How does the constraining power of education researchers influence the emergence of educational knowledge and theory?

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13:48 minute introduction to the paper

https://www.youtube.com/watch?v=r-dGc7WNKPo

1.   **Purposes**

The presentation fulfils three purposes.

   i)   **The first is to make a clear stipulative distinction between educational researchers and education researchers and educational theory and education theory.**

Educational researchers make contributions to educational knowledge by generating explanations of the educational influences of individuals and groups in their own learning, in the learning of others and in the learning of the social formations in which they live, work and research. I refer to these explanations as living-educational-theories (Whitehead, 1989). Not all educational research has to be concerned with generating living-educational-theories in that not all educational research will be focused on generating explanations of educational influences in learning. However, for research to be educational, I am suggesting that it must include both learning and values that carry hope for the flourishing of humanity.

Education researchers make contributions to education knowledge through their information gathering and theory construction and testing within the conceptual frameworks and methods of validation of forms and fields of education research, such as the philosophy, psychology, sociology, history, leadership, economics, theology

and management of education. I also distinguish between educational theory and education theory in a similar way.

During my initial teacher education course (1966-67) I was influenced by *Ethics and Education* (Peters, 1966) and other texts about educational theory. Their contention was that that educational theory was constituted by the disciplines of education: philosophy; psychology; sociology and history of education. I came to believe they were mistaken as they sought to replace the practical and values-based principles of practitioners by the principles of the philosophy, psychology, sociology and history of education. Hirst (1983, p.18), one of the early proponents of the 'disciplines' approach, has acknowledged this mistake. I want to make it very clear at this point that I value and work with insights from the disciplines of education. However, I am claiming that the colonization of *educational* research by *education* researchers is continuing the tradition of the disciplines approach to educational theory by replacing the practical and values-laden principles of practitioners' explanations of educational influences in learning by abstract principles.

The main reason I am focusing on clear distinctions between educational theory and education theory and educational research and education research is that the print-based Journals of Education as well as the print-based Journals of the American and British Educational Research Association continue to be dominated by contributions from adherents to one or more of the disciplines of education as if the disciplines of education constitute educational research and educational theory.

My stipulative distinction between education theories and educational theories is focused on the ways in which their explanations are generated.

The explanations of education researchers are usually **derived** from the abstract, general theories of a discipline of education and applied to a particular case. The explanatory principles in educational theories **are not derived** from abstract, general theories. **They are generated** from the life-affirming, life-enhancing, energy-flowing ontological values that practitioners use to give meaning and purpose to their lives. They are clarified and communicated through their emergence in practice in an educational enquiry that is influenced by sociohistorical and sociocultural influences. These explanatory principles often include insights from the disciplines of education but are not derived from their theories.

The theories of disciplines of education can be distinguished from each other by their conceptual frameworks and methods of validation.

Educational researchers engaged in Living Educational Theory[1] Research offer one form of educational theory. Their living-educational-theories are distinguished from other educational theories by the unique constellation of energy-flowing, ontological values, and insights from the disciplines, that each individual uses as explanatory principles in their explanations of their educational influence in their own learning, in

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[1] In my publications I use Living Educational Theory and Living Theory interchangeably and living-educational-theories and living-theories interchangeably – living-theory just being an abbreviation.

the learning of others and in the learning of the social formations in which the enquiry is located (Whitehead, 1989, 2007).

I am claiming that the colonization of educational research by education researchers is continuing the tradition of the disciplines approach to educational theory in which the practical principles used by practitioners to explain their educational influences in learning, in enquiries of the kind 'How do I improve what I am doing?', continue to be replaced by abstract principles drawn from the disciplines of education.

I am assuming that the American Educational Research Association, along with the British Educational Research Association should be primarily concerned with Educational Research as distinct from other forms of research.

I have experienced, in both AERA and BERA publications, the dominance of the language of education researchers. This brings me to my second purpose.

ii) Showing the dominance of the language of education research, in the calls for papers for AERA 2012-14.

The hegemony of education research can be seen in the slippage between the language of education and educational research in the Themes for the 2012-2014 AERA conferences and in the journal Educational Researcher.

AERA 2012

> Theme: "Non Satis Scire: To Know Is Not Enough"
>
> The mission of AERA is "to advance knowledge about education, to encourage scholarly inquiry related to education, and to promote the use of research to improve education and serve the public good." Our mission is sound. We have been vigilant in executing the first half of our mission: We hold each other to high standards, we review critically each other's scholarship, and we invest significant time and energy in an effort to publish only the best education research. We have been less vigilant and less effective, however, in promoting "the use of research to improve education and serve the public good." In an effort to pursue more fully our mission—and to emphasize the use of education research—the 2012 Annual Meeting in Vancouver, British Columbia, Canada, will include a host of innovative sessions and special events designed to engage AERA members and other participants in intense dialogue on the theme "Non Satis Scire: To Know Is Not Enough."
>
> While we as education researchers wholeheartedly agree that "to know" is critically important, we also recognize that the scholars who penned our organization's mission statement were, indeed, visionaries. (Ball & Tyson, 2011, p. 198).

The language of the education researcher can be seen in *'to publish only the best*

education research' and *'While we as education researchers'*. As a member of AERA I want to emphasise that, as an educational researcher, I should not be included in the 'we as education researchers'.

I presented a response, to the theme of 'To Know is Not Enough', in my AERA 2012 presentation on 'To Know is Not Enough, Or is it?' (Whitehead, 2012). My argument was that using **education research** enabled an education researcher to fulfil the first part of the AERA mission to advance knowledge about education and to encourage scholarly inquiry related to education. However, it is not sufficient to 'promote the use of research to improve education and to serve the public good'. I argued that **educational research**, with its focus on generating educational theory and knowledge from practical questions of the kind 'How do I improve what I am doing", with explanations that included insights from education researchers, could fulfil both parts of the AERA mission. I am claiming that the hegemony of 'education research' that is dominating what counts as 'educational research' in AERA, is the main reason that AERA is not fulfilling both parts of its mission.

AERA 2013

Here is my response to slippage in Tierney's and Renn's (2012) theme for AERA 2013 in a presentation to AERA 2013 (Delong, Campbell, Whitehead & Griffin, 2013):

> An important point that we are making, in addition to directly addressing the issues of transcending moral poverty, artistic impoverishment and digital divides, is to focus on the intellectual poverty of researchers whose education research masks the moral responsibility and living standards of judgment of educatio*nal* researchers. You can hear William Tierney using the language of education research, while he is President of the American Educational Research Association in the brief paper (Tierney & Renn, 2012) and in his video address at:
> http://www.aera.net/tabid/13206/Default.aspx
>
> Whitehead's response to this address focuses on the significance of the slippage in Tierney's language between education and educational research. Here he defines our meaning of educatio*nal* research:

4:43 minute video at http://www.youtube.com/watch?v=8LlK2RuznBw
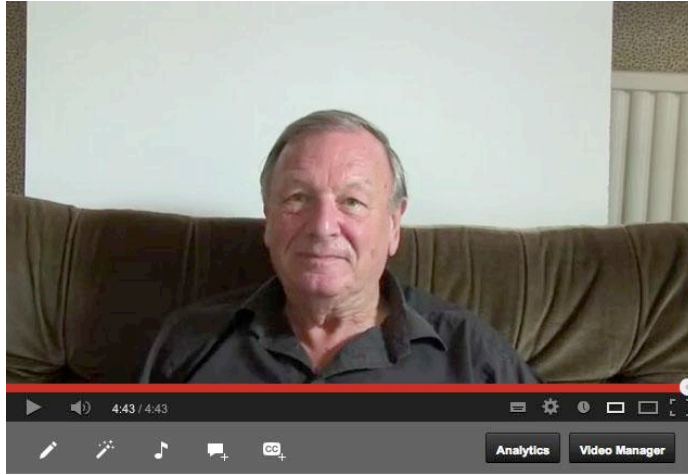
Transcript between 3:36 – 4:43

It is a matter of exploring the implications by educational researchers of the questions which you ask, research and answer of the kind, How do I improve what I am doing in my professional context as I try to enhance my own learning and the learning of others and also influence the learning of the social formations in which we are living and working. This is my fundamental point in my response to William Tierney. I think that we need to ask as educational researchers those 'I' questions that are focused directly on improving practice. I do hope that the AERA membership will actually respond to this notion that they are educational researchers and whilst we draw insights from theories of education researchers what we are doing is actually distinctive from education researchers because of this desire and will to improve (educational) *practice and serve the public good.*

The 4:43 minute video above also helps me to communicate my embodied expressions of life-affirming energy in the values that carry hope for the flourishing of humanity and which I include within my understanding of what is 'educational'. I have previously presented at AERA (Whitehead, 2011) a case for explaining the educational influences in learning with digital multimedia narratives in educational research that overcome limitations in solely print-based communications of education researchers.

AERA 2014

The slippage of the language from education research into educational research can be clearly seen in the theme for AERA 2014 (Schneider & Berends 2013):

2014 AERA Annual Meeting
"The Power of Education Research for Innovation in Practice and Policy"

Philadelphia, Pennsylvania
Thursday, April 3 – Monday, April 7, 2014

We live in exciting times in education research, where every day new ground is being forged in research design, methodology, instrumentation, and assessment. Questions regarding how people learn, what should be taught by whom, and to what ends remain at the core of our field, enveloped in a "cloud" of new ideas and technologies. In our rapidly changing world it is clearly time to take stock of the value of education research, of how it has spurred innovation, and of its problems and the potential solutions it can provide for improving the learning and well-being of children and adults. The theme for the 2014 Annual Meeting aims to encourage submissions that link the possibilities of education research, recognizing how evidence of varying types can be used for tackling persisting issues in education and for their innovative resolution…

This year we encourage submissions that examine seriously the many changes occurring across education research, from its design to its implementation, in areas where we have had a major stake, such as learning, pedagogy, school systems, higher education, and education inequality. (p.1)

Schneider and Berends, like Ball and Tyson above, use the 'we', in the first line above, 'We live in exciting times in education research', to identity members of AERA as education researchers. The focus on education research can also be seen in *'it is clearly time to take stock of the value of education research'* and *'we encourage submissions that examine seriously the many changes occurring across education research'*. My criticism of the AERA Presidents and Annual Meeting Program Chairs for the 2012, 2013 and 2014 Conferences is that they appear to accept no responsibility for distinguishing and explicating the relationship between education and educational research whilst their language focuses on education research. I have explained above why the language of education research is enabling AERA to fulfil the first part of its mission whilst the failure to distinguish and focus on educational research is contributing to the lack of success in fulfilling the second part of the AERA mission.

This brings me to my third purpose in an exploration of the implications of this hegemony of education research.

iii) Exploring the implications of this dominance in terms of the constraining power of education researchers to influence the emergence of educational knowledge and theory from educational researchers.

The constraining power of education researchers can be appreciated in the publications of AERA, especially in Jan/Feb 2014 issue of Educational Researcher with the special section on *'What should count as quality education research in education? Continuing the discussion'* (Southerland, Gadsden & Herrington, 2014):

This special section is directed to a continuing conversation as to what counts as quality research in education. For any field of science and scholarship, serious reflection on the elements of transparent and well-warranted research

merits ongoing attention. In this section, that dialogue is extended to further exploring what constitutes "high-quality" research. The American Educational Research Association (AERA) formally addressed some of these issues in issuing "Standards for Reporting on Empirical Social Sciences Research in AERA Publications" in 2006, followed by issuing a second set of standards in 2009 focused on humanities-orientated research. Continuing to engage with such questions reflects the editorial team's premise: that high-quality research should be fundamental to the improvement of educational policy and practice.

The Search for Criteria of Quality in Research

The commentaries in this special section respond to the continuing need to define within our various academic and research communities the criteria of rigor so that we can be better positioned to share these criteria with other communities, including policymakers and educators. They also point to the importance of understanding how policy decisions shape research that is conducted in education. Assessments of what constitutes rigorous research shape what policy makers choose to support, what educational researchers hold as valuable, and what educational practitioners choose to implement. (p. 7)

The slippage between education and educational research, as distinct forms of research for generating different kinds of knowledge, can connect with Whitty's (2005) reduction of educational research to matters of policy and practice while he uses education research to characterise the whole field (p. 172). The statements above refer to what counts as high quality research in education, not to what counts as high quality educational research. I am suggesting that the focus should be on the role of high-quality educational research in improving educational policy, practice and educational knowledge.

The search for criteria of quality in education research differs from the search for criteria of quality in educational research. Quality in education research is also related to what is understood by 'education' and can be related to the validity of the conceptual frameworks and methods of validation used in the different disciplines of education. Within my stipulative definition, quality in educational research must relate to judgments about the influence of the educational research in learning to enhance the flow of values that carry hope for the flourishing of humanity. The focus on criteria of quality of education research takes attention away from the criteria of quality that should be being used to judge the appropriateness and validity of contributions to educational knowledge and educational theory.

A similar focus on education research rather than educational research can be seen in the Theme for AERA 2013 on Education and Poverty: Theory, Research, Policy and Praxis with its focus on considering how 'education research can contribute to alleviating poverty':

Poverty interacts with education through local, national, and international systems of financial markets and the global knowledge economy. The interdependencies embodied in globalization and the deep inequities created and maintained by globalization play a substantial role in the lives of

marginalized communities and the educational organizations that serve them. We are eager to engage scholars from around the world in considering how education research can contribute to alleviating poverty and how academics might be complicit in maintaining class structures. We seek to understand better the role of local efforts to alleviate proverty through education interact- or do not - with international assessment efforts (e.g., PISA, TIMMS, IEA)…

We seek papers and symposia that offer theoretical analyses as well as research-based arguments about education and poverty. We desire studies about how educational policies and practices might reduce poverty, as well as proposals that investigate why educational policies and practices often fail to address poverty. We seek papers that introduce new methods for analyzing education and poverty. Our own assumption is that as educators we have an obligation to work with one another in a manner that enables not merely analysis, but also transformative change. (AERA, 2013, pp 1-2)

Again, the references to educational policies and practices are focused on education research, on *'how education research can contribute to alleviating poverty and how academics might be complicit in maintaining class structures.'* There appears to be no recognition of a distinction between education research and educational research and their different ways in which they *can contribute to alleviating poverty and how academics might be complicit in maintaining class structures*.

I am claiming that the evidence above shows the slippage between education and educational research is contributing to the colonization of educational research by education researchers and contributing to a failure of the American Educational Research Association to fulfil its responsibility as an **Educational** Research Association, "to advance knowledge about education, to encourage scholarly inquiry related to education, and to promote the use of research to improve education and serve the public good."

The dominance of the language of education researchers in the call for papers for AERA conferences and in Educational Researchers serves to distract attention away from the importance of the educational knowledge and educational theories being generated by educational researchers. The failure in the call for papers and in publications in Educational Researcher is that lack of a requirement to insist that contributions should make explicit the justification for inclusion of a contribution from education research in a publications and conferences of an Educational Research Association.

The failure is as serious as that perpetrated by the disciplines approach to educational theory. The practical, values-based principles of educational researchers continue to be replaced by the conceptual abstractions of education researchers.

I shall now focus on educational research that transcends this colonization and failure, by expressing the responsibilities of educational researchers. To be educational I am using a stipulative definition that it must include both learning and values that carry hope for the flourishing of humanity.

2.0   Perspectives

In his AERA Presidential Address, Eisner (1993) explained the need to extend the forms of representation used in educational research. Eisner had previously argued for the primacy of experience and the politics of method (1988) in educational research and later analysed the problems and perils of alternative forms of data presentation (1997) in educational research. Eisner included visual data in his presentation and pointed out that the majority of academic journals of education were restricted to printed-text and hence too limited to include some of the forms of representation he used in his presentation. Later in this presentation I shall use a digital, multimedia narrative to communicate the meanings of relational and life-affirming and life-enhancing energy-flowing values as explanatory principles in explanations of educational influences in learning. I shall argue that digital, multimedia narratives can transcend some of the limitations in using only printed text in communicating the meanings of embodied expressions of energy-flowing values in explanations of educational influence. My emphasis on influence owes much to Said's (1997) quote from Valery's "Letter About Mallarme".

> No word comes easier or oftener to the critic's pen than the word influence, and no vaguer notion can be found among all the vague notions that compose the phantom armory of aesthetics. Yet there is nothing in the critical field that should be of greater philosophical interest or prove more rewarding to analysis than the progressive modification of one mind by the work of another. (p. 15)

I also use the following perspectives in generating living-educational-theories as an educational researcher who is generating explanations of educational influences in learning.

I use Polanyi's (1958) perspective on personal knowledge in my decision to understand the world from my own point of view, as an individual, claiming originality and exercising judgment, responsibly with universal intent (p. 327). In taking this decision I, as an educational researcher, focus on exploring the implications of asking, researching and answering the question, 'How do I improve what I am doing?' Such questions are also at the heart of the Transformative Education(al) Studies (2011) project in South Africa with the generic question, 'How do I transform my educational practice as.....?'. My emphasis on the generation of educational knowledge can also be understood in terms of a commitment to contribute to enhancing professionalism in education through the generation of educational knowledge that can explain the educational influences of individuals in their own learning and in the learning of others as well as in the learning of the social formations in which the enquiries are located. Such contributions to enhancing professionalism can also be understood in terms of Ben-Peretz, Kleeman, Reichenberg, Shimoni and Golan's (2013) focus on teacher educators as members of an evolving profession.

I wish to emphasize that I have benefitted from criticisms of education researchers. For example, the late Susan Noffke (1997, p. 329) highlighted the need for living-educational-theories to address social issues in terms of the interconnections between personal identity and the claim of experiential knowledge, as well as power and privilege in society. This helped to focus my attention on bringing sociohistorical and sociocultural understandings into explanations of educational influence in validating

these explanations, as I describe below, when considering a method of social validation.

Perhaps the most significant perspective in justifying the rationality of the argument put forward in this presentation is the living-logic (Whitehead, 2008, 2013) that distinguishes this rationality from those defined by either propositional or dialectical logics. I am using Marcuse's viewpoint that logic is a mode of thinking that is appropriate for comprehending the real as rational (Marcuse, 1964, p. 105).

41:31 minute video at:

http://www.youtube.com/watch?v=l4xIg3E5Vt0

My inclusion of this long video clip is to provide you with the evidence of the first detailed public communication of my understanding of a living logic to a group of philosophers. It shows me introducing my idea of a living-logic for educational research, to a session of the Philosophy of Education Special Interest Group of the British Educational Research Association, on the 5th September 2013 at the University of Sussex. I am expressing a living-logic (Whitehead, 2013) in my presentation. I distinguish this embodied expression of meaning from my use of propositional and dialectical logics in explanations of educational influence. On this video I can see myself expressing my relational, life-affirming energy, as an ontological value. I include this value in my explanations of educational influence in my own learning, in the learning of others and in the learning of the social formations in which I live, work and research (Whitehead & Delong, 2014). I am claiming that such digital visual data can be used as evidence in enhancing understandings of the nature of the embodied expressions of life-affirming energy in ontological values that can be used to explain educational influences in learning.

3.   Methods, techniques, or modes of inquiry

The mode of educational inquiry I advocate in generating a living-educational-theory is grounded in the researcher's methodological inventiveness (Dadds & Hart, 2001). This emphasises the importance of recognising that Living Theory methodology (Whitehead, 2008) is an emergent methodology that is clarified and evolved in the course of an educational enquiry:

But we had understood far less well that how practitioners chose to research, and their sense of control over this, could be equally important to their motivation, their sense of identity within the research and their research outcomes. (p. 166, 2001)

I make distinctions between a living-educational-theory and Living Educational Theory and a living-theory-methodology and Living Theory Methodology. A living-educational-theory is the unique explanation that an individual produces to explain their educational influences in learning. A living-theory-methodology is the methodology that emerges in the creation of a living-educational-theory in enquiries of the kind, 'How do I improve what I am doing?' Living Educational Theory and Living Theory Methodology refer to general concepts that are used to distinguish similarities in what Living Educational Theory Researchers do, such as generate explanations of educational influence in learning (Whitehead, 1989).

Action reflection cycles can be used in forming, researching and answering questions of the kind, 'How do I improve what I am doing?' The cycles include: the expression of concerns when values are not being lived as fully as the practitioner-researcher believes to be possible; imagining possible improvements; choosing one to act on; acting and gathering data to make a judgment on the effectiveness of actions; evaluating the effectiveness of actions; modifying the concerns, ideas and actions in the light of the evaluations and producing an explanation of learning that is submitted to a validation group to help to strengthen the validity of the explanation (Whitehead, 1976).

A technique for developing explanations of educational influence involves the use of visual representations of practice with digital video. The methods for clarifying and communicating the meanings of relational, energy-flowing values as explanatory principles (Whitehead, 2011) include the process of empathetic resonance with visual data (Whitehead & Huxtable, 2006, Huxtable, 2009).

The technique for strengthening the validity of research accounts produced by Living Theory researchers involves the use by validation groups of questions derived from Habermas' (1976, pp. 2-3) four criteria of comprehensibility, rightness, truth and authenticity. These include:

i) How could I enhance the comprehensibility of the account?

ii) How could I strengthen the evidence I use to justify my assertions (the claims I make)?

iii) How could enhance my understanding of the sociohistorical and sociocultural influences on my writings and practice?

iv) How could I enhance the authenticity of my writings in the sense of showing over time and interaction that I am truly committed to the values I claim to hold?

4.   **Data sources, evidence, objects or materials**

The theme for AERA 2014 on "The Power of Education Research for Innovation in Practice and Policy", emphasises the point being made in this presentation on the colonizing influences of education research on educational research. The power relations, such as those embodied in the publication power of AERA, serve to sustain the hegemony of the knowledge generated by education research as a constraint on the legitimation of new forms of educational knowledge such as those being generated in digital, multimedia narratives (see - the contents of the December 2013 issue of EJOLTS below). I am thinking particularly of narratives of educational influences in learning in inquiries of the kind, 'How do I improve what I am doing?' One way in which this hegemony has been sustained is by University Research Committees requiring that the 'I' is removed from the title of a research proposal in favour of a title constituted by abstract generalities. This requirement was made of a Headteacher's research proposal to Kingston University in 1991.

Consider the paper on Professional Development Research: Consensus, Crossroads and Challenges by Hill, Beisiegel and Jacob (2013) in the December 2013 issue of Educational Researcher:

> This article suggests a new approach to research on professional development. This approach is based on the idea that scholars should execute more rigorous comparisons of professional development design elements *at the initial stages* of program development. The designs compared must be carefully linked to open questions within the professional development literature, allowing the field to effectively accumulate evidence on issues of importance to local providers. (p. 476)

Whilst I support the links to open questions and the importance of accumulating evidence for local providers, contrast this approach, with its focus on 'literature', with the contents of the September 2013 issue of Gifted Education International (GEI) and the contents of the Educational Journal of Living Theories (EJOLTS) with their foci on practice and on enhancing the flow of values that contribute to a flourishing of humanity:

September 2013 issue of GEI

Sage Online First published the following papers before the print version was published in 2013 in Gifted Education International. The copyright regulations mean that we can circulate the papers that were first submitted to Gifted Education International, before the editing. With the exception of the Whitehead and Huxtable contribution, all the papers were submitted successfully for masters credit for the Gifts and Talents in Education Unit of the University of Bath. The Whitehead and Huxtable paper outlines our approach to tutoring on the unit with the creation of living-educational-theories as transformational continuing professional development:

Marie Huxtable and Jack Whitehead – Editors Introduction.
http://www.actionresearch.net/writings/jack/mhjwGEI1212intro.pdf

Jack Whitehead and Marie Huxtable
Living educational theory research as transformational continuing professional development

http://www.actionresearch.net/writings/jack/jwmhGEIarticle141012.pdf

Amy Skuse
How have I developed my own personal views of gifts and talents in education and how does this influence what I do in the classroom?
http://www.actionresearch.net/writings/module/amyskusegandtined010110.pdf

Vicky M Tucker
How my involvement with an inclusive, educational, gifted and talented programme has influenced my work with students who have social, emotional and behavioural difficulties.
http://www.actionresearch.net/writings/tuesdayma/vickytuckerg&t.pdf

Louise Cripps
How can I clarify my responsibility as a headteacher as I provide opportunities to enable all children in the school to create talents?
http://www.actionresearch.net/writings/tuesdayma/crippslgandta0809.pdf

Sally Cartwright
How can I enable the gifts and talents of my students to be in the driving seat of their learning?
http://www.actionresearch.net/writings/tuesdayma/scgandtnov08.pdf

Joy Mounter
How can I work within the government's perspective of 'Gifted and Talented' but still remain true to my own living values?
http://www.actionresearch.net/writings/tuesdayma/jmgt2008opt.pdf

Ros Hurford
How does using philosophy and creative thinking enable me to recognise and develop inclusive gifts and talents in my pupils?
http://www.actionresearch.net/writings/tuesdayma/roshurfordg&t.pdf

Educational Research continues to publish articles, in a solely printed text-based medium with some still images. In the December 2013 issue, professional development research, is based on the idea that:

> … scholars should execute more rigorous comparisons of professional development design elements *at the initial stages* of program development. The designs compared must be carefully linked to open questions within the professional development literature… (Hill, Beisiegel and Jacob, 2013, p. 476)

The focus is on linking to open questions **within the professional development literature** – the very literature that is limited by its printed text-based forms of representation.

This approach to professional development research can be contrasted with the contents of the December 2013 issue of the Educational Journal of Living Theories (EJOLTS):

December 2013 issue of EJOLTS

Contents:

The professional development research in EJOLTS is not grounded in the professional development literature. It is grounded in the explanations that individual practitioners produce for their educational influences in their own learning, in the learning of others and in the learning of the social formations in which they work, live and research, in their ongoing professional development in inquiries of the kind, 'How do I improve what I am doing? These explanations use insights from a range of literature, including professional development literature and theories of education researchers. These explanations often use digital, multi-media narratives to communicate more fully the meanings of the embodied expressions of the relationally dynamic, energy-flowing values.

Evidence, objects and materials that support a Living Educational Theory approach to professional development research have been legitimated in Masters dissertations and Doctoral theses from the UK, Canada, the Republic of Ireland, Israel, Australia, Canada, South Africa, Norway and Japan. These are publically available and can be accessed from the world wide web. Many of these can be accessed from:

http://www.actionresearch.net/living/living.shtml

and

http://www.actionresearch.net/writings/mastermod.shtml

Evidence of some of the sociohistorical and sociocultural influences that can serve to transform the living 'I' questions of educational researchers into a conceptual, abstract and propositional forms of knowledge and theory of education researchers also exists in relation to:

i)   the Transformatory Education(al) Studies (2013) Project in South Africa – See -
      http://www.actionresearch.net/writings/aera12/jwdiscussantTESatAERA12.pdf

ii)   a contribution to the Journal, 'Studying Teacher Education' – See –
      http://www.actionresearch.net/writings/jwselfstudyjournal1109.pdf

iii) a contribution to the 6th International Conference on Teacher Education in Jerusalem and Tel Aviv, 4-6 July 2013, see -
      http://www.actionresearch.net/writings/jack/Israel040713.pdf

In the generation of living-educational-theories, the use of 'I' is not an egotistical 'I', but the 'I' of infinite conversation described by Buber in relation to the work of Goethe and Socrates (Buber, 1970, p. 117).

Materials on cultural influences in promoting educational inquiries that engage with the power relations sustaining the hegemony of education research include videoed presentations in workshops and keynotes in:

Thailand : http://www.actionresearch.net/writings/jack/thaischedulemay2013.pdf

Mauritius : http://www.youtube.com/watch?v=kkrnVEvHNXg

Israel: http://www.youtube.com/watch?v=s0IvF0NcLdE and http://www.youtube.com/watch?v=cgv6ghntboo

Delong's (2002) influence in the generation of living-educational-theories has focused on the inclusion of cultures-of-inquiry in explanations of educational influence. These explanations (Griffin, et. al., 2014) include engagements with power relations in the formation, implementation and evaluation of national policies on teacher education and can also be accessed from the What's New section of http://www.actionresearch.net. One of the procedural values, in engaging with power relations that are at the heart of both Action Research and Living Educational Theory Research, is democracy. Whilst this is a problematic term in the sense that different cultures and societies have different notions of democracy we can, and should as educational researchers, as Laidlaw (1994) and Delong (2002) have shown, explain the meanings of democracy that are expressed in the context of its use and include a value of democracy in explanations of educational influence.

5.   **Results and substantiated conclusions**

This educational inquiry has provided explanations of educational influences in learning that are **generated** from the educational practices of individual educational researchers. These explanations are distinct from the explanations of education researchers that are **derived** from the general concepts of propositional and dialectical theories of disciplines of education and applied to particular cases. The explanations referred to in this study have been legitimated by the Academy as making original and significant contributions to educational knowledge and educational theory. These living-educational-theories included insights from education research and it is these insights, mediated by educational researcher and other practitioners, in practice, that distinguish the power of education research for innovation in policy and practice from the power of educational research for these innovations.

The explanations show how the generation of the living-educational-theories of educational researchers can integrate insights from the theories of education researchers in a way that sustains a connection with, improving practice, generating knowledge and engaging with policy formation, its implementation and evaluation (Griffin et. al. 2014).

The substantiated conclusions in many living-theory theses include alternative forms of representing valid explanations of educational influences in learning, than solely printed text-based media. The evidence of these alternative forms of representation includes inquiries in Elementary, High School and Graduate settings in the December 2013 issue of EJOLTS. It includes evidence of educational influence for innovation in policy and practice in the context of classrooms, schools and school systems. Other issues of EJOLTS have included evidence of educational influences of educational researchers in international contexts in Asia, Australia, South Africa, Israel, Europe and the Americas. The evidence is included in living-educational-theories from many different fields of practice, for instance Local Authorities (UK), Health, Police and Business (see - http://www.actionresearch.net/living/living.shtml).

The conclusions included a recognition of the limitations of the propositional and dialectical logics of education researchers in structuring valid explanations of the educational influences in the learning of individual practitioners that is motivated by values that carry hope for the present and future flourishing of humanity.

6.   **Scholarly significance.**

The presentation has justified the claim that educational researchers have made original and significant contributions to educational knowledge in mediating the power of education research for both constraining and supporting innovation in practice and policy. Education researchers can propose innovations in policy and practice. However, these innovations in practice, suggested by education researchers, require the mediation of educational researchers or other practitioners for the innovations to be put into practice. Researching such innovations in practice in inquiries of the kind, 'How do I improve what I am doing?' can generate, in living-educational-theories, original contributions to educational knowledge.

The presentation can also be seen as a response to Schön's (1995) call for the development of a new epistemology for the new scholarship in demonstrating how the embodied knowledge of professional educators can be made public through digital, multi-media narratives. It answers Snow's (2001, p. 9) call for procedures for accumulating such knowledge and making it public. The new epistemology uses the unit of appraisal as the individual's explanation for their educational influence in their own learning, in the learning of others and in the learning of the social formations in which the research is located. The epistemology uses embodied expressions of life-affirming, life-enhancing, energy-flowing values as explanatory principles in the explanations of educational influence. These values are ontological in the sense that they give meaning and purpose to the individual's life in education. The epistemology also makes explicit a living logic for making sense of the explanations of educational researchers of their explanations of educational influences in learning.

The scholarly significance is also demonstrated in the knowledge created by educational researchers in their validated explanations of educational influence. These explanations show how educational environments can be transformed in improving education and serving the public good through improving practice and policy within a culture of inquiry (Delong, 2002; Whitehead & Delong, 2014). These explanations included understandings of the constraints and opportunities related to the sociocultural and sociohistorical contexts in which the educational researcher is located. In evaluating the validity of these explanations new living standards of judgment (Laidlaw, 1996) and explanatory principles have been introduced, including the energy-flowing, relational values of educational researchers whose inquiries are taking place in a range of international contexts and fields of practice. Hence the significance of the educational enquiries in terms of policy, practice and the generation of educational knowledge that can enhance the flow of values that carry hope for the flourishing of humanity.

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