity, Education & Society, 1*(1).

Van den Hoonaard, W., & Tolich, M. (2014). The New Brunswick Declaration of research ethics: A simple and radical perspective. *Canadian Journal of Sociology, 39*, 87–98. https://doi.org/10.29173/cjs21732

Woermann, M., & Cilliers, P. (2012). The ethics of complexity and the complexity of ethics. *South African Journal of Philosophy, 31*(2), 447–463.