

Teachers as Researchers and Researchers as Teachers: How can I improve what I am doing?

Notes for Jack Whitehead's keynote presentation to the Edge Hill University 125th Anniversary Education Conference ***Learning and Achieving Together***, 20th October 2010

I should like to thank the organizing committee for the invitation to share some ideas from my research to celebrate the 125 Anniversary Education Conference at Edge Hill University. I'm also grateful to Professor Mark Schofield who brought my work to the attention of the organizing committee after we shared a platform in presenting keynotes at the Higher Education Learning and Teaching Association of South Africa (HELTASA) in November last year. I'm hoping to stay true to Mark's point in his keynote to be *Guides on the Side*, rather than *Sages on the Stage*.

The flyer for the conference states that *"the conference will celebrate and reflect on 125 years, but will move quickly on to consider how the Faculty, together with its partner schools and training centres will rise to the challenges of radical change and development. This is the conference that will ensure the Faculty and its partners remain pre-eminent in teacher education into the next 125 years."*

What excites me most about being with you today is the idea that our conversations might contribute to the challenges of radical change and development to help Edge Hill University remain pre-eminent in teacher education. In making my contribution to our conversations I want to focus on what could emerge from the Taught Degree Awarding Powers of Edge Hill from 2006, and the 2008 Research Degree Awarding Powers. I am thinking of a transformation in what counts as educational knowledge in the Academy in legitimating the knowledge of master educators and doctor educators in the creation of a Council of Educators. I shall be suggesting that this contribution could emerge from an exploration of the implications of an inclusional approach to educational enquiry. Edge Hill has already embraced the importance of an inclusive university experience for its 23,000 students:

"Originally welcoming 41 students to Liverpool in 1885, over 23,000 are now enrolled on Edge Hill University's courses across the North West, enjoying a unique, high quality and inclusive university experience."

Whilst inclusive usually refers to all, inclusionality is a way of being that shows a relationally dynamic awareness of space and boundaries. I shall elaborate on the significance of inclusionality later.

Here is what was said about me in the flyer for the conference:

Professor Jack Whitehead, visiting Professor of Education at Edge Hill University, is very well known for his work in the field of action research and an internationally recognized expert on classroom based research. He will reflect on the growing synergy between school and university based practice, exploring areas where traditional role boundaries between teaching and research can merge into exciting new partnerships.

In relation to boundaries I want to show you what can happen in the creation of educational knowledge when the boundaries between the embodied knowledge of practitioners and the propositional knowledge of academic researchers become permeable to the knowledge-creation of each individual in the process of knowledge mobilization that Louise May, Martin Ashley and Damien Shortt are focusing on in the Panel Address following this keynote. Here are four ideas that I offer as contributions to the radical thinking that could help to sustain the pre-eminence of Edge Hill University in both teacher education and educational research.

The first idea is that practitioner-researchers can create their own living educational theories as explanations for their educational influences in learning.

I coined the phrase living educational theory to distinguish the explanations created by practitioner-researchers for their educational influences in learning from the explanations derived from the propositional theories of the disciplines of education and applied as explanations to individual cases. I have spent my working life from 1973-2009 in the University of Bath in the development of a research programme to contribute to the generation and communication of living educational theories. My motivation to do this was because of a mistake in the disciplines approach to educational theory I felt in 1971 and that was articulated by Paul Hirst in 1983 when he said that much understanding of educational theory will be developed:

"... in the context of immediate practical experience and will be co-terminous with everyday understanding. In particular, many of its operational principles, both explicit and implicit, will be of their nature generalisations from practical experience and have as their justification the results of individual activities and practices.

In many characterisations of educational theory, my own included, principles justified in this way have until recently been regarded as at best pragmatic maxims having a first crude and superficial justification in practice that in any rationally developed theory would be replaced by principles with more fundamental, theoretical justification. That now seems to me to be a mistake. Rationally defensible practical principles, I suggest, must of their nature stand up to such practical tests and without that are necessarily inadequate." (Hirst, 1983, p. 18)

I just want to emphasise the colonizing significance of replacing the principles you or I use to explain our educational influences with principles from the disciplines of education, in the belief that our practical principles were 'at best pragmatic maxims having a first crude and superficial justification in practice.'

The experience of professional educators of the colonization of their embodied knowledge by replacing it with the propositional knowledge of academic knowledge is part of the explanation as to why so many professional development courses, organized in higher education, have been criticized by professional educators. The importance of including the 'I' of the professional educator in programmes of professional learning and development with

questions of the kind, 'How do I improve what I am doing?' leads me into my second idea about living contradictions.

The second idea I want to share is the inclusion of 'I' as a living contradiction in research enquiries of the kind, 'How do I improve what I am doing?'

It is my belief that all the participants in this conference experience themselves as living contradictions in the sense that we are aware of holding together, in our practical lives the values that give meaning and purpose to our lives together with their negations. I first saw myself as a living contradiction as I viewed a video-tape of my classroom practice in 1972 as a science teacher in Erkenwald Comprehensive School in Barking. I believed that I had established enquiry learning in my classroom in which individual pupils were being encouraged to form their own questions and that I was making a response to their questions. The video showed that all the questions were actually being generated by myself. The tension and embarrassment of seeing this and experiencing myself as a living contradiction moved my imagination to generate possibilities for improving my practice in enabling my pupils to form their own questions. I acted on a chosen possibility or action plan, evaluated my effectiveness in supporting enquiry learning and continuing to work at improving my practice to live my values as fully as I could. I imagine that all of you use a similar form of action reflection cycle, either intuitively or explicitly in asking, researching and answering your own questions of the form, 'How do I improve what I am doing?'

This recognition of existing as a living contradiction and the use of such action reflection cycles has continued to inform my research programme over the last 37 years, 36 of these at the University of Bath. In this research programme I have supervised over 30 living theory doctoral theses to successful completion. You can access most of these from <http://www.actionresearch.net/living/living.shtml> .

Including 'I' in the title of research proposals for higher degrees has been problematic. Before Mary Bousted became Head of the School of Education at Kingston University, the research committee at the University had rejected a research application from a headteacher who wished to make public and evolve her embodied knowledge as an educator, with 'I' in the title of a proposal of the kind, 'How do I improve my practice as a headteacher?' The letter from the research committee required that the 'I' be removed from the title. After some lobbying the researcher was allowed to keep the 'I' in the title. The inclusion of 'I' can still be a problem for some University research committees. At this year's BERA a Professor and Head of a Department of Education explained that a research committee at a neighbouring university was asking for the 'I' to be removed from the title of the research enquiry!

Edge Hill gained its research degree awarding powers in 2008 and I am suggesting that it will be the knowledge-base for education, generated by practitioner-researchers with insights from the most advanced social theories of the day, that will enable Edge Hill to retain its pre-eminence in teacher education. I believe that this pre-eminence will be dependent on establishing the

quality of the knowledge-base being generated through its research degree awarding powers and the acceptance of the importance of including 'I' as a living contradiction in contributions to educational knowledge.

At the heart of knowledge-creation and the academic legitimation of the embodied knowledge of master and doctor educators are the standards of judgment that are used to legitimate the knowledge in the explanations of educational influences in learning. This relates to my third idea.

My third idea is focused on the development of living standards of judgment in the recognition and expression of energy-flowing values in practical principles in contributions to educational knowledge.

We can't do anything without the expression of some form of energy. My communications in the here and now are flowing with energy. I am feeling the expression of a life-affirming energy in loving what I am doing. I feel a passion for education and educational research that I believe carries hope for the future of humanity and my own. In explaining my educational influences in my own learning, in the learning of others and in the learning of the social formations in which I live and work, I use energy-flowing values as explanatory principles. Time doesn't permit me to go into the detail now about the methods of empathetic resonance and empathetic validity I use with video to communicate the meanings of energy-flowing values as explanatory principles. I have provided more details of the methods in Appendix 1 of the notes for this address on the internet at <http://www.actionresearch.net/jack/jwedgehill2010.pdf>. However what I will do now is to show you with the video-clip in Appendix 1 how the energy-flowing value of a passion for compassion can be communicated as an explanatory principle in a visual narrative in a doctoral thesis. Laidlaw (1996) was the first to show me the meanings of living standards of judgment.

I know that it might appear that the three ideas above are being offered as if they are independent of the historical and sociocultural contexts from which they emerged. Hence I want to stress the importance of using insights from the most advanced social theories of the day in the generation of living educational theories. With the help of sociocultural, political and economic theories we can evaluate the constraints and opportunities within our particular contexts in working out the possibilities we are going to act on in working and researching to improve our practice and generate knowledge. This brings me to my fourth idea.

The fourth idea brings together insights from propositional and dialectical theories in the generation of living and inclusional educational theories.

In emphasizing the importance of the embodied knowledge of practitioners in the generation of living educational theories I do not want to be misunderstood as devaluing the importance of insights from propositional and dialectical theories. I owe much of my capability to articulate my understandings, as well as the understandings themselves, to these theories. The ideas of Habermas and Fromm, two critical theorists, provide illustrations of how the ideas of others

have influenced my own. I use four works of Habermas to justify my focus on legitimating (1976a), in the Academy, the living standards of judgment of professional educators. I use his four criteria (1976b, pp. 1-2) of social validity to enhance the validity of living educational theories, I use his focus on learning (1987, p. 383) in my own focus on educational learning and I accept his point about the relationship between individual and civic autonomy (2002, p. 264) in focusing attention of the educational influence of living educational theories in the learning of social formations.

I use seven texts by Erich Fromm in understanding: the influence of capitalism (1947) on the development of a productive orientation to life and work; to emphasise the importance of loving relationships and productive work (1960, p. 18) in the life of an individual; the vital importance of small face-to-face groups sharing values in bringing about social transformations (1955); the importance of including love (1956) and hope (1968) in one's research, the importance of recognizing and strengthening one's boundaries to resist colonizing social forces and the hostile forces of what he calls 'malignant narcissism' (1980, p.77), that can damage one's mental health; the importance of understanding the importance of choosing 'being' over 'having' in the development of a productive orientation to one's existence (1976).

In bringing together insights from propositional and dialectical theories in the generation of living and inclusional educational theories I am now returning to the point above:

"Originally welcoming 41 students to Liverpool in 1885, over 23,000 are now enrolled on Edge Hill University's courses across the North West, enjoying a unique, high quality and inclusive university experience."

to focus on a particular meaning of 'inclusive' that is grounded in inclusionality (Rayner, 2004). The key distinction between propositional, dialectical and inclusional ways of thinking concerns contradiction. Propositional thinking denies that two mutually exclusive statements can be true simultaneously. Dialectical thinking holds contradiction in the sense of holding together two mutually exclusive opposites together as the nucleus of dialectical rationality. The two traditions have often denied the rationality of the other's view of contradiction. Inclusional thinking is grounded in a relationally dynamic awareness of space and boundaries with the lives of human beings explained in terms of the expression of energy-flowing values.

I imagine that everyone here has been influenced by both propositional and dialectical thinking whilst living inclusionally. Both propositional and dialectical forms of thinking have a 2,500 history. Proponents of either propositional or dialectical thinking have a history of denying the rationality of the other's epistemology. Insights from both propositional and dialectical theories can be used in the generation of living educational theories that are grounded in the individual's relationally dynamic awareness of space and boundaries of inclusionality (Whitehead & Rayner, 2009).

I also imagine that everyone is aware of being included in the present global, national and local financial pressures of economic rationalism. In such conditions it can be difficult to protect and extend the influence of values that carry hope for the future of humanity. I find the following insights about 'de-valuation' and 'de-moralization' useful in understanding the influences of economic rationalism and the importance of continuing to recognise, express and communicate energy-flowing values.

Nevertheless, the new 'economic rationalism' is a worldwide phenomena which 'guides' not only the conduct of transnational corporations, but governments and their agencies as well. It does so with increasing efficacy and pervasiveness. I use the term 'guides' here in quotes to make a particular point. Economic rationalism is not merely a term which suggests the primacy of economic values. It expresses commitment to those values in order to serve particular sets of interests ahead of others. Furthermore, it disguises that commitment in a discourse of 'economic necessity' defined by its economic models. We have moved beyond the reductionism which leads all questions to be discussed as if they were economic ones (de-valuation) to a situation where moral questions are denied completely (de-moralisation) in a cult of economic inevitability (as if greed had nothing to do with it). Broudy (1981) has described 'de-valuation' and de-moralization' in the following way:

De-valuation refers to diminishing or denying the relevance of all but one type of value to an issue; de-moralization denies the relevance of moral questions. The reduction of all values – intellectual, civic, health, among others – to a money value would be an example of de-valuation; the slogan 'business' is business' is an example of de-moralization (Broudy, 1981: 99) (McTaggart, 1992, p. 50).

Here is a recent circular from the Universities and Colleges Union that focuses on the economic rationalism of the issues of pay, jobs and pensions that influence all our lives :

UCU/293 Calling notice for special HE sector conference

The Higher Education Committee of the UCU National Executive has convened a Special HE Sector Conference to be held on Thursday 25 November 2010 to discuss the campaign and timing for action on pay, jobs and pensions. This circular contains the formal calling notice, including details for submission of motions and amendments, timetable and event information. (5 pages)

As well as recognizing, with the help of social theories, such influences on what we are doing, I also want to emphasise the importance of partnerships in protecting and extending the influence of the values that carry hope for the future of humanity.

It isn't easy to develop collaborative and cooperative relationship in contexts where survival appears to depend on competing with one's neighbours. I don't think that this will stop Edge Hill developing such partnerships that are grounded in the values of love and hope. For example, some of you here today have close working relationship with colleagues at Liverpool Hope University

(LHU). The Strategic Map for 2010-11 of Liverpool Hope University's Faculty of Education (Liverpool Hope University 2010a &b), includes the guiding vision and orientation of the Faculty to develop educational thought and practices which **promote education as a humanizing influence** on each person and on society locally, nationally and internationally. It includes the purpose of contributing to the development of knowledge and understanding in all fields of education, **characterizing all work with values arising from hope and love**. You can access the contributions of colleagues from Liverpool Hope University (BERA 2010) to the keynote symposium on 'Enhancing Professional Learning: A New Professionalism' at the 2010 British Educational Research Association at <http://www.actionresearch.net/writings/bera/lhukeynotecontributions.pdf> . I do hope that you will access these contributions. They include a video of the introduction to the symposium by Professor Bart McGettrick the Dean of the Faculty in which he is expressing his humanizing values of education.

I also want to bring to your attention the recent action plan of Dr. Joan Walton, the Director of the Centre for the Child and Family of Liverpool Hope University in a project on Aiming High for Disabled Children (Appendix 2) and my own action plan (Appendix 3) for continuing my research programme with an emphasis on collaboration, cooperation and partnership. My understanding of the most advanced social theories of the day, leads me to the conclusion that such collaborations are going to be a necessary condition of learning how to enhance the flow of values, skills and knowledge that carry hope for the future of humanity and our own. Before writing such action plans it is usually to share stories of life experiences that have influenced the individual's present values and practices. I have included one such story (Appendix 4), to show the kind of writing that can help to reveal the meanings of such values.

Professor Jean McNiff (2010), of York St. John University has done more than anyone to create interrelating and branching channels of communicate for the creation of living educational theories through action research for professional development. Her website <http://www.jeanmcniff.com> provides evidence of her educational influences in the UK, South Africa, Qatar, Iceland, Israel, Canada, China and North America, together with information on her many publications. I do hope that you will help to spread the influence of Jean's ideas and publications.

In sharing the above four ideas I shall conclude by relating them to suggestions for radical changes in today's thinking.

Following my keynote today we have a Panel Address by Louise May, Martin Ashley and Damien Shortt. Today's thinking includes the following from Louise, Martin and Damien:

"Our first research aim is to enable and empower schools to improve their practice through high quality research they have undertaken themselves. Our vision also sees a partnership where schools function as key players in the critical engagement with and evaluation of research. In some universities, the achievement of a publication in a high status journal can be the end of the research process, but we believe it should be only the beginning. The next stage is to find schools who will

engage with the research findings and to gather further data on whether they work in practice and how they might be further refined and developed.”

One radical change might be question our acceptance that the present high status journals such as the British Educational Research Journal can carry the meanings of the embodied educational knowledge and theories of professional educators. Here are eight 2 page contributions in Research Intelligence that might be useful in questioning this acceptance.

Adler-Collins, J.P. (2008) Creating New Forms Of Living Educational Theories Through Collaborative Educational Research From Eastern And Western Contexts: A response to Jack Whitehead. *Research Intelligence* 104, 17-18. Retrieved 11 January 2008 from <http://www.actionresearch.net/writings/bera/16-18RI104.pdf>

Bruce-Ferguson, P. (2008) Increasing Inclusion in Educational Research: Reflections from New Zealand. *Research Intelligence*, 102, 24-25. Retrieved 11 January 2008 from <http://www.actionresearch.net/writings/bera/24-25RI102.pdf>

Huxtable, M. (2009) How do we contribute to an educational knowledge base? A response to Whitehead and a challenge to BERJ. *Research Intelligence*, 107, 25-26. Retrieved 11 January 2010 from <http://www.actionresearch.net/writings/huxtable/mh2009beraRI107.pdf>

Laidlaw, M. (2008) Increasing Inclusion in Educational Research: A Response to Pip Bruce-Ferguson and Jack Whitehead. *Research Intelligence*, 104, 16-17. Retrieved 11 January 2008 from <http://www.actionresearch.net/writings/bera/moira16-18RI104.pdf>

Rayner, A. (2010) The Inclusional Nature of Living Educational Theory: A Receptive Response to Whitehead. *Research Intelligence* 109: 26-27. Retrieved 17th February 2010 from <http://www.actionresearch.net/writings/jack/alanraynerRI10926-27opt.pdf>.

Whitehead, J. (2008) Increasing Inclusion In Educational Research: A Response To Pip Bruce Ferguson. *Research Intelligence*, 103, 16-17. Retrieved 11 January 2008 from <http://www.actionresearch.net/writings/bera/16-17RI103.pdf>

Whitehead, J. (2008) An Epistemological Transformation in what counts as Educational Knowledge: Responses to Laidlaw and Adler-Collins. *Research Intelligence*, 105, 28-29. Retrieved 11 January 2008 from <http://www.actionresearch.net/writings/jack/jw2829RI105.pdf>

Whitehead, J. (2010) The Role of Educational Theory In Generating An Epistemological Transformation In What Counts As Educational Knowledge With Educational Responsibility: Responses To Huxtable and Rayner, and Biesta, Allan and Edwards. *Research Intelligence*, 110, 25-26. Retrieved 8 May 2010 from <http://www.actionresearch.net/writings/jack/jwri110p2526opt.pdf>

Accessible from <http://www.bera.ac.uk/blog/category/publications/ri/>

The reason I think we need to question the nature of the knowledge that is being communicated in the present 'print-based' academic journals is because the practical principles embodied in the educational practices of educators carry energy with values that need multi-media narratives for their adequate communication. I shall show you what I mean by adequate communication in relation to the expression and communication of a passion for compassion with the help of a video-clip from Appendix 1. We shall of course need to create many more multi-media journals, such as the Educational Journal of Living Theories at <http://ejolts.net/> to express and communicate the embodied knowledge of professional educators (Whitehead, 2008, 2010). It isn't that I wish to deny the value of some of the meanings being communicated in print-based journals – I continue to contribute to these journals. My point is that they are too limited to carry meanings of embodied flows of energy with values. Hence my point about the need to create multi-media journals.

Another radical change in present day thinking could be brought about by seeing practitioner-researchers as knowledge-creators in relation to knowledge transfer and knowledge exchange in the process of knowledge mobilization. For example, in the materials for today's conference, Martin Ashley states:

*“Finally, our vision sees a partnership based on both **knowledge transfer** and **knowledge exchange**, collectively known as **knowledge mobilisation**. Knowledge transfer occurs when a university has genuinely created “new knowledge” and needs to communicate this knowledge to the stakeholders for whom it will be useful. An example is our recently completed flagship programme on boys and singing. We now have a large and growing database of schools from New York to Kenya that have corresponded with us and engaged with the new knowledge generated. Knowledge exchange is the process through which we in the university sector recognize that a considerable wealth of applied knowledge resides in our stakeholder groups and are open to the influence of an inflow of that knowledge. A key issue for us is whether that knowledge will flow into our own teaching and reach our own students? Will our partnership ensure that students receive input from up-to-date, successful practice in schools? We also need to know whether what we recommend through research works in your school? Why/why not? Of course, we have a role in facilitating this flow of mobilised knowledge. Two way communication and mutually respectful dialogue has to be part of a fruitful partnership – for the next 125 years? As Head of Research, I shall be expecting quite a public grilling on this from my colleague Louise.”*

In this idea of knowledge mobilization the university creates 'new knowledge' and the schools engage with the new knowledge generated. The stakeholder groups hold 'applied knowledge'. I am suggesting that both groups can create 'new knowledge' within a process of knowledge mobilization.

To show you the evidence of what this form of knowledge mobilization looks like, as teachers as researchers and researchers as teachers share their embodied knowledge and create new knowledge, you could access the doctorates of Kevin Eames, Karen Riding and Simon Riding as teachers as researchers and Mary Hartog, JeKan Adler-Collins and Jane Spiro as researchers

as teachers. Mary Hartog and Jane Spiro are both National Teaching Fellows. You can access these theses in the living theory section of

<http://www.actionresearch.net>

at

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

Jane Spiro (2008), JeKan Adler-Collins (2007), Margaret Farren (2005) and Mary Hartog (2004) are researchers as teachers who gained their doctorates from enquiries into their educational influences with their students in higher education. For those interested in the use of digital technologies and e-learning in higher education I do recommend Margaret Farren's website at <http://83.70.181.166/joomlamgt/> and her research at Dublin City University. Margaret's colleague Yvonne Crotty is organizing the [Developing Innovative Visual Educational Resources for Students Everywhere \(DIVERSE\) Conference at Dublin City University 28-30 June 2011. I hope to see you there.](#) Details are at <http://diverse2011.dcu.ie/welcome.html> .

Kevin Eames (1995), Karen Riding (2008) and Simon Riding (2008) are teachers as researchers who gained their doctorates for their originality of mind and critical judgments as they made public their embodied knowledge as professional educators. In all of the living theory theses at <http://www.actionresearch.net/living/living.shtml> the practitioner-researchers have had to demonstrate their original contributions to educational knowledge to the satisfaction of internal and external examiners. I know colleagues at Edge Hill are committed to building partnerships. The research of Simon Riding could be helpful in learning how to form and sustain school-based teacher-researcher groups for improving practice and generating educational knowledge. The research of Karen Riding could be helpful in learning how to include the voices of pupils as researchers into the inclusional processes of improving practice and generating knowledge.

Here is where the Teacher Research Associate Programme at Edge Hill could emphasise the importance of teacher-researchers as knowledge-creators in the accreditation by Edge Hill, as a degree awarding body, of the embodied knowledge of master and doctor educators.

“Research in action

The Teacher Research Associate Programme (TRAP) turns educational practitioners into active researchers. Those selected for the scheme become Teacher Research Associates and, with the support of Edge Hill University, devote quality time to applied, school-based research that impacts directly on the lives of pupils and teachers.” (Edge Hill University, 2010)

As well as devoting time to applied research that impacts directly on the lives of pupils and teachers, the practitioner-researchers as knowledge-creators could also help to transform the nature of what counts as educational knowledge in the

academy. I'm also thinking here of the form and content of programmes for the postgraduate certificates in teaching and learning in higher education. Edge Hill academics could research their educational influences in their own learning and in the learning of their students in higher education as part of the postgraduate certification in higher education and gain academic legitimation for bringing their embodied knowledge and its evaluation as higher education educators into the Academy. This could enhance the contribution of Edge Hill to professionalism in education, not only in the context of the UK but also in a European context with contributions to the Pestalozzi Programme in the 47 member states of the Council of Europe. Prof. Branko Bogнар of the Department of Pedagogy in the Philosophical Faculty at the University of Josip Juraj Strossmayer in Osijek, Croatia, is a leading action researcher in the field of pupil voice (Bognar & Zovko, 2008). He has played a major role, alongside Margaret Farren at Dublin City University, in the creation of the multi-media Educational Journal of Living Theories. I do hope that you will contribute your own accounts to EJOLTS and help to spread the influence of our knowledge-creating activities throughout the member states of the Council of Europe and beyond.

Some 43 years ago I produced a special study for my initial teacher education course at Newcastle University on 'The way to professionalism in education?' I made a case for the formation of a professional body for educators. In the 1990s, as a member of the original forum, chaired by John Tomlinson, to consider establishing a professional forum for the teaching profession I argued, without success, for the name educator to be included in the title of the professional body. In some ways I am not disappointed in the Government's decision to end the life of the General Teaching Council but the profession does need a professional body. It might be that Edge Hill could lead the way in establishing a Council of Educators with a knowledge-base developed from its taught and research degree awarding powers.

I'm hoping that you will find the ideas I have shared today helpful in retaining the pre-eminence of Edge Hill in teacher education. I am also hoping that the ideas will contribute to the development of the educational knowledge-base generated by researchers at Edge Hill through the quality of the educational research of teachers as researchers and researchers as teachers.

My thanks once again for providing me with the opportunity to share ideas from my research and to feel refreshed with the pooling of the life-enhancing energy of all our passions for education that should ensure the continuing pre-eminence of Edge Hill for the next 125 years.

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Appendix 1

Extract from

Whitehead, J. (2010) Creating an educational epistemology in the multi-media narratives of living educational theories and living theory methodologies. Paper presented at the British Educational Research Association Conference, 3 September 2010 at the University of Warwick. Retrieved 16 October 2010 from <http://www.leeds.ac.uk/educol/documents/193427.pdf>

Research methods

The use of empathetic resonance (Sardello, 2008; Whitehead, 2009) and empathetic validity (Dadds, 2008) to communicate the meanings of energy-flowing ontological values in the explanations of educational influence of educators with their students.

Producing communicable standards of judgment that relate to embodied expressions of energy-flowing flows can involve the use of multi-media narratives with a shared experience of empathetic resonance.

I was introduced to this term by Sardello, (2008, p. 51) who uses it to mean the resonance of the individual soul coming into resonance with the Soul of the World. (p. 13). I am using *empathetic resonance* to communicate a energy-flowing feeling of the immediate presence of the other in communicating the living values that the other experiences as giving meaning and purpose to their life.

I shall also use the idea of empathetic validity (Dadds, 2008) to develop a shared understanding of inclusional meanings of expressions of life-affirming energy with values. For Dadds, empathetic validity is the potential of practitioner research in its processes and outcomes to transform the emotional dispositions of people towards each other, such that greater empathy and regard are created. Dadds distinguishes between internal empathetic validity as that which changes the practitioner researcher and research beneficiaries and external empathetic validity as that which influences audiences with whom the practitioner research is shared. (Dadds, 2009, p. 279).

My introduction to the philosophy of education included a process of conceptual analysis in which the criteria used to define concepts, such as education, would be defined through a consideration of central and marginal cases where the concept was used. The definitions were lexical in the sense that the meanings of words were defined in terms of their relationships with other words.

The process of empathetic resonance involves the ostensive expression of meanings in a process of constructing shared meanings of the expressions of energy-flowing embodied values. This is a very different process of philosophical reflection and meaning making to my initial introduction to conceptual analysis where understanding a concept involved grasping a principle and the ability to use words 'correctly'.

The process of empathetic resonance cannot be demonstrated at present in many Journals of Educational Research because of the limitations I have

described in the language and logic used to communicate meanings through printed text or still images. However, empathetic resonance has been demonstrated with visual narratives (Huxtable, 2009) where a cursor is moved backwards and forward along a video-clip, with pauses where the viewer feels that the practitioner is expressing an energy-flowing ontological value. The validity of the researcher's response is evaluated in relation to the practitioner's response. One of the most powerful demonstrations of empathetic resonance and validity has been presented by Marian Naidoo (2005) in her communication of the meanings of a passion for compassion as the expression of an embodied ontological value and as a living epistemological standard of judgment with the video-clip that video-clip that can be viewed at <http://www.youtube.com/watch?v=rxJluUVE0qA>

The beginning of the clip:



54 seconds into the clip



<http://www.youtube.com/watch?v=rxJluUVE0qA>

The clip is 1:03 minutes. If you listen to the clip of George talking about his life as a carer for Marian (A), his wife of 55 years and who has Alzheimer's, and then move the cursor backwards and forward to take in all of the clip, gradually moving the cursor around 54 seconds I believe that you will feel Marian Naidoo's meaning of a passion for compassion as Marian (A) communicates her response to what her husband George is saying to Marian (Naidoo). My own feeling is that Marian's (A) expressions also carry her own love and humour. The visual data is vital for communicating this meaning and can be felt, recognized and understood

through an embodied empathetic response to both George and Marian (A), their context, story and embodied expressions of meaning.

I am contrasting this ostensive approach to expressing and sharing embodied meanings with the approach I used in my introduction to British Analytic Philosophy in the Academic Diploma course at the London Institute of Education, where the meanings of concepts involved grasping a principle and the ability to use words 'correctly' through lexical definitions of meaning where the meanings of words were defined with the help of other words.

Dadds (2008) distinguishes between internal empathetic validity (that which changes the practitioner researcher and research participants) and external empathetic validity (that which influences audiences with whom the practitioner research is shared):

"I take 'empathy' to refer to the human capacity to identify oneself with the feelings, experiences and perspectives of other people such that one tries genuinely to see and feel the world through their eyes, hearts and minds. In this sense, empathy enables people to be 'connected knowers' who 'learn through empathy' (Belenky et al. 1986, 115)." (Dadds, 2008, p.280)

It is external empathetic validity that is necessary for the formation, communication and sharing of the meanings of embodied energy-flowing values as explanatory principles and living epistemological standards of judgment for evaluating the validity of living educational theories. The use of the methods of empathetic resonance and empathetic validity have focused on the issue of the communication of meanings. The issues of clarifying meanings using action reflection cycles and strengthen the validity and rigour of explanations of educational influences have been dealt with elsewhere (see <http://www.actionresearch.net/writings/bera/jwmhBERA10310810opt.pdf>)

In developing a new epistemology for educational knowledge it is important to be clear about the meanings of the standards of judgment that can be used to evaluate the validity of explanations of educational influences in learning. The meanings of these standards of judgment can be recognized and understood as their meanings are clarified in the course of their emergence through practice in enquiries of the kind, 'How do I improve what I am doing?'

Appendix 2
Aiming High for Disabled Children: A Collaborative Inquiry

Framework for recording research process

| Question | Response |
|--|---|
| What really matters to me? | <p>What really matters to me is that there is a closer, more dynamic and mutually informing relationship between research and practice;</p> <p>And that the creation of knowledge and research publications in relation to the wellbeing of children and young people are grounded in the work and values of committed practitioners, who want to contribute to the “flourishing of humanity through education and research”.</p> |
| What are my values? | <p>Respect (for each person based on our shared humanity); Participation (everyone has an equal right to participate);</p> <p>Mutual empowerment (people may have equal rights, but may not have the skills or confidence to participate – so important to do what is possible to enable them to feel able to do so).</p> |
| What is my concern? | <p>UK 21st out of 21 in terms of children’s wellbeing (UNICEF 2007).</p> <p>Research that is being undertaken is not of the kind that enables us to know how to improve the quality of children’s lives – it does not enable us as a nation to ‘improve our practice’ in relation to improving the wellbeing of children.</p> |
| Why am I concerned? | <p>Children are still suffering in similar ways to how they were when I started work at the age of 18 as a Residential Childcare Officer.</p> |
| What kind of experiences can I describe to show the reasons for my | <p>Research is published – but does not inform practice.</p> <p>Practitioners and others are committed, do excellent</p> |

| | |
|---|--|
| concerns? | work, and improve the quality of children’s lives – but in isolated settings – and the knowledge that is known / created does not influence the world of published research. |
| What can I do about it? | Encourage the development of a network of people who are willing to explore how to develop a closer, more dynamic and mutually informing relationship between research and practice. |
| What will I do about it? | <p>Create research projects where the research is grounded in the experience of practitioners, and it is their voices which are influencing the research. Encourage practitioners to understand the critically important role they play in the creation of knowledge concerning what can help improve the wellbeing of children.</p> <p>Support practitioners in whatever way they require to enable them to contribute in a useful way to the research world, in ways that reflect the practitioner’s values, and what they feel matters to them.</p> |
| How do I evaluate the educational influences of my actions? | Feedback from all those involved with me in this process. Identify inter-subjectively agreed criteria that will enable an improvement in children’s well-being to be recorded. |
| How do I demonstrate the validity of the account of my educational influence in learning? | |
| How do I modify my concerns, ideas and actions in the light of my evaluation? | |

Appendix 3
Framework and rationale for research

Jack Whitehead 10th October 2010

| Issue / Question | Response |
|---|---|
| What really matters to me? | Sustaining an openness to a feeling of well-being that flows with a life-affirming and life-enhancing energy. |
| What do I care passionately about? | Living a loving and productive life. I think of a productive life in Marx's terms of being twice affirmed as I produce something that is both satisfying to me and that others find useful in their lives. |
| What kind of difference do I want to make in the world? | My focus is on educational learning that contributes to enhancing the loving and productive lives of other individuals as well as my own. I see standards of judgment being imposed by institutions of higher education on what counts as legitimate knowledge that hinders the recognition of the energy-flowing embodied knowledge of practitioners. I want to make a difference by contributing to the legitimation of energy flowing values in institutions of higher education that carry hope for the future of humanity. |
| What are my values and why? | The values that given meaning and purpose to my life include the freedom to do what I want to do. Living in social formation that values fairness and justice with people who will work to overcome injustice and unfairness wherever they see it. Living with people who are loving, caring and compassionate and enjoy life with expressions of delight, pleasure and joy. |
| What is my concern? | My concern is focused on both improving practice in the sense of living the above values as fully as I can and on transforming the standards of judgment in the academic that are used to legitimate knowledge, so that the standards flow with the energy-flowing values that carry hope for the future of humanity. |
| Why am I concerned? | My concern is related to the following insight from Habermas that: <i>"The private autonomy of equally entitled citizens can be secured only insofar as citizens actively exercise their civic autonomy."</i> (p.264) Habermas, J. (2002) <i>The Inclusion of the Other: Studies in Political Theory</i> , Oxford; Polity. |
| What kind of | In 1968-70 I experienced the colonising power of philosophers of education in their desire to replace the practical principles I used |

| | |
|--|---|
| <p>experiences can I describe to show the reasons for my concerns?</p> | <p>to explain my educational practices, by principles from the disciplines of education.</p> <p>Some institutions of Higher Education are still, in 2010, requiring practitioner-researchers to remove the 'I' from their research enquiries.</p> <p>I experience many educators who could be encouraged to bring their embodied knowledge into the academy for legitimation, but who are being pushed by some Institutions of Higher Education into programmes of professional learning and development that are not enabling them to make public their own embodied knowledge in a way that contributes to its evolution.</p> |
| <p>What can I do about it?</p> | <p>I can continue to support masters and doctoral programmes by encouraging the creation of the individual's living educational theory. I can continue to enhance the resources at http://www.actionresearch.net to help practitioners generating their own living educational theories and to help supervisors to understand better how to help practitioner-researchers to generate and make public their own living educational theories.</p> |
| <p>What will I do about it?</p> | <p>I will do what I can to support the work of Joan Walton in the Centre for the Child and Family at Liverpool Hope University to enable as many people as possible to generate their own living educational theories. This includes the members of the 2010 Ed.D. cohort at LHU and bringing alive the meanings of a commitment to education as a means of humanizing society and facilitating the flourishing of humanity.</p> <p>I will do what I can to support the work of Marie Huxtable in both supporting teachers to gain masters accreditation as they generate their own living educational theories. In particular I want to do what I can to show that pupil/student researchers can also generate and share their own living theories of their educational learning.</p> <p>I will do what I can to support the work of Andrew Henon as a socially engaged artist, in working with community relationships and practices to enhance the flow of values and understandings that carry hope for the future of humanity.</p> <p>I am beginning to engage with the Council of Europe Pestalozzi programme to see if I can encourage the development of action research approaches to the professional development of teachers in the 47 member states and the generation, sharing and evolution of their living educational theories.</p> |
| <p>How do I evaluate the educational</p> | <p>I evaluate the educational influences of my actions in relation to my own learning in extending my systemic influences in the generating and sharing of living educational theories that carry</p> |

| | |
|--|--|
| <p>influences of my actions?</p> | <p>the energy-flowing values that carry hope for the future of humanity.</p> <p>I evaluate the educational influences of my actions in relation to the learning of others as they integrate insights from the living theories of others in the creation of their own.</p> <p>I evaluate the educational influences of my actions in relation to the learning of social formations in terms of Sonia's pooling of life-enhancing energy within sustaining communities of enquiries/practitioner-researchers. I also look for evidence of influence in relation to the legitimation of living theory theses with their living standards of judgments, within Universities around the world.</p> |
| <p>How do I demonstrate the validity of the account of my educational influence in learning?</p> | <p>The way the validity of my account of my educational influence in my own learning is demonstrated in my 1999 doctorate at http://www.actionresearch.net/living/jack.shtml</p> <p>I provide sufficient evidence, as judged by examiners/assessors, to satisfy them of the validity of my claims.</p> <p>The way the validity of my account of my educational influence in the learning of others can be demonstrated is shown in the text of Jack Whitehead Validations at http://www.actionresearch.net/writings/jack/jackvalidationsb.htm.</p> <p>It is through the voices of others and their own living theories that I validate an explanation of my educational influence in their learning.</p> <p>The way the validity of my account of my educational influence in the learning of social formations can be demonstrated is provided by evidence of the legitimation of the living educational theories of others in a range of different universities. These can be accessed at http://www.actionresearch.net/living/living.shtml</p> |
| <p>How do I modify my concerns, ideas and actions in the light of my evaluation?</p> | <p>I'll report on this as my enquiries continue..... 10/10/10</p> |

Appendix 4
An autobiography of learning that reveals an individual's values.
October 2010

Background

I am the second eldest of four children (middle child syndrome, they call it nowadays!). I grew up in a home that consisted of the most wonderful mother (died 1990), a father who was sometimes violent, often unpredictable, however, strangely loving.

We came from a very close extended family, which basically meant there was always somebody in the kitchen or living room chatting and laughing. Our socio economic status was working class, you don't need an education, just work hard. So when my older sister went to university in 1983, she was the first out of all of our extended family, and was the butt of many jokes.

I was always pretty good at school, I had the character that I still retain today, "I like to please", so if I worked hard the teachers would be proud, however, it wasn't something my mum or dad put much stock on.

I passed the 11 plus, as it was called in those days and went to grammar school, which was tough at first, because my mum struggled to afford the uniform, and my dad moaned that it was even an issue, with bills to pay etc.

I loved school, I love to learn and I love to meet different people, they intrigue me. My friends were from many different backgrounds, but I had lots of them and thrived on the discipline of a convent school. I was very sporty, so it was great for me having lots of extra curricular activities.

At home things didn't run smoothly, and to my shame I have to admit that I was often ashamed of my Dad. His brother died at 21 years in a car accident, and things took a really bad turn, my Dad went completely off the rails. He drank more than ever and would go missing for 3 days at a time. However, that was almost a relief, because when he came home, it was awful. My mum kept the family together, she tried to leave him, but he actually hunted her down and threatened my mum's friend who was letting us stay with her, so she went back to him.

So the years passed, I fought with my siblings but loved them dearly, in fact we are closer than ever in adult life. I went to live in London when I was 19 as I wasn't getting on with my Dad, and I actually used to cause arguments, because I was just harbouring resentment from years of his unreasonable behaviour.

I was very unhappy in London, very lonely, although I was out every night with friends, it was all very superficial and meaningless. I spent 2 years, I worked for the Government chemist as a scientific officer which I loved, but lived in a bed sit because the rents were crazy. Lots of people around me were doing drugs, and asked me to move in with them, but it really wasn't my scene, I am a bit straight

laced at heart, and despite my animosity towards my Dad he was very big on the rights and wrongs of life.

I came back to Liverpool in 1986 and started a chemistry degree at Liverpool, in my first year my 23 year old best friend was diagnosed with cancer and died in 1989, that same year my mum was diagnosed with cancer and died in 1990. I have never known such pain, nor want to again. It's 20 years on and I am sitting here completely devastated.

My mum was everything to me, she never pushed me, judged me, challenged me, she just loved me for who I was/am, the same applied to all of her children. Two passed the 11 plus, two didn't. What did that matter, we were very happy together. We would be in school, and if it was a particularly sunny day, would know that Mum would come and get us early to take us to the beach or the park, no point sitting in a classroom on a lovely day was Mums point of view.

I'll never forget the night before my chemistry A level, and I went to my room to study, not many places in a busy house to concentrate! After about 30 mins my Mum came to see where I was; she asked what I was doing, when I told her she was completely shocked, and told me that Coronation Street was on, so that was the end of the studying!

I never had anything to prove to Mum and Dad, because I suppose if they put much stock on me achieving academically, then they may have felt my two younger siblings were being slighted, I don't know if it's that complicated, or the fact is that my Mum was a rare breed who truly truly accepted people for who they were, and never tried to influence, control or dictate their life's journey, she was just always there for us, the most selfless person I have ever known.

So here I am, a contradiction, I loved my Mum but I can't really remember being praised for any achievements, so I kept trying. After my Mum had passed away, I found a job with Rentokil as a research chemist, and fortunately sorted out some major manufacturing problems. With the wind in my sails, I asked them to sponsor me to do a PhD, which began in 1992. I told my Dad I was going to do a Phd, to which he replied, never mind a PhD, get yourself a J. O. B! Very witty, yet still no recognition!

I don't know if I needed it, I think I just loved to be challenged, and working hard meant I didn't have any time to self indulge. So life as a scientist, very interesting, but I wouldn't say fulfilling!

Things massively changed for me in 1997, I met my husband, and was truly, madly, deeply in love. I had never known anything like it, obviously I'd had boyfriends, but nothing like this. We were married in 1998, had 4 children in the next 5 years, and life was busy and very very happy.

John my husband is a businessman, so wanted us to have our own business, I had 4 children under five at this time, and didn't quite share his enthusiasm or

energy. I just loved being with the kids, helping at play groups and church groups.

So what happened, well I hate to admit that unlike these inspirational people I work in childcare with, I shared none of their lifelong desires and commitments to work with children, I just had an argument with my husband and told him I wanted to go home to Liverpool. That was April 2005, by July we had bought a nursery that had closed down and we began the project of redevelopment. Sure Steps opened in April 2006.

I had no formal training in childcare, so a friend of ours, who was a nursery manager, came to live with us to help us get started. I did my Level 2 and 3 in childcare, whilst living above the nursery and working there every day.

Then the fires began to burn. I was meeting people every day, who I could please! I was in my element, it was as basic as that. I never really left nursery, I just kept working on my own unit and trying to improve the service. I didn't network, and the SENCO courses which were compulsory I went to, knowing I was just ticking a box.

I think a part of my Mum was with me, because I don't like to judge people and I get very upset when people do. Nobody knows the trials and tribulations that a family faces, and external support can sometimes make all the difference to a family.

So when AHDC started I did sit up for the first time in my childcare career (be it relatively short), and take notice. I was/am not doing a good enough job for disabled children, and that's not fair.

THAT'S IT. That's what drives me, EQUALITY in everything. It is the basis for inclusion. I can't change people's circumstances, and I'm not here to judge them, but I can offer a service that truly makes a difference.

I care about people, it makes me sad to see people struggling, and I instinctively want to help them. I know the way we disseminate information regarding SENCO issues isn't working, and when I speak with other practitioners, they are my greatest influencers.

Quite recently, the system failed a family in my care, and despite my best efforts the family were let down. I can't make promises on other people's behalf, but I can do my best to alter the way things are done and give my support to a project that I feel is the way forward.

So that's what I'm doing, I'm working towards a system that supports people in the society my children will live in and their children after them. I don't believe for 1 minute that I can make a difference, but I do believe that the voices of thousands like me, can!

