

## **PART SIX**

### **ENDPIECE/MOVING ON WITH SPIRITUAL, AESTHETIC AND ETHICAL VALUES IN THE QUESTION, HOW DO I LIVE MY VALUES MORE FULLY IN MY PRACTICE?**

The explanations of my learning which constitute my living educational theories include both an evaluation of my past learning and an intention to live my values more fully in the future. In Part Four I explained my present practice and asked you to suspend your judgements on my future intentions. I then intentionally broke the linear nature of my narrative and considered the ways in which my critical judgements in Part Five had clarified my ideas and had helped to take my enquiries forward. I did this to emphasise that I was linearizing a non-linear dialectical process in which originality of mind and critical judgement were alternating and interacting. I now want to offer my intentions to live more fully my values in my practice in two contexts. Three of the following four proposals concerning my future intentions have been accepted in the context of the American Educational Research Association, Conference in New Orleans in April 2000. In the context of a self-appraisal in my workplace, the University of Bath, I will explain my future intentions in terms of my originality of mind and critical judgement moving me to focus on the value of well-being.

#### **6.1 Future Intentions in Four Proposals to the American Educational Research Association, New Orleans, April 2000.**

At the time of writing, proposals 2) 3) and 4) below have been accepted. They are joint proposals. I have included the full proposals in section 6. 3 of Volume 2. They are published at:

<http://www.klick.org/aera/> Login - Whitehead; Password - edsajaw@bath.ac.uk ; Status, Author.

***1) How can multi-media technologies be used to communicate spiritual, aesthetic and ethical standards of practice and judgement in teacher education?***

The first proposal, with Jonathan Whitehead, outlines how we intend to develop multi-media presentations of my spiritual, aesthetic and ethical standards of practice. The aim of this work is to explore the possibility that multi-media forms of representation can be integrated within explanations of my learning in ways which show the influence of these values in my educative relations. This proposal is closely related to my continuing enquiries into the nature of the values which influence educative relations. This close connection with my past enquiries can also be seen in the next proposal into the politics of educational knowledge can be seen in the next proposal.

***2) Understanding the politics of educational knowledge in the face of economic rationality and globalisation: Whatever Happened to Educational Research at an English University***

The second proposal, with Pam Lomax, outlines a development of my/our enquiry into the politics of educational knowledge. The aim of this work, from my point of view, is to extend the cognitive range of my educational theories. I intend to do this by developing a narrative form of theorising for understanding the politics of educational knowledge in a way which relates the shaping of the identities of professional educators to the influences of organisational cultures and market forces of globalisation.

***3) White and Black with White Identities in self-studies of teacher education practices***

The third proposal, with Paul Murray, extends my concerns in an enquiry into white, black and mixed identities in the self-study of teacher education practices. The aim of this



work is to integrate the cultural history of racism within our practices and educational theorising of as educational action researchers and professional educators.

*4) An Educational Action Researcher and a Humanistic Educator Examine the World View of Self Study.*

The fourth proposal, with Jerry Allender, extends my interests in the global significance of self-study research. It involves an educational action researcher and a humanistic educator in the development of a world view of self-study. The aim of this work is to develop our understandings of the world view of self-study and to develop together the educational theories and world views of an educational action research and a humanistic educator.

## **6.2 Self Appraisal 1998-1999**

The University of Bath has established an annual appraisal of academic staff which includes a self-appraisal. I will outline my future intentions through my self-appraisal in my personal overview of the year from my 1998-1999 University of Bath appraisal form. This will serve to firmly embed my intentions within my workplace as my originality of mind moves me on to research the values of well-being and my experiences of their contradiction.

I am bringing the value of well-being into my educational enquiry with some hesitancy because of its medical rather than educational connotations. However, whilst constructing this thesis, I have stopped my writing at times, for conversations with colleagues. This is how I expressed my concern with well-being on my 1998-1999 appraisal form:

*However, my concern is deepening as a colleague has just announced that she is taking early retirement on health grounds following a stroke. Another colleague is still*



*recovering from a serious breakdown in the Summer Semester. Another colleague is considering a return to a medically prescribed, personality changing drug, for depression. Another colleague, in the second week of September 1999, discussed with me his Doctor's worries about my colleague's potential for suicide. Another colleague has just reported, in the last week of September 1999 that she is taking time off for stress on medical grounds.* (1998-1999 Appraisal Form)

In the following extracts from my self-appraisal which follows, I also explain the sources of my professional satisfaction in seeing that others are finding useful my ideas on living educational theories. For example, the conclusion of the book edited by Mary Lynn Hamilton (1998) makes the following point:

*"Whitehead, in his 1994 AERA address, raised the need for living educational theory. We have thought about this phrase often and assert that this book generally and self-study specifically is indeed an example of living educational theory in two ways. It is living because, as people engage in understanding it, they learn more and their theory changes as they understand more. Further, because they are living what they learn new knowledge emerges. The work in the special issues of Teacher Education Quarterly (Russell and Pinnegar, 1995) provides one example of that, while McNiff's Teaching as Learning (1993) is another good example. McNiff explains action research techniques that might be used to not just create better classroom practice and thus learn as one teaches, but also to conduct systematic study of the practice using action research principles to that educational theory continues to grow".* (Hamilton, p. 243, 1998).

And in my 1998-1998 Appraisal Form, I write:

*To see the influence of my ideas spreading in national and international contexts is a great source of professional pride. I am thinking in particular of publications which have explicitly embraced my ideas on the need for individuals and groups to create their own living educational theories. Particular sources for the evidence of this influence in the UK are in Professor Pam Lomax's 1998 Presidential Address to the British Educational Research Association (Lomax, 1999) and in a book by Professor Tony Ghaye and Kay Ghaye (1998). The influence in the Republic of Ireland can be seen in the work of Jean McNiff (1998). In America it can be seen in a book by members of the self-study group of the Amercian Educational Research Association (Hamilton, M., 1998). In Australia, Macpherson (1998) and others have taken to the idea. In Ontario the influence of my ideas on teacher researchers can be seen in the electronic journal, Ontario Action Researcher and in Quebec in the Curriculum of Bishop's University (Whitehead, 1999).*



modifying our concerns, plans and actions in the light of the evaluations. I am drawn to Dadds' questions at this point:

*"If we choose to write together with those we support, what challenges do we face as we attempt to represent a partnership ethic in collaborative publications? How is a collaborative text composed? How do we handle differences of perspective, meaning, style, preferred genre? How is the 'final say' achieved? What processes do we establish to ensure the most democratic and representative end texts possible?"* (Dadds, p.50, 1998).

I also find myself moving towards Somekh's and Thaler's (1997) insights on the importance of participatory action research, in which dialogue and discussion between the participants are central to the process of defining commonly-accepted research questions (the 'we' questions). I agree with their point that to succeed in this difficult endeavour, of breaking down established routines of interaction and what, in effect, are taboos established by the culture and traditions of the group, it is essential to have an understanding of the multiple nature of the many 'selves' involved. As the final paper in Part Four demonstrated:

*Rational planning and decision-making are doomed to failure in the face of the remarkable complexity of human motivation, encompassing interlocking disappointments, hurts, confusions, affections and aspirations.* (Somekh & Thaler, p. 158. 1997)

And as Day (1998) has rightly pointed out in his work on the different selves of teachers:

*"...there is still limited evidence of action research which combines both the story, the different selves of the teacher, the action and change. Collaborative researchers who themselves may be ideologically committed to particular purposes and practices of teaching, must work with the emotional and intellectual selves of teachers who may have*

*different beliefs, values and practices from their own. They must learn to listen to dissonant voices which may not always be comfortable.” (p. 272)*

In offering you this thesis on my discipline of education as an original contribution to educational knowledge I want to contribute to a view of research-based professionalism which holds teaching as a form of educational enquiry. I am thinking of an enquiry in which individuals are giving a form to their own lives as they learn from experience and engage with the ideas and lives of others.

I have constituted my discipline of education by living standards of originality of mind and critical judgement in my educational enquiries and claims to educational knowledge.

I will stop at this point to submit my thesis for examination with the following voice in mind.

*“Imagination is a contagious disease. It cannot be measured by the yard, or weighed by the pound, and then delivered to the students by members of the faculty. It can only be communicated by a faculty whose members wear their learning with imagination..... The whole art in the organisation of a university is the provision of a faculty whose learning is lighted up with imagination. This is the problem of problems in university education.”*

(Whitehead, A.N., p.146, 1929)

Jack Whitehead, 30/10/99



### 6.3 Four Proposals to the American Educational Research Association, New Orleans, April 2000

#### *1) How can multi-media technologies be used to communicate spiritual, aesthetic and ethical standards of practice and judgement in teacher education?*

A proposal to AERA 2000 from Jonathan Whitehead, Exeter University, and Jack Whitehead, University of Bath.

The presentation will integrate a searchable data base which will allow text, video, audio and stills to be accessed in a way which communicates the meanings of the spiritual, aesthetic and ethical values of teacher educators as they work with the arts, media and technology to improve the quality of their students' learning (DFEE. 1999).

Textual communications are valuable but limited not only because the words we use will have different meanings to others but because some meanings, especially those concerned with emotions and spiritual experiences, are best communicated through the expressive arts. There is much interest in spiritual values in education but much uncertainty about how to share understandings in their communication. Individuals have different forms of spirituality and different ways of expressing their meanings. These can refer to a belief in a religious faith, a feeling of oneness with the cosmos, the experience of a life-affirming energy, the kind of Holy Sparks described by Wexler and reviewed by Pinar (1999) in his analysis of the importance for social life of the re-sacralization of the self.

In his Presidential Address to AERA, Eisner (1993) gave a multi-media presentation in which he encouraged educational researchers to experiment with such different forms of representation in communicating their understandings. His use of the visual image of a concentration camp together with his reading of the poetry of Elie Wiesel, communicated the quality of spiritual attentiveness in his audience which helped to support the credibility of his ideas. He developed further these ideas in his work on the problems and perils of alternative forms of data representation (Eisner, 1997).

Perhaps one of the most powerful expressions of the relationship between the spiritual and the ethical was experienced in the overthrow of Apartheid in South Africa, demonstrated in the release of Nelson Mandela in February 1991 and celebrated on a global scale in music and dance which celebrated the values of human dignity and freedom embodied in the commitment of Mandela to social justice. Such stories and multi-media ways of telling them are entering the curricula of schools and teacher-education.

The recent availability of digital video and computer technology, together with the multi-media communications potential of the internet, is transforming not only our ability to share our ideas but also the nature of the ideas themselves. In 1996 we established an internet site for communicating action research accounts of the living educational theories of professional educators. In the first year 1000 'hits' were recorded. In the second year



the count was 3000, in the third year 12000. Research accounts from teacher-researchers engaged in improving their practices are now being shared around the world, from this site, where previously the accounts would rest on the University shelves with very few readers.

Whilst we have used the new technologies effectively in communicating text-based accounts to others involved in teacher-education, we are now extending our work by exploring how the technologies can be used in research on the arts of teacher education to establish communicable standards of practice which include values such as love, care and compassion.

Drawing on the work of Canadian special needs teacher, Judy McBride, in which she uses her insights as a teacher-artist to retain her care and compassion in the face of dehumanising behaviour, we will explore the potential of multi-media technologies to communicate the processes through which individual teachers can sustain their educational values in the face of conflicting and contradictory behaviour. We will extend our analysis into the potential of the dialogues, which emerge from such multi-media presentations, to offer a less violent metaphor for the growth of educational knowledge than the present language of the 'Paradigm Wars' (Donmoyer, 1996, Anderson & Herr, 1999). We are seeking to establish educational dialogues, through research into teacher education as an art, which focus on inquiry, dialogue, inclusivity and openness.

Drawing on the teacher-research of Helen Hallissey, an Irish teacher of music and drama, we will explore how the dialogical forms of understanding developed by Mikhail Bakhtin (Coulter, 1999) can be usefully included in the stories and living theories created by teacher-educators as they shape their professional identities (Connelly & Clandinin, 1999) and create their own educational theories in relation to their use of the new technologies in the arts curriculum with their students.

## References

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***2) Understanding the politics of educational knowledge in the face of economic rationality and globalisation: Whatever Happened to Educational Research at an English University?***

Jack Whitehead, University of Bath, Pam Lomax, University of Kingston.

This paper offers a narrative form of theorising for understanding the politics of educational knowledge in a way which relates the shaping of the identities of professional educators (1) to the influences of the organisational cultures (2) and market forces of globalisation (3). In the analysis of our emerging professional identities we will be doing more than 'dancing in the passing parade' (1. p.131). We are actively seeking to participate in the creation of the future. In doing this we will show how we are engaging with the tensions which have arisen from deregulation in the economic field and the increasing regulation of the symbols which influence our organisational cultures. We agree that our explorations require us to look at both form and content, the message and the medium, the juxtaposition of different types of knowledge and the complex and differential ways in which university knowledge relates to our everyday world as university academics (3, p. 29).

The data for the analysis is drawn from policy documents, the autobiographies of learning of the presenters' and students' research, publications and evaluations. The data was gathered in the context of the creation, sustaining and demise of a masters programme and educational research community in an English University. This data provides the evidence which traces the rise and fall of an action research Master's Degree. It shows the demise of institutional support for an action research community as a result of government education policies and institutional politics related to economic rationalism and globalisation. As presenters we will tell the stories of our engagement with these issues, both from our positions as actors within the process and as academic researchers seeking knowledge and understanding through scholarly engagement with our own knowledge-creation and the ideas of others.

The dialogical form (4) of the presentation aims to demonstrate how our engaged and appreciative responses (5) to each others' stories, over the past 15 years of our collaboration, has helped to shape, sustain and re-shape our professional identities. This learning includes research into our sustained educational responses, with communities of educational researchers (6), to the influences of globalisation and economic rationalist policies. The presentation will show how our analyses of the demise of an action research master's programme and withdrawal of support for an educational research community have influenced our professional identities in ways which acknowledge both negative and



positive influences of institutional cultures and government policies in the context of globalisation.

We will explain how our learning together, through story, dialogue and responding to the ideas of others, including those of our students, can help to transcend some of the violence in the language of educational researchers in the 'Paradigm Wars' (7, 8). Through the interactive nature of our session we will test the validity of our belief that we are offering distinctively 'educational' world views (9). These 'educational views' acknowledge the value of social science theories and methodologies in understanding the politics of educational knowledge, without being subsumed by these theories and methodologies.

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- 6) Lomax, P. (1998) *Working Together to Create Community Through Research*. Presidential Address to the British Educational Research Association, Belfast, August, 1998.
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### 3) *White and Black with White Identities in self-studies of teacher education practices*

Jack Whitehead, University of Bath; Paul Murray, Royal Agricultural College.

Members of the Self-Study of Teacher Education Practices (S-STEP) SIG of AERA have established the self-study of teacher-education practices as a global movement in communities of educational researchers. They have organised symposia and other sessions at the annual conferences of AERA. They have organised two International Conferences on Self-Study at Herstmonceux Castle in England. They have communicated their ideas through books and journal articles. Following a meeting of S-STEP at AERA 99 in Montreal, to discuss the contributions to *Reconceptualizing Teaching Practice: Self-Study in Teacher Education*, edited by Mary Lynn Hamilton (1), members commented on the paucity of contributions from researchers with a variety of racial identities. The purpose of this paper is to extend the variety of voices and living educational theories (1, p.242) from researchers with different racial identities who are engaged in self-study research.

The presenters of this paper are professional educators in Higher Education. One has mixed racial identities the other white. Over the past three years the presenters have shared their feelings, thoughts and actions, mainly through e-mails with some face to face meetings. These correspondences and dialogues, together with the stories of their students, as each reflects on their learning, constitute the data in the inquiry. The theoretical resources drawn upon from others include: Hamilton and Pinnegar's (1, p. 242) and Ghaye and Ghaye's (2, p.61) view of living educational theories, (3) Connelly & Clandinin's (4) work on shaping professional identities through stories of educational practice and Allender's (5) work on autobiography of research in four world views.

One idea, accepted by both of us is that we have the capacity and responsibility as professional educators to show how the creation and testing of our own living educational theories is an integral part of our educative relationships with each other and our students. By living educational theories we mean the descriptions and explanations we construct for our own professional learning as we ask, research and answer, questions of the kind, "How can I help you with your learning?".

The stories of our educational practice we are going to share include claims to have influenced our students for good. We will be showing the meanings of our values as they emerge through time and practice in particular contexts and in particular relationships in our work as professional educators and students of education. Drawing on Coulter's (6) work on the theories of Mikhail Bakhtin we will integrate his concepts of polyphony, chronotope and the parade, within the dialogical form of our educational theorising. Our theorising will include analyses of our learning together as we re-sacralize ourselves (7, p.41) in ways which support our shared acceptance of each others' authentic spirituality (7, 42) and identities.



In developing our dialogical forms of understanding, theorising and analysing we will draw on Allender's autobiography of research in four world views (5, p.15) in which educational research is classified into the four methodological approaches of the analytic scientist, the conceptual theorist, the conceptual humanist and the particular humanist. Our analysis will suggest a fifth world view is emerging from the self-studies of professional educators, which cannot be subordinated to the four methodological approaches of social science (8). This view is kept open by inquiries of the kind, 'How can I help you to improve your learning?' and 'How do I know that I have influenced you for good?' The presenters will be seeking to show how their self-studies can show their educational influence through their students' voices in the process of understanding their own learning.

## References

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## 4) *An Educational Action Researcher and a Humanistic Educator Examine the World View of Self Study.*

Jack Whitehead, University of Bath; Jerry Allender, Temple University.

Counting from the developmental roots, the S-STEP SIG has a history that goes back nearly ten years. In this time, we now have had two Castle Conferences, a set of proceedings from both, a myriad of presentations at AERA and the two conferences, Several books, and a variety of journal articles--starting with the summer, 1995, issue of the *Teacher Education Quarterly* devoted to self-study and living educational theory. The



impetus for all this activity was a dissatisfaction with the loss of the "I" in teacher education and teacher education research. This loss was certainly created by the historical preponderance of quantitative research, but even the onset of a renewed emphasis on qualitative methods was no assurance that the voice and self of the teacher would be heard. The success of the S-STEP SIG reflects the concern of more than 200 educational researchers for this problem.

The authors of this proposal are senior educational researchers who have been active in S-STEP from its beginnings and concerned with the problem long before. For many reasons we did not meet or know about each other's work until we joined S-STEP, primary among them, because our focuses were/are quite different: one, on the role of action research in the ongoing development of the practice of teaching, and the other, on the role of the concepts of humanistic education for teachers irrespective of their philosophical bents. Furthermore, one of us lives and teaches in England, the other in the United States. In meeting, however, we discovered many commonalities and some intriguing differences. We are engaged in a long-term dialogue to learn more about each other's thinking and experience so as to bolster where we think alike and ponder what can be learned from the differences.

What we notice, generally, in others' presentations and writings about self study is a wide range of interests that also reflect many similarities and differences (1). Each of us feels that some of them are congruent with our own positions, others not quite so, and others yet, problematic. We sense, despite the differences, a refreshing world view that encompasses and connects the members of the SIG with regard to methods of research, styles of teaching, and a common high regard for the value of integrating one's practices with self development. It is not our intent at this time to survey this developing field of study, but we are alerted to the need to at least look to ourselves as a beginning. Thus, we have been engaged in reading each others' books (2, 3,) and articles, writing letters and emails, attending each other's conference presentations, and talking face to face when the opportunity arises.

What we know is that self study needs to be collaborative. It might seem paradoxical, but there is no doubt expressed among our members that this is so. We learn about ourselves by the many ways that are available to share our thoughts and feelings with others. So therefore, this is where this study begins--in our collaboration. Using the paper trail of our dialogue so far, and the one that will unfold between now and next April, we propose to reflect on our learnings. Then, we want to share these learnings at a roundtable with colleagues who are interested in the methods, issues, and experiences related to self study. In the session itself, we will use part of the time to make a progress report, and part of the time to invite others to question and discuss how our work relates to theirs.

Thus far, we have already made a few discoveries. The literature base of our previous work has many of the same significant authors (4). What bothered us about research



methods and teaching practices also has many points in common. But it is intriguing to see how these same roots took us in very different directions. It will be important for us to learn more about how our separate experiences personally and culturally led us on the different paths we took. Even more relevant is for us to discover whether these differences suggest some higher order insights that can further our present work. In addition, these same insights might be helpful to others in broadening the meaning and usefulness of their own work.

Action research is based on the contradictions between what one values and what one achieves in practice. Its methods have been developed to deal with this discomfort. The primary goal for educators is to use these methods to improve the practice of teaching. The results provide feedback in a reflective action cycle, where process and the desire for productive practical change are the primary directives. Research guided by the starting assumptions of humanistic education, on the other hand, has two different primary directives: one, each person's individual concerns come before the ideas about change that are created in the process, and two, the foundation of education, and therefore the methods of the research as well, cannot exist outside of interpersonal relationships. Whereas in humanistic research, success is judged by the development of connected relationships, in action research, the criteria require successful changes in practice.

Our hunch is that what we have in common, both what is on the surface and what is uncovered from a careful exploration of differences will reveal some of the essential dimensions of a general world view that is embodied in the pursuit of the self-study of teacher education practices. A world view of research has significant effects on the results of an investigation, and by knowing these explicitly, it is possible to be choiceful in our practice and to make appreciative and engaged responses to the ideas of others (5,6,7). What we all want is to improve our practices as both professional educators and educational researchers in ways that realize our values. What we all experience are the contradictions that face us daily. Mindful choice can guide us better.

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