

# **Developing a relationally dynamic epistemology for educational knowledge**

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## **Abstract**

The presentation is framed within a view of philosophy as loving wisdom. It includes a stipulative definition of living educational theories and a distinction between educational research and education research. The focus is on sharing my meanings of the practical principles I use in my explanations of educational influences in learning. These meanings have emerged from a 40 year educational research programme into improving practice and generating educational knowledge in the form of living educational theories. The programme has involved the exploration of implications of asking, researching and answering questions of the kind, 'How do I improve what I am doing?' The meanings of the practical principles involve flows of energy and values.

The meanings of these practical principles are expressed within an analysis of visual data of my educational practices. The analysis shows how the meanings of practical principles in explanations of educational influence in learning, can be clarified and developed in the course of their emergence in practice. This ostensive method for clarifying meanings will be related to my initiation into the philosophy of education with the lexical and conceptual analysis used by Peters (1966) and other philosophers to explore the implications of asking questions of the kind, 'What ought I to do?'

The findings on the use of multi-media narratives for the explication and communication of the meanings of practical principles with their flows of energy and values will be considered in terms of the creation of a relationally dynamic epistemology for educational knowledge. The findings reveal limitations in the sole use of printed text-based media for representing these principles in explanations of educational influences in learning. Some implications of the practical principles and epistemology will be related to the mission of the American Educational Research Association, the Transformative Education/al Studies Project in South Africa and the Pestalozzi Programme in the 47 member countries of the Council of Europe.

## **Focus**

My focus is on explicating and clarifying meanings of practical principles, with their flows of energy and values, in explanations of educational influences in learning. The significance I attach to these meanings is related to my desire to contribute to improvements in educational practice and to educational theory. This desire to improve both practice and theory is energized by a passion to

contribute to the flow of values that carry hope for the future of humanity. I see education as a contributor to the well-being of individuals and to the well-being of humanity.

My focus on energy and values is related to my understanding of philosophy as loving wisdom. The intuitions I use to distinguish my loving wisdom tell me that the legitimation of standards of judgment, in the Academy, that include the flows of energy with values that carry hope for the future of humanity, will make a contribution to making the world a better place to be.

I am thinking of the growth of my wisdom in terms of my learning in my 40 year research programme into the nature of educational theory (1971-2011). This growth has focused on my understanding of the nature of the practical principles I use to explain 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 understand my growth of wisdom in relation to transformations in my meanings of practical principles. I mark the beginning of my 40 year research project into the practical principles of educational theory with my rejection in 1971 of the view of practical principles in the disciplines approach to educational theory. Hirst (1983) explained that these principles, in the disciplines approach to educational theory, were seen 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. I agree with Hirst's point that rationally defensible practical principles must stand up to practical tests and without that are necessarily inadequate (p. 18).

Because I cannot do anything without expressing energy I think it is wise to include flows of energy in the practical principles that explain what I do in my educational practices. I am thinking here of explanations of educational influences in learning. Because I love what I do as an educator and educational researcher I could not produce a valid explanation for why I do what I do without acknowledging the significance of this love. Hence I shall focus, with the help of visual data, on both the expression of a life-affirming energy and meanings of my value of a loving warmth of humanity in what I do in my educational relationships and in my explanations of educational influence.

I explain why I do what I do using energy and values in the sense that if I experience a denial of a value such as freedom, I work to realize freedom more fully in what I do. This sometimes includes an engagement with a social formation so that it becomes more supportive of the values I associate with the future of humanity. If I experience a denial of justice, I work to realize justice more fully. This applies to all the values I distinguish as ontological. I am using ontological values in the sense of the values I use to give meaning and purpose to my life.

Here are four video-clips with my visual narrative to help to communicate my meanings of the practical principles I use in explanations of my educational influence. They include expressions of energy I refer to as life-affirming and a value I refer to as a loving warmth of humanity. The fourth video-clip is included

to emphasise the importance of recognizing the motivational force of anger as well as the importance of rechanneling anger, possibly through humour, into the flows of energy and the valuing of a loving warmth of humanity.

### Clarifying and Communicating meanings of flows of energy and values in practical principles.

The first 1:26 minute video-clip is of Jacqueline Delong and myself in 2001 in a doctoral supervision session. The expression of life-affirming energy I am drawing your attention to can be experienced at 38 seconds into the clip, where Delong says 'You aren't going to use wisdom with me yet?' and my answer 'No' evokes the explosion of laughter. The context is that Delong had heard me on the phone to another doctoral students where I had commented on their wisdom. In responding to Delong's Abstract I had used the word 'excellent', but not 'wisdom'.



<http://www.youtube.com/watch?v=w2kdOfRKFYs>

I respond to this video-clip with the recognition and visceral expression of both the life-affirming energy and loving warmth of humanity I use as practical principles in explanations of my educational influences in learning.

In workshops and presentations on educational action research and living educational theories (such as the Inaugural Mandela Day Lecture on the 18<sup>th</sup> July 2011 in South Africa – see

<http://www.actionresearch.net/writings/jack/jwmandeladay2011.pdf> )

I talk to my audiences about the embodied knowledge in the room. I say that everyone in the room has the embodied knowledge of an educator. I claim that we express this knowledge in our everyday professional practices. I make the additional claim that this knowledge could be made public and accredited through its evolution as the knowledge of master and doctor educators.

I emphasise the importance of producing valid explanations of educational influence in learning for this accreditation, hence my focus on the nature of the practical principles used by individuals to explain their educational influences from the authority of their experience.

In exploring the implications of asking, researching and answering questions of the kind, 'How do I improve what I am doing?' in educational contexts, I associate improvements with the values I use to give meaning and purpose to my life. In this sense I am thinking of these values as ontological. I experience as

cosmological the flow of energy that I distinguish as life-affirming. I am seeking to enhance the flow of values that carry hope for the future of humanity. I understand my 'I' not as an independent, autonomous 'I' that is free from social and environment influences. I understand my 'I' as relationally dynamic and interdependent in a way that shows that 'I' exists within my environment and that my environment influences my 'I'. My understanding of this relational dynamic came with my understanding of the carbon cycle from my 'O' level chemistry course at Morecambe Grammar School in 1960.

### **Communicating and Clarifying Meanings of loving what I am doing with a rechanneling of anger through humour and loving wisdom.**

Working with a view of philosophy as loving wisdom means that I am interested in meanings of loving in my practical principles. Here are two video extracts from a keynote to the International Conference of Teacher Research in New York in March 2008 on *Combining Voices In Living Educational Theories That Are Freely Given In Teacher Research* (Whitehead, 2008b; 2008c). In presenting the keynote I felt I was loving what I was doing. Such keynotes offer the opportunity to communicate ideas from my research programme that are directly related to what it has meant to me to live a loving and productive life in education. The following video-clip shows me using multi-media to explain the importance of visual representations to communicate flows of energy and 'loving recognition' in explanations of educational influences in learning.



<http://www.youtube.com/watch?v=gWabP2acxfk>

From Jack Whitehead's Keynote to ICTR 2008 - clip 1

The following video-clip shows me (to myself) responding to the memories of what I experienced as constraining pressures on my academic freedom. Through engaging with my responses I am hopeful that you will experience the flow of loving energy with pleasure, humour and a passion for the creation of knowledge that I feel distinguish my educational relationships and explanations of educational influence.



7:21 Add to

<http://www.youtube.com/watch?v=KXLqGAAK-D0>

From Jack Whitehead's keynote to ICTR 2008 clip 2

As I watch this video-clip I see myself expressing energy, with a value of loving what I am doing, with pleasure, humour and understanding, as I describe judgments from a working party of the Senate of the University of Bath that generated difficult experiences in relation to my values of academic responsibility and academic freedom. My purpose in including them in my accounts of my educational journey and knowledge-creation is to avoid presenting a smooth story of self (MacLure, 1996) that contains no narrative wreckage.

In my experience of listening to many life-histories (Scholes-Rhodes, 2002) everyone has encountered difficulties that have required a connection with a life-affirming energy to move beyond the difficulties.

**Communicating meanings of flows of energy with values of academic responsibility and freedom with an anger that masks loving.**

Here is a brief video-clip where I am expressing energy with values of academic responsibility and academic freedom with an anger that is masking the expression of a loving warmth of humanity.

The context is my re-enactment of a meeting with a Senate Committee of 1990 at the University of Bath to enquire into a matter concerning a possible breach of my academic freedom. The draft report of the Committee concluded that my academic freedom had not been breached. I was invited to respond. In the following clip I believe that you will feel the energy, with anger, flowing into my meanings of academic freedom and academic responsibility. As I view the clip myself I can bear witness to my personal knowledge that I am being moved by a passionate commitment to the practical principles of academic freedom and academic responsibility

Here is my re-enactment of a meeting with the working party where I had been invited to respond to a draft report in which the conclusion was that my academic freedom had not been breached; a conclusion I agreed with. What I did not agree with was that there was no recognition of the pressure to which I had been subjected to while sustaining my academic freedom. In the clip I think you may feel a disturbing shock in the recognition of the power of my anger in the expression of energy and my passion for academic freedom and academic responsibility. Following my meeting with the working party the report that

went to Senate acknowledged that the reason my academic freedom had not been breached was because of my persistence in the face of pressure. This phrase, 'persistence in the face of pressure' is a phrase I continue to use in my explanations of educational influence.



<http://www.youtube.com/watch?v=MBTLfyjkFh0>

57 seconds.

The working party reported in 1991:

The working party did not find that... his academic freedom had actually been breached. This was however, because of Mr. Whitehead's persistence in the face of pressure; a less determined individual might well have been discouraged and therefore constrained.

I have included this video-clip above on the grounds of authenticity. To understand the educational significance of the video-clips, from my ICTR keynote of March 2008, in my explanations of educational influence, requires an understanding of the significance of the rechanneling of the energy in the anger expressed in the video-clip above. I explain that this rechanneling is related to the 'persistence in the face of pressure' acknowledged by the working party on a matter of academic freedom. This persistence was possible through remaining open to the flows of loving dynamic energy in the passion for improving practice and contributing to educational knowledge.

Whilst much valuable learning can take place in response to difficulties I do want to emphasise the importance of the affirmations of those I have worked with in generating their own living educational theories, in sustaining my own passion for education. These affirmations, expressed most delightfully by Spiro in the story epilogue of her thesis [\*Learning and teacher as fellow travellers: a story tribute to Jack Whitehead\* \(Spiro, 2008, p. xv\)](#). This flows for me with a loving recognition, respectful connectedness and educational responsibility (Huxtable, 2008). These help to sustain my own loving relations and productive life in education.

To help to strengthen the validity of my interpretations in visual narratives I use Habermas' (1976, pp, 2-3) four criteria of social validity in seeking to reach an understanding with you. By this I mean that I open my interpretations for your critical evaluations in relation to criteria of comprehensibility, the evidence presented to justify the claims being made, the awareness of the normative background influences on my writing and the authenticity of my writing in the

sense that I should over time and interaction that I am truly committed to living as fully as I can the values I claim to hold. In seeking to strengthen the validity of my interpretations I do accept the responsibility of personal knowledge in having taken a decision to understand the world from my point of view as a person claiming originality and exercising judgment, responsibly, with universal intent (Polanyi, 1958, p. 327).

Having clarified the focus on my presentation on communicating my meanings of practical principles that flow with energy and values I shall now clarify the framings that influence my meanings.

## **Framing**

The presentation is framed within a stipulative definition of living educational theories, a distinction between educational research and education research and ideas of educational influence, inclusionality, empathetic resonance and contextual empathy.

## **Living Educational Theories**

My stipulative definition is that a living educational theory is an explanation of educational influence that individuals produce in their own learning, in the learning of others and in the learning of social formations.

I distinguish living educational theories from traditional forms of theory in terms of the ways in which explanations for the learning of individuals are produced. In education research, explanations are usually **derived** from general theories and applied to particular cases. In a living theory approach to educational research the explanations are created in enquiries of the kind, 'How do I improve what I am doing?' I make a distinction between educational research and education research. I take education research to be research carried out from within disciplines and fields of enquiry such as the philosophy, psychology, history, sociology, economics, management and leadership of education. I take educational research to be research into the nature of explanations of educational influences in learning.

This approach to educational research is grounded in Dadds' and Hart's (1995) understanding of the importance of methodological inventiveness. In this approach the practitioner-researcher **creates** approaches to enquiry that enable new, valid understandings to develop. These understandings empower practitioners to improve their work for the beneficiaries in their care. The creation by the researcher of their unique methodological approach is more important than adhering to any specific methodological approach, be it that of traditional social science or traditional action research. As Dadds and Hart (2001) write:

*So what genuinely matters are the purposes of practice which the research seeks to serve, and the integrity with which the practitioner researcher makes methodological choices about ways of achieving those purposes (p. 169).*

I want to emphasise the importance of creativity in a living theory approach to educational research in the sense that Medawar (1969) writes about the generative act in a scientific enquiry in his criticism of Popper's hypothetico-deductive scheme for the logic of scientific discovery:

“The major defect of the hypothetico-deductive scheme, considered as a formulary of scientific behaviour, is its disavowal of any competence to speak about the generative act in scientific enquiry, ‘having an idea,’ for this represents the imaginative or logically unscripted episode in scientific thinking, the part that lies outside logic. The objection is all the more grave because an imaginative or inspirational process enters into all scientific reasoning at every level: it is not confined to ‘great’ discoveries, as the more simple-minded inductivists have supposed.” (p. 55).

I also identify Medawar's idea of a story about real life with the generation of a living educational theory:

The purpose of scientific enquiry is not to compile an inventory of factual information, nor to build up a totalitarian world picture of natural Laws in which every event that is not compulsory is forbidden. We should think of it rather as a logically articulated structure of justifiable beliefs about nature. It begins as a story about a Possible World – a story which we invent and criticize and modify as we go along, so that it ends by being, as nearly as we can make it, a story about real life. (p. 59)

### Educational Influence

My focus in this presentation is on the epistemological significance of explicating and clarifying the meanings of flows of energy with values. These values form explanatory principles in explanations of my educational influences in learning. In my understanding it is possible to distinguish an epistemology in terms of its logic, its units of appraisal and its standards of judgment. My focus is framed by a desire to explain educational influences in learning. My framing within ‘influence’ is consistent with Said's point about Valery:

*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.* (Said, 1997, p. 15).

I focus on educational influence to stress that the influence by one person in another's learning is not a matter of causal determinism. I cannot claim a determining effect in an educational influence in another's learning through whatever I do. Whatever I do must have been mediated by the other's creative engagement with what I do, in their learning, for me to understand the influence as educational.

This presentation is also influenced by a framing within inclusionality, empathetic resonance and contextual empathy.



## Inclusionality

Inclusionality is a relationally dynamic awareness of space and boundaries *in which local identity is recognised as a dynamic inclusion of non-local space in which all forms are pooled together (but not merged into complete unity) in natural communion as flow-forms.* (Rayner, 2011, p. 179).

Rayner (p. 181) explains how a move, *from regarding space and boundaries as sources of discontinuity and discrete definition to sources of continuity and dynamic distinction correspondingly, enables self-identity to be understood as a dynamic inclusion of neighbourhood, through the inclusion of space throughout and beyond all natural figural forms as configurations of energy.*

I shall focus below on the importance of representing expressions of energy in practical principles, using visual representations of practice. Rayner is aware of the importance of developing new forms of communication and says that within the field of living educational theories (Whitehead and McNiff 2006), the language and logic of natural inclusionality may greatly assist the work of individuals in showing that their 'living I' is not an hermetically sealed, autonomous unit isolated from its neighbourhood. Rayner acknowledges that this is already happening in the doctoral research programmes of Naidoo (2005) Adler Collins (2007), Tuyl (2009) and others. In these living educational theories each individual locates and evolves their identity not in their inner self, alone, but *in the variably receptive, reflective and responsive energetic relationship with its limitless and changeable surroundings* (p.182).

For Rayner, this fundamentally psychological understanding holds the hope, perhaps the only hope, for sustaining the flourishing of humanity in a world that has been drawn to the brink of environmental and social breakdown through the assumption that space can be cut. He concludes:

As Michael Polanyi (1958, p.381) put it:

“For once men have been made to realize the crippling mutilations imposed by an objectivist framework—once the veil of ambiguities covering up these mutilations has been definitely dissolved—many fresh minds will turn to the task of reinterpreting the world as it is, and as it then once more will be seen to be.” (p.182).

In the evolution of my living educational theory with inclusionality I use both empathetic resonance and contextual empathy.

## Empathetic Resonance

I was introduced to the term 'empathetic resonance' by Sardello, (2008) 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 flow of energy with the 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. Empathetic resonance has been demonstrated with visual narratives (Huxtable, 2009) where a cursor is moved backward and forward along a video clip, enabling pauses where the viewer feels a resonance with the practitioner's expression of a practical principle with flows of energy and values.

Such ostensive expressions of meaning cannot stand for the real thing as Lather understood in her idea of ironic validity where *the text is resituated as a representation of its 'failure to represent what it points toward but can never reach'* (Donmoyer, 1996). Laidlaw (1996) has stressed the living nature of the practical principles that are used in explanations of educational influences in learning and emphasizes that their living nature is bound up with the developmental nature of educational research, processes and values (Laidlaw, 2011).

The process of empathetic resonance involves the expression of meanings in a process of constructing shared meanings of practical principles with flows of energy and values. I shall demonstrate this process in the methods section below. This is a very different process of philosophical reflection and meaning making to that in my initial introduction to conceptual analysis where understanding a concept involved grasping a principle and the ability to use words 'correctly.' My ostensive approach to the expression, clarification and sharing of meanings of practical principles is very different to the approach used in my introduction to British Analytic Philosophy in the Academic Diploma course at the London Institute of Education between 1968-70. In this course the clarification of meanings involved lexical definitions where the meanings of words were defined with the help of other words.

I also use Dadds' (2008) idea of empathetic validity to develop a shared understanding of meanings of practical principles with 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.

### **Contextual Empathy**

I was introduced to the term 'contextual empathy' by Keith Kinsella (2011) in a supervision session for his doctoral research programme. As I point to the following speeded up 20 second clip of a workshop I was leading, I am using the term 'contextual empathy' to communicate my recognition of myself moving in space within the living boundaries of the relationships shown on the video-clip. I understand this awareness of the movement of a body in space as proprioception. Without the video showing my movement my perceptions are constrained by my binocular vision. The video enhances my relationally dynamic awareness of space and boundaries. It helps me to share my meanings of

contextual empathy. In watching the visual data I can appreciate the importance of contextual empathy in describing my actions and explaining my influence within space and boundaries.



[http://www.youtube.com/watch?v=PH6DiBaZm\\_Y](http://www.youtube.com/watch?v=PH6DiBaZm_Y)

I use the methods below to clarify and evolve the meanings of my practical principles with flows of energy and values in explanations of my educational influence.

### **Methods**

Empathetic resonance and contextual empathy are included within the following analysis of visual data of practice. They are used to clarify and develop the meanings of the practical principles in explanations of educational influence in learning, in the course of their emergence in practice. This ostensive method for clarifying meanings in enquiries of the kind, 'How do I improve what I am doing?' can be contrasted with the philosophical approach to conceptual analysis criticized by Tannen (1980) in a paper on "A Conceptual Investigation of Love" in which Newton-Smith (1973) sketches out the concepts analytically presupposed in our use of 'love'. Newton-Smith claims that the sequence would include at least the following:

- i) A knows B (or at least knows something of B)
- ii) A cares (is concerned) about B
  - A likes B
- iii) A respects B
  - A is attracted to B
  - A feels affection for B
- iv) A is committed to B
  - A wishes to see B's welfare promoted.

The connection between these relations which we will call 'love-comprising relations' or 'LCRs' is not, except for 'knowing about' and possibly 'Feels affection for' as tight as strict entailment. (Newton-Smith, 1973, pp. 118-119)

Tannen (p. 459) poses the question: How has such comically solemn ineptitude become possible? He says that it isn't as if this comes out of the blue; the philosophical climate is such that if one chooses to write on such a topic as love - more the kind of thing that Iberians are expected to do - there are strong forces leading one to do it in the style of the quoted passage.

The following analysis of visual data of practice (Delong & Whitehead 2011) uses video to help to communicate meanings of the expression of practical principles with energy and values. I experience the energy as life-affirming and the value I am focusing on is a loving warmth of humanity. These are included in the explanations of educational influence in learning.

My understanding of the meaning of 'a loving warmth of humanity' emerged from my last conversation with Martin Dobson, a friend and colleague at the University of Bath who died in his early 50s in 2002. In our last conversation, two days before he died, he asked me to 'Give my Love to the Department', in a way that expressed a loving warmth of humanity. I include this recognition in my e-mail signature:

When Martin Dobson, a colleague in the Department of Education at the University of Bath, died in 2002 the last thing he said to me was 'Give my Love to the Department'. In the 20 years I'd worked with Martin it was his loving warmth of humanity that I recall with great life affirming pleasure and I'm hoping that in Love Jack we can share this value of common humanity.

Perhaps the clearest justification of my claims about the validity of visual narratives for communicating the meanings of the practical principles with energy and values in living educational theories, is in my keynote to the Council of Europe Pestalozzi programme in Bergen, Norway on the 17th September 2010.



<http://www.youtube.com/watch?v=KDcrJ5B1gNo>

Trygve Tollefsen of Bergen University College has posted the full playlist at:

[http://www.youtube.com/view\\_play\\_list?p=29909A5B26B374C0](http://www.youtube.com/view_play_list?p=29909A5B26B374C0)

To further contextualise my meanings of flows of energy with the value of a loving warmth of humanity, I produced a relationally dynamic framing for my four presentations at AERA 2011. This framing is related to my educational enquiry, 'How do I improve what I am doing?' by placing it within the influences of the complex ecologies of different international and cultural contexts with the generation of my living educational theory. You can access this framing at:

<http://www.actionresearch.net/writings/aera11/jwframingaera2011.pdf>

Laidlaw (1996) helped to transform my understanding of explanatory principles through her insights that the energy and values that distinguished the principles were themselves living and evolving. The importance of exploring the implications for practical principles of an enquiry of the kind, 'How do I improve what I am doing?' in relation to the complex cultural and ecological influences, is that the practical principles are themselves living and evolving. My continuing research programme is influenced by a method of contextual empathy that includes the international contexts of the Mission of the American Education Research Association, the Transformative Education/al Studies project in South Africa and the Pestalozzi Programme of the Council of Europe.

Responding to the AERA 2012 call for submissions (Ball and Tyson, 2011) on the theme "To Know Is Not Enough", with the above insights into the nature of practical principles in explanations of educational influences in learning has enabled me to demonstrate the importance of contextual empathy in relating my research programme on educational theory to the AERA mission and the 'Transformative Education/al Studies' Project in South Africa (Appendix 1).

My contextual empathy has extended into a relationship between my research programme and the Pestalozzi Programme in the 47 member states of the Council of Europe. This extension is shown in a review of Huber's and Mompoin-Gaillard's text on the theory behind the Council of Europe Pestalozzi Programme and a proposal for a collaborative educational enquiry that draws on the relationally dynamic epistemology for educational knowledge described above (Appendix 2).

## **Findings**

I have found philosophy as loving wisdom useful in developing a relationally dynamic epistemology for educational knowledge. Over the 40 years of my research programme between 1971-2011 I have learnt much about myself, others and the world. I associate my meaning of wisdom with this learning. I am thinking particularly of what I understand as educational influences in learning. I stress the importance of understanding educational influences within the evolution of loving wisdom because not all learning is educational. Since 1971 the growth of my loving wisdom has included three transformations in my understandings of the practical principles I use to explain my educational influences in learning. These transformations included different perceptions of the units of appraisal, the standards of judgment and the logics of the explanations. I have documented these transformations as a movement between my positivist, dialectical and inclusional epistemologies (Whitehead & Rayner 2009). My focus in this presentation has been on the nature of the practical principles that can be used as explanatory principles in explanations of educational influence and that can be used as living standards of judgment in evaluating the validity of claims to educational knowledge.

My initiation into philosophical enquiry came through the analysis of concepts of education from a perspective of British Analytic Philosophy. This perspective

was most helpful in developing an awareness of the importance of questioning taken for granted assumptions. I am thinking about the assumptions in the different ways in which individuals use the same terms, in conversations distinguished by Gadamer's understanding of the art of conducting a real conversation:

*To conduct a conversation requires first of all that the partners to it do not talk at cross purposes. Hence its necessary structure is that of question and answer. The first condition of the art of conversation is to ensure that the other person is with us.... To conduct a conversation.... requires that one does not try to out-argue the other person, but that one really considers the weight of the other's opinion. Hence it is an art of testing. But the art of testing is the art of questioning. For we have seen that to question means to lay open, to place in the open. As against the solidity of opinions, questioning makes the object and all its possibilities fluid. A person who possesses the 'art' of questioning is a person who is able to prevent the suppression of questions by the dominant opinion.... **Thus the meaning of a sentence is relative to the question to which it is a reply** (my emphasis), i.e. it necessarily goes beyond what is said in it. The logic of the human sciences is, then, as appears from what we have said a logic of the question. Despite Plato we are not very ready for such a logic. (pp. 330-333)*

Through my love of wisdom I have come to focus on the importance of clarifying, communicating and evolving the standards of judgment for use in evaluating the validity of claims to educational knowledge within the Academy.

Through the above presentation I believe that I have clarified meanings of practical principles that flow with energy and values in explanations of educational influence in learning. The meanings of such practical principles cannot be communicated adequately through words alone. This is not to deny the value of words in communicating meanings. It is to bear in mind Lather's notion of ironic validity:

*First the practical problem: Today there is as much variation among qualitative researchers as there is between qualitative and quantitatively orientated scholars. Anyone doubting this claim need only compare Miles and Huberman's (1994) relatively traditional conception of validity <'The meanings emerging from the data have to be tested for their plausibility, their sturdiness, their 'confirmability' – that is, their validity' (p.11)> with Lather's discussion of ironic validity:*

*"Contrary to dominant validity practices where the rhetorical nature of scientific claims is masked with methodological assurances, a strategy of ironic validity proliferates forms, recognizing that they are rhetorical and without foundation, postepistemic, lacking in epistemological support. The text is resituated as a representation of its 'failure to represent what it points toward but can never reach.... (Lather, 1994, p. 40-41)'. (Donmoyer, 1996 p.21.)"*

I agree with Lather's notion of ironic validity. However, I am claiming that we can get closer to clarifying the meanings of embodied expressions of energy-flowing

values as practical explanatory principles, with the help of visual data of practice, than we can by using words alone:

Outside his poetry Valéry, like Hofmannsthal, was a 'word-sceptic'; and the 'word-scepticism' arose from the same awareness of the uniqueness of that which art seeks to express, and the inescapable commonness of words. 'If words could express it,' 'Le Salitaire' says about his own icy habitat,

It wouldn't be much. Everything that can be said is nothing. You know what humans do with what can be expressed. All too well. They turn it into base currency, an instrument of imprecision, a lure, a trap for mastery and exploitation. Reality is absolutely incommunicable. It resembles nothing, signifies nothing; nothing can represent or explain it; it has neither duration nor place in any conceivable order or universe.....  
(5)

Like Hofmannsthal and other post-Symbolists, Valéry turned to mixed media – the fusion of words with music, décor, gesture and dance in *Amphion and Semiramis*, of words with music only in the *Narcissus Cantata* – out of an aversion to the 'base currency' of words. These media did not describe or relate; they enacted: and Valéry's aversion extended to the epic and descriptive modes: 'What can be recounted cannot count for much!' (6) (Hamburger; p.69)

It isn't that I am a word-sceptic, like Valéry, in valuing mixed media for clarifying and communicating the meanings of practical principles that flow with energy and values in explanations of educational influence. In sharing this approach to clarifying and evolving practical principles I hope that I have avoided the colonising influence of replacing the practical principles used by practitioners to explain their educational influences, with the conceptual abstracts from the ideas of others. It isn't that I don't value such abstractions. I do value them as useful insights in the creation of living educational theories.

My meanings of practical principles with flows of energy and values, in explanations of educational influence in learning, are being shared within my view of philosophy as loving wisdom. I am hopeful that these meanings can contribute to the evolution of a relationally dynamic epistemology for educational knowledge.

These meanings are evolving in the processes of clarification described above from within the exploration of the implications of asking, researching and answering my question, 'How do I improve what I am doing?' By ending with the following experiences I want to stress the importance of including in my research programme the uncertainty of not-knowing where I am going and what I am doing. My intuitions are telling me that something significant in relation to my learning in living a loving and productive life will emerge from my continuing engagement with:

i) The Keynshamkind project described by William House. Dr. William House is working on a community-based action research journey of well becoming. The

10 minute video of William, talking to a group of practitioner-researchers at the University of Bath, UK, on the 1<sup>st</sup> September 2011 about his values and intentions, can be viewed at: [http://www.youtube.com/watch?v=HFoQt\\_6mwpc](http://www.youtube.com/watch?v=HFoQt_6mwpc)

You can access the discussion document on the **Keynsham Kind Collaboration: a journey of well becoming**, at:

<http://www.actionresearch.net/writings/keynshamkind/KeynshamKindapril110411.pdf> (Keynsham is a town, near Bath, in the South West of England).

ii) The research programmes of members of the practitioner-researcher group of the Centre for the Child and Family of Liverpool Hope University, with the leadership of Dr. Joan Walton. I am thinking particularly of the research programmes (Harrisson, 2011, Jones, 2011, Kemp, 2011, Huxtable, 2011a, b & c) described by Marie Huxtable (2011a) in her BERA 2011 presentation on 'How do I contribute to improving educational relationships, space and opportunities?' (Appendix 3) with Hutchison's (2011) research into the pooling of energy. I am thinking of my engagement with the work of Andrew Henon (2009), a socially engaged artist, who edited Creativity Works.

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## Appendix 1

### “To Know Is Not Enough, Or Is It?” Transformative Education(al) Studies

#### 1. Purposes

In their call for submissions for AERA 2012, Ball and Tyson (2011) state that the AERA mission is sound: *“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.”* They ask members of AERA for suggestions on what actions should be taken by the **education research community** (my emphasis) to fulfill the second part of the mission. That is, to promote the use of research to improve education and actually serve the public good.

It will be argued that knowing as **education researchers**, whilst necessary, is not sufficient to fulfill the second part of the AERA mission. Evidence will be provided to show that the knowing of **self-study educational researchers**, which draws insights from the theories of education researchers, is both necessary and sufficient to promote the use of research to improve education and serve the public good.

#### 2. Perspective(s)

The reasons for choosing the perspectives below is that they emphasize the importance of self-study in the generation of a new epistemology for educational knowledge. They do this through a researcher’s decision to understand the world from their own point of view as an individual claiming originality and exercising judgment responsibly with universal intent. The perspectives clearly distinguish between the spectator truths generated by education researchers and the living truths generated by self-study educational researchers.

There has been much discussion on the need for self-study researchers to engage with sociohistorical and sociocultural influences in contribution to the public good. The perspectives focus on the need to go beyond devaluation and demoralization in engaging with issues of power and identity in society in contributing to the public good. In going beyond devaluation and demoralization the perspectives show how this can be done through the use of a relationally dynamic awareness of inclusionality in collaborative enquiries. Finally, the perspectives focus on the importance of strengthening the social validity of our communications as contributions to educational knowledge.

- a) Polanyi’s (1958, p. 327) perspective about personal knowledge and responsibility.

- b) Schön's (1995) perspective on the need for a new epistemology for the new scholarship.
- c) Burke's distinction between "spectator" truth and "living" truth in which he draws on the work of Gabriel Marcel. The 'spectator' truth of **education researchers** is generated by disciplines (e.g., experimental science, psychology, sociology) which:

*"... rationalise reality and impose on it a framework which helps them to understand it but at the expense of oversimplifying it. Such general explanations can be achieved only by standing back from and "spectating" the human condition from a distance, as it were, and by concentrating on generalities and ignoring particularities which do not fit the picture. Whilst such a process is very valuable, it is also very limited because it is one step removed from reality. The "living" "authentic" truth of a situation can be fully understood only from within the situation though the picture that emerges will never be as clear-cut as that provided by "spectator" truth." Burke, A.(1992, p.222).*

The living truths of self-study educational researchers draw on the perspective's outlined by Tidwell, Heston and Fitzgerald (2009) in their work on research methods for the self-study of practice.

- d) McTaggart's (1992) perspective about the need to go beyond the de-valuation and de-moralisation of economic rationality. It offers a self-study, living theory approach (Whitehead, 2009) that carries hope in transcending these constraints.
- e) Noffke's perspective about the need 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, *The process of personal transformation through the examination of practice and self-reflection may be a necessary part of social change, especially in education; it is however, not sufficient.* ( Noffke, 1997, p. 329).
- f) Rayner's (2009, 2011) perspective of inclusionality with his reasoning as to why self-identity naturally includes neighbourhood.
- g) Walton's (2011) perspective in the collaborative inquiry, *How do we, individually and collectively, integrate research and practice to improve the wellbeing of children?*
- h) Habermas' (1976) perspective on using four criteria of social validity in communication and social evolution.

### 3. **Methods, techniques, or modes of inquiry**

The mode of inquiry uses Whitehead's (2009) living theory methodology and McNiff's (2009) form of narrative for the generation of living theories. Action reflection cycles are 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; action and gather 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 the production of an explanation of learning that is submitted to a validation group to help to strengthen the validity of the explanation.

The technique for showing the significance of a relationally dynamic awareness of space and boundaries in explanations of educational influence, involves the use of visual representations of practice.

The methods for clarifying and communicating the meanings of energy-flowing values as explanatory principles include the process of empathetic resonance with video data (Huxtable, 2009).

The technique for strengthening the validity of research accounts involves the use by validation groups of peers of Habermas' (1976, pp. 2-3) four criteria of comprehensibility, rightness, truth and authenticity.

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

Data will be drawn from the Transformative Education(al) Studies project (Conolly, Maylwa, Pithouse-Morgan, 2010) funded by the National Research Foundation of South Africa.

The introductory statement for the project describes the context:

*Since the birth of South African democracy, and in the current time, Higher Education in South Africa has been, and is, characterised by a number of disturbing factors: poor undergraduate success and throughputs, particularly among students from the previously disadvantaged communities, slow if any transformation of curricula, a poor profile of community engagement and social action, inadequate and subminimum Higher Education (academic / administrative) staff qualifications, an ageing professoriate, and too few new and young researchers.*

The proposal also points out that the overarching research question, which when applied idiosyncratically yields a broad spectrum of insights and outcomes, is:

"How do I transform my educational practice as .... ?"

The proposal states that *the research question can be applied in the individual's direct educational context, with innumerable responses and insights, as can be inferred from the following examples:*

- 3.1 *"How do I transform my educational practice as a teacher of science to first year learners from a disadvantaged educational background?"*
- 3.2 *"How do I transform my educational practice as the extended curriculum project coordinator in a newly merged university of technology?"*
- 3.3 *"How do I transform my educational practice as mentor of first generation Higher Education academics?"*
- 3.4 *"How do I transform my educational practice as a novice teacher educator in Higher Education?" .....*

These 'I' questions will be contrasted with the more usual kinds of empirical and conceptual questions (Babbie & Mouton, 2001) asked by education researchers. Questions such as:

#### **EMPIRICAL QUESTIONS**

<b>Type of Question</b>	<b>Example</b>
Exploratory What are the key factors?	What are the distinguishing features of a good leader?
Descriptive Are x and y related?	Is there a correlation between parental support and scholastic achievement?
Causal What are the causes of y?	Is alcohol the main cause of liver disease?
Evaluative What was the outcome of x?	Has the new TB awareness programme produced a decline in the number of TB cases?
Predictive What will the effect of x be on y?	What effect will the introduction of a new antibiotic have on population P?
Historical What led to y happening?	What caused the demise of socialism in Central Europe in the late 1980s?

#### **CONCEPTUAL QUESTIONS**

<b>Type of Question</b>	<b>Example</b>
Meta-analytic What are the key debates in domain x?	What are the key debates in current business risk studies?
Conceptual What is the meaning of conceptx?	What is the meaning of 'sexual harassment'?
Theoretical Plausible What are the most theories or models of x?	What are the most widely accepted models, definitions or theories of 'usability'?
Philosophical What is the ideal profile of x?	Do animals have rights?

Evidence, objects and materials to show the effectiveness of 'I' questions in improving practice and generating knowledge, in realising the second part

of the AERA mission, will also be drawn from doctoral theses and masters dissertations at <http://www.actionresearch.net/living/living.shtml> and writings for masters units at <http://www.actionresearch.net/writings/mastermod.shtml> .

## 5. Results and substantiated conclusions

Results and substantiated conclusions

Results and substantiated conclusions from self-study 'I' enquiries that engage with issues of social transformation and the values that carry hope for the future of humanity have been published in the Educational Journal of Living Theories:

The contents below of Volume 2(3), of December 2009 will be analysed to demonstrate how such self-study 'I' enquiries can fulfill the second part of the AERA mission whilst also satisfying the first part of the mission *to advance knowledge about education, to encourage scholarly inquiry related to education*. The analysis will 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 both improving practice and generating knowledge. The substantiated conclusions include the use of activity theory in answering Hooker's question in the context of Rwanda; evidence of promoting learning autonomy in China; evidence of influence in the context of mental health in the Republic of Ireland; evidence of accounting for an individuals educational influence in a teacher education programme in the UK.

**Foreword** (pp.i-iv) *Margaret Farren*

**How can I encourage multi-stakeholder narrative and reflection on the use of ICT in Teacher Professional Development programmes in Rwanda?** (pp.324-364) *Mary Hooker*

**How can I help my students promote learner autonomy in English language learning?** (pp.365-398) *Li Yahong*

**How can I design a recovery-oriented e-learning website for people with mental health difficulties?** (pp.399-431) *Ronan Mulhern*

**How do I create my living theory of accountability as a lecturer in teacher education?** (pp.432-439) *Jane Renowden*

## 6. Scholarly significance.

The significance can be understood 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. The presentation answers Snow's (2001, p. 9) call for

procedures for accumulating such knowledge and making it public.

Its significance emphasizes the importance of resisting the slippage that occurred in the call for submissions where we, as members of an educational research association, are referred to as 'education researchers'. The slippage is significant because of the limitations of 'education researchers' as spectator researchers whilst acknowledging their significance in fulfilling part one of the AERA mission. A strength of 'education researchers' is that they can "*advance knowledge about education, to encourage scholarly inquiry related to education*". A traditional weakness of 'education researchers' is that of *promoting the use of research to improve education and serve the public good*. Self-study 'educational researchers' have developed forms of research that are directly involved in improving education, serving the public good and generating knowledge. Such researchers draw insights from education researchers in understanding the constraints and opportunities that are open or closed to their attempts to improve practice in their particular contexts. In fulfilling both parts of the AERA mission the different, but complementary roles of both education and educational researchers are recognized and understood. This is why I have emphasized the significance of the Transformative Education(al) Studies Project supported by the National Research Foundation of South Africa. In this project the insights of education researchers are included in the findings and theories of educational researchers.

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## Appendix 2

### Jack Whitehead's Review of

Huber, J. & Mompoin-Gaillard, P. (2011) *Teacher education for change: The theory behind the Council of Europe Pestalozzi Programme*. Strasbourg; Council of Europe,

#### **together with a proposal for a collaborative enquiry.**

I do recommend this text. It is a lively, engaging read, written with passionate commitment by informed and engaged educators. The Pestalozzi Programme of the Council of Europe with its 47 member States offers a practical way for European Educators to construct their sense of European Identity through the initial and continuing professional development of teachers and teacher educators.

I am contextualizing this review within the call for submissions for the 2012 Annual Conference of the American Educational Research Association:

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.” (Ball & Tyson, 2011, p. 198)

In the first half of the review I am seeking to show that the contributors advance knowledge about education and encourage scholarly inquiry related to education. Their writings are clear, they demonstrate high levels of scholarly enquiry and are most informative in showing how their ideas connect with and are informed by the theories from a wide range of thinkers.

In the second half of the review I am seeking to explain why the Pestalozzi Programme will need to relate to participants in the programme as knowledge creators who are exploring the implications of asking, researching and answering questions of the kind, ‘How do I improve what I am doing?’ for the programme to reach its full potential to improve education and to serve the public good. This approach will require an understanding of how to support the generation of the living educational theories of practitioners as they seek to live as fully as they can the values that carry hope for humanity. I make a proposal for

a collaborative action research project in which we could work together to live these values as fully as we can.

In Chapter One on *Education and Society* Claudia Lenz describes the key role of education for sustainable democratic societies. Lenz focuses on social cohesion as an important condition for an inclusive democratic culture. She emphasizes the importance of offering a protected realm for encounter for the development of dialogue on cultural diversity and social justice:

*This can prevent the emergence of closed group identities, and rather allows individuals to develop a multiple sense of belonging. Education, thus, can play an important role in the process of sustainable change. The everyday practice of teaching and learning can provide a grassroots dimension to democratic decision making..... (p.23)*

For Lenz the Pestalozzi Programme addresses teachers and teacher trainers as lifelong learners, offering them learning experiences which can enable them to guide students in their learning for sustainable democracies- or, following Hannah Arendt's thoughts, the work of Pestalozzi aims at the constant (re) construction of a world shared by equals (p.24).

Arthur Ivatts writes about *Education vs. educations* with penetrating questions and responses to issues of competing education. He describes the third strand of the Pestalozzi Programme with the European modules which provide training opportunities for teacher trainers as 'multipliers' of key themes across members states. He also describes how these modules span key areas of knowledge, values, skills and understandings including: education for democratic citizenship and human rights; intercultural education; the teaching of history for sustainable democratic societies; linguistic and cultural diversity; media education and new media based on human rights; and prevention of crimes against humanity with additional seminar themes that have also included co-operative learning, the image of the other, and democratic school governance.

Pascale Mompoin-Gaillard considers "*Savoirs*" and *values vs. themes: transversal components of teaching for strengthening democratic societies*. I particularly like Mompoin-Gaillard's focus on values in supporting sustainable democratic societies. She emphasizes the importance of calling on the frames of values of individuals to raise awareness of and sensitivity to the issues of human rights, democracy and the rule of law. She also emphasizes the importance of values in designing teacher education programmes that support democratic societies.

Liutaras Degésys writes about *Education as liberation of the self: principles and concepts of learning and teaching in the Pestalozzi Programme*.

Degésys identifies the 'free possession of the self' as one of the most important qualities in education. He believes that the Pestalozzi Programme will develop human universality with its emphasis on civic and intercultural education and valuing independent thinking, openness to change and freedom. (p.51) Degésys offers the profound insight that whatever the theory, *it has to consist of a self-development principle and as with any theory, it has to contain methods, a*

*methodology, an organisational structure, criteria and principles of analysis of their effectiveness, all of which should match the original principle of self-education. (57)*

In Chapter Two on *Rationale and foundations of the Pestalozzi Programme*, Danielle Leclercq considers *The pedagogical foundations of the Pestalozzi Programme*. I found Leclercq's chapter particularly informative as she draws attention to key ideas of Pestalozzi, Bachelard, Piaget, Vygotsky, Dewey and Wallon. This integration of the ideas of others in the Pestalozzi Programme is continued by Josef Huber and Salmoeja Bitieriute in their *Further food for pedagogical thought: influences and inspirations* where they add ideas from Montessori, Freinet, Maslow, Rogers, Freire and Schon.

Danielle Leclercq then considers *Getting people doing.... to get them thinking* and focuses on the promotion of intercultural understanding and a sustainable democratic society with the values and principles championed by the Council of Europe. She emphasizes the importance of creating a network of educational professionals to disseminate examples of practice that are contributing to real, lasting change in education in their own countries. (p. 77)

The importance of networks is developed in Pascale Mompoin-Gaillard contribution in *Toward a community of practice: supporting the collaborative work*. She highlights the importance of focusing on practice in expanding the Pestalozzi network across Europe. Mompoin-Gaillard claims that people learn best when they have the possibility of working with other people who are involved in the same work, even if in different contexts, through processes of co-operation and collaboration. She believes that taking part in the sharing of experiences and discussions on learning makes professionals aware of their own learning and the learning of others, while forcing them to articulate their ideas and choices (p. 81). I am not sure about the desirability of 'forcing' individuals to articulate their ideas and choices, but I do support the idea of making the ideas and choices available to others as resources to use and learn from. I shall develop this idea in the second half of the review where I point to the evidence that making public the practitioners' accounts of their educational enquiries can help to change the ways of thinking and doing of professional educators.

In Chapter Three on Action for change Richard Harris and Ildikó Lázár consider *Overcoming resistance to change* and *Ways to bring about change*. They focus on the importance of understanding the nature of resistance before moving on to consider ways of bringing about change and point out that even where teachers have been curious to learn, the extent of any change appears limited. (p. 92) Drawing on experiences gained during the Pestalozzi teacher training seminars and workshops, as well as the trainer training modules, Harris and Lázár claim that part of the difficulties facing teacher trainers is that both trainee teachers and experienced teachers arrive with very different experiences of education and very different views about what constitutes effective teaching.

In thinking about ways of overcoming resistance they say that the most important part of the process of generating long lasting and meaningful change is probably the time needed by trainees or teachers to absorb new ideas, to see how they fit into their existing ideas or how their existing ideas have to be

modified to accommodate them. They explain that it is important to recognise that teachers' learning will occur in the training institution and in school, and that trainers may have to operate in both environments to bring about change. (p. 110)

Pavlina Hadjitheodoulou Loizidou considers the *Benefits of networking: an example from Cyprus*. Drawing on evidence from this practical example, Loizidou claims that:

Pestalozzi seminars proved to be a fruitful way to create a network of workers in teacher change who interact and collaborate with and within the group and aim at participating with larger networks of trainers and teachers to promote and improve trainers' and teachers' competences in diversity and teacher learning. Despite difficulties and limitations of participation and the involvement of "new" trainers to the Pestalozzi philosophy, the Cyprus example showed that working and expanding on the local level can articulate the Pestalozzi mission. (p. 133)

This contribution serves to emphasise the need for more research into the Pestalozzi network which focuses on the evidential basis of explanatory claims that the network has embraced practitioners in schools, trainers, researchers and other educational experts within the whole range of educational actors in actually achieving change and proficiency.

Josef Huber concludes with his thoughts on *Making a difference*. Huber emphasizes the importance of building on the strengths, working on the weaknesses and counteracting the threats faced by the Pestalozzi Programme. He stresses the importance in reaching a critical mass for a truly pan-European influence in integrating Council of Europe standards and values in the everyday practice in the classrooms of member states.

Huber emphasizes that the Pestalozzi programme should focus on what it is best suited to do without duplicating what can be done as well or even better by others in their national or international contexts. He believes that the programme is best suited:

... to promoting the basic standards and values of the Council of Europe – democracy, human rights and the rule of law – in education, offering training for the transversal savoirs, savoir-faire and savoir-etre which all teachers need so that their educational practice contributes to making our societies durably democratic. (p.145).

He is clearly committed to the idea that the experience of participation in a pan-European teacher training through the Pestalozzi Programme could become an integral part of every teacher's professional life. He also believes that the changes in European higher education brought about by the Bologna Process in creating a European Higher Education Area, could offer the opportunity to dedicate part of MA programmes of professional development to involvement and participation in European training activities dedicated to the knowledge, skills, attitudes and dispositions necessary for sustainable democratic societies in Europe. (p.145). Huber also believes that:

It is not any longer enough to offer some education provision for all citizens. If we want to meet the challenges our global world faces today, the education offered needs to develop the full potential of every citizen in our diverse democracies so that they contribute with all their experience and expertise to the way forward. This has moved beyond a humanistic wish, it has become a necessity for the survival of our democracies. (p. 146).

In this second half of the review I want to focus on the kind of research that could help to meet the second half of the AERA mission to use research to improve practice and to serve the public good. I am thinking of 'using research' in two senses. In the first sense the results of traditional research are applied to practice with the intention of using the research to improve practice and serve the public good. In the second sense practitioner-researchers engage in exploring the implications of asking, researching and answering questions of the kind, 'How do I improve what I am doing?' with the clear intention of improving practice and serving the public good. In this second half of the review I am focusing on this second sense of using research. The contributors to the above text have all made a contribution to advancing knowledge and encouraging scholarly enquiry. I am suggesting that the Pestalozzi Programme in the 47 member states of the Council of Europe will need to embrace a different form of research to enhance its influence in improving practice and serving the public good in developing a European Identity with teacher education.

What I have in mind is a form of action research in which individual practitioners are encouraged to explore the implications of asking, researching and answering questions of the kind, 'How do I improve what I am doing?' This was the kind of question I asked myself in the class I taught in 1967 in London's Tower Hamlets. I felt a tension because my pupils were not learning as much as I believed that they could do through the influence of my teaching. I found myself saying to myself, 'I've got to do this better?', 'How do I improve what I am doing?' I imagine that you have also experienced this kind of feeling, grounded in your desire to live your values as fully as you can, when you believe that something could be improved in what you are doing. This tension stimulated my imagination to think of ways of improving what I was doing. I choose one possibility to act on, acted on my action plan whilst gathering some data to enable me to make a judgment on the effectiveness of my actions in improving my practice and contributing to improvements in my pupils' learning. I evaluated the effectiveness of my actions and modified my concerns, ideas and actions in a continuing process of working to improve my practice in enhancing my educational influence with my pupils. The explanatory principles of living educational theories include the values that carry hope for the future of humanity. One of these values is the procedural value of democracy. In her writings on the democratizing potential of dialogical focus in an action enquiry, Laidlaw (1994) demonstrates how this value can be realized in a classroom:

This paper is concerned with showing how, as a university tutor, I have held onto my democratic principles in working with one student in an action enquiry as she has tried to answer the question, 'How can I improve the quality of learning for the benefit of my own professional

development and the pupils in my care?' Through a conversation with the student Sarah, I show how I facilitate the formulation of her action research question. Her concern is about improving her understanding and action with her pupils for the benefit of their learning. My emphasis is in setting a democratic framework within which she can realize her deepest educational values. This paper also seeks to make the point that it is in focusing on what constitutes an improvement in the quality of learning, and to what end, that educational knowledge is formed and developed. This paper makes a claim that it is the dialectical nature of attempting to act on democratic ideals in the search for educational improvement that can create an epistemology for educational practice. (p.223)

In 1976 (Whitehead, 1976) I produced my first explanation for my educational influence in my own learning and in the learning of others and subjected this to the criticism of a validation group in order to improve the validity of my explanation. This was done within a process of democratic evaluation. I called this explanation of educational influence in learning, a living educational theory, to distinguish it from the explanations generated from traditional theories to explain the learning of individuals. In much educational research explanations for the learning of individuals are 'derived' from the abstract generalizations of traditional theories. In living educational theory research, the explanations for learning are generated by individuals in explorations of the kind, 'How do I improve what I am doing?'. Living theories do not deny the importance of explanations derived from traditional theories. They integrate insights from these theories in the course of their emergence through practice. I am thinking of insights from theorists such as those identified by Leclercq, Huber and Bitierute in the first half of this review.

Dubravka Kovačević and Renata Ozorlić-Dominić (2011) have edited a collection of papers from the European workshop on Action Research in the Function of the Professional Development of Teachers, which took place in Croatia, May 2010, in the framework of the Council of Europe Pestalozzi Programme. Participants came from Bulgaria, Croatia, Cyprus, Czech Republic, Estonia, Georgia, Greece, Latvia, Norway, Portugal, Romania, Spain, Turkey, UK. Kovačević and Ozorlić-Dominić make the point that:

The prevailing models of in-service teacher training which focus primarily on the content knowledge and the development of individual instructional skills do not enable the teachers to face the challenges of the complex context of contemporary teaching. They place teachers in the role of implementers rather than creators of change. With this publication we wish to promote action research as a means of empowering teachers for taking an independent and deep insight into their work that will lead to better understanding of themselves, their learners, and subsequently, the improvement of their teaching practice. (p.177)

As well as being creators of change, teachers can also be knowledge-creators in educational enquiries of the kind, 'How do I improve what I am doing?' I have set out evidence of the knowledge-creating capacities of teacher and other

practitioner-researchers in the Inaugural Mandela Day Lecture of the 18<sup>th</sup> July 2011, presented in Durban, South Africa (Whitehead, 2011).

To fulfill the potential of the Pestalozzi Programme for enhancing a European Identity with teacher education, I am suggesting that educators throughout the member states of the Council of Europe should be encouraged to create and share their living educational theories as they work and research to improve their practice. I am thinking of the financial and cultural encouragement that could be given to educators in continuing professional development programmes throughout the Council of Europe to ask, research and answer questions of the kind, 'How do I improve what I am doing?' This suggestion supports Huber's point above about the significance of masters programmes in dedicating part of these programmes of professional development to involvement and participation in European training activities dedicated to the knowledge, skills, attitudes and dispositions necessary for sustainable democratic societies in Europe.

Huxtable, (2011) has already sketched out an action research proposal, including masters units, for living values and improving practice cooperatively at <http://www.actionresearch.net/writings/huxtable/LLCCPD/Home.html>

I am suggesting that this proposal for collaborative enquiries could be engaged with by educators, educational administrators and other educational leaders to fulfill the potential of the Pestalozzi Programme to enhance the well-being and learning of pupils and teachers throughout Europe with the values, knowledge, skills, attitudes and dispositions necessary for sustainable democratic societies. I am also suggesting that this process could also enhance the educational influence of the Pestalozzi programme beyond European boundaries. I am thinking particularly of showing how to fulfill the second half of the mission of the American Educational Research Association in using research to improve education and serve the public good. I am also thinking of connections with the Transformative Education/al Studies project in South Africa. This is a three year study (2011-2014) funded by the National Research Foundation of South Africa (Conolly, Meyiwa, Pithouse-Morgan, 2010), with the following originality statement:

**2. Originality statement:** *The originality of this research lies in a number of factors:*

*2.1 this large-scale critical reflective self-study research into teaching and learning interventions for transformative educational practice in Higher Education Institutions (HEIs) is the first of its kind in South Africa, and worldwide.*

*2.2 this project is simultaneously multidisciplinary and multi-institutional;*

*2.3 this research project targets a number of seemingly unrelated educational problems through a single integrated and holistic intervention, which can be interpreted and applied in diverse ways which are context-dependent.*

I am proposing that Educators throughout higher education in member states of the Council of Europe could be encouraged, culturally and with financial support, to engage in master's programmes with self-studies of their own practice as they



seek to live the values that can sustain our democracies, as fully as possible. They could generate and share their own living educational theories in a global collaborative project of learning to live as fully as possible the values that carry hope for the future of humanity.

For example, much can be learnt from the work and research of Margaret Farren and her colleague Yvonne Crotty at Dublin City University. You can access details of Farren's work on 'Action Research: Living Theory Collaboratory', 'EJOLTS – Educational Journal of Living Theories', 'E-Portfolios' and Masters Dissertations at <http://www.margaretfarren.net/>. Details of Crotty's work, as Director of the DIVERSE Conference 2011 (Developing Innovative Visual Educational Resources for Students Everywhere) can be accessed at <http://diverse2011.dcu.ie/welcome.html>.

There is also much to be learnt about such masters programmes from work outside the member states of the Council of Europe. I am thinking of Dr. Jacqueline Delong's work with Masters programmes associated with the Grand Erie District School Board and the Bluewater District School Board in Ontario, Canada, and legitimated by Brock University.

The global significance of Delong's work can be appreciated from the resources made freely available from her 'Welcome to Action Research Canada' at <http://www.spanglefish.com/ActionResearchCanada/>:

#### ***“Welcome to Action Research Canada***

*As a practitioner researcher for most of my life and formally since 1996, I have been devoted my energy to researching my own practice and encouraging and supporting others to research theirs.*

*In a culture of inquiry, values are expressed in different contexts with an energetic and dynamic response to creating individual and system spaces for learning and growth. The transformatory nature of my learning as a superintendent of education is described and explained in my Ph.D (Delong, 2002). I have been concerned that educators' voices be heard loud and clear (Delong et al, 2001-2009) and to this mission was added that aboriginal teachers' voices be heard loud and clear. The focus of my learning over the years, 2007-2009, demonstrated the growth in my educational knowledge with respect to my understanding of Indigenous ways of knowing, historical and current contexts, alternative ways of representing knowledge and how I might bring Indigenous ways of knowing into the Academy.*

*Learning about alternative and multimedia forms of generating knowledge has required that I become more proficient in using these forms for my own research and in order that I might teach others. Pushing the boundaries of data representation such as artefacts, performance art, photos, video clips and webcam communication has produced conflict with current practices in universities and*

*school systems as Schon (1995) predicted. Nevertheless, smooth stories of self (MacLure, 1996) will never bring about improvement and change. I am committed to bringing teachers' practitioner research into the knowledge base of teaching and learning.*

*In this work, the meanings of the embodied energy-flowing values that educational researchers use to explain their educational influences are shown to have epistemological significance for educational knowledge."*

Dr. Joan Walton, the Director of the Centre for the Child and Family at Liverpool Hope University in the UK, has explained, in the Action Learning, Action Research Journal (Walton, 2011), how a collaborative inquiry: *How do we, individually and collectively, integrate research and practice to improve the wellbeing of children?* can be undertaken in ways that include the generation of living educational theories that are focused on living as fully as possible the values that carry hope for the future of humanity.

I am proposing that we extend such collaborative enquiries into our own practices and pool the expression of our life-affirming energies, values and understandings for the public good.

In doing this we could perhaps bear in mind Habermas' (2002) point that:

The private autonomy of equally entitled citizens can only be secured only insofar as citizens actively exercise their civic autonomy. (p.264)

You could respond to the above review and proposal in the 2011-12 practitioner-researcher e-forum and we could work together to enhance the flow of values and understandings that improve practice and serve the public good. You can join the practitioner-researcher e-forum at:

<https://www.jiscmail.ac.uk/cgi-bin/webadmin?SUBED1=practitioner-researcher&A=1>

and access the archives at:

<https://www.jiscmail.ac.uk/cgi-bin/webadmin?A0=practitioner-researcher>

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**Whitehead, J, (2011) Why do action research? Affecting identity and knowledge with the authority of experience.**

*Meta-Analysis of the Outcomes of Action Research*

A contribution to the Action Research Special Interest Group interactive symposium on *Action Research Identity Outcomes: Shift in Self-Perception, Professional Role, and Researcher Identity* for presentation at the American Educational Research Association Conference, in New Orleans on the 9th April 2011.

<http://www.actionresearch.net/writings/area11/jwaera11riel.pdf>



### Appendix 3

#### Extract from Marie Huxtable's BERA 2011 presentation on 'How do I contribute to improving educational relationships, space and opportunities?'

Before leaving an explanation of how I contribute to educational relationships, space and opportunities I want to look with you in more detail at the quality of the educational relationships, space and opportunities that shows the energy of the humour to which I have been referring.



Video <http://tinyurl.com/4xzeu8x>

This video is of the Improving Practice Conversation Café 29<sup>th</sup> July 2010. From left to right: Chris Jones, Sandra Harris, Nigel Harrison, Kate Kemp and Jack Whitehead. I am behind the camera. Jack is inviting them to look at some video clips of members of the group, which show them living their values in different settings. The discomfort experienced in seeing self on the video is brushed off with humour as people focus on recognising the expression of their values. They are not looking to evaluate or improve 'performance' by which I mean how they are seen. The shared intention here is to enable each and other to recognise and value expressions of values as living theory researchers working to improve practice.

I am inviting you to look at a video of this session <http://tinyurl.com/4xzeu8x> (6.21 mins. if played in real time). I am not concerned here with what is being said but with the qualities of the relationships and space that is experienced. So I am asking you to watch in a particular way and engage not just with your intellect but also being aware of your emotional and visceral response. Having

loaded the video run the cursor back and forth and look for points where you experience an empathetic resonance with the values being expressed. I also ask you to be open to experiencing the relationally-dynamic qualities of inclusion, emancipation and egalitarian values, a loving recognition, respectful connectedness and educational responsibility. Do you see as I do an expression of the life-affirming and life-enhancing energy of those values flowing in the relationships and space, as people create their own and each other's opportunities for learning?

For instance as I move the cursor back and forth:

Between 2.15 and 2.20: I experience a delightful flow of pleasure between the people in a space that I feel they experience as inclusive, emancipating and egalitarian. I can see in the gaze a loving recognition and respectful connectedness as they express their educational responsibility to each other.

Between 3.25 and 3.38: they are attending to an image of Nigel and Nigel's values as a manager of holding people in places of uncertainty. You can see the moment that Nigel recognises how he communicates his values of holding people. Others help to validate his observations by spontaneously mirroring back to him what they see in the video, not as simply hand movements but as an embodied expression of his values.

I see in this video evidence of space and relationships that are creative, collaborative and flow with a good-humoured energy, as they enable valued knowledge of self in and of the world to be co-created. I have pointed to Nigel co-creating knowledge of him self in and of the world living his values. Nigel offers values-based explanations of his practice, for instance in his papers presented at BERA (Harrison, 2007, 2009, 2011). He is working on his doctoral living theory research programme. Chris's understanding of her embodied expression of values of inclusion is enhanced. She offers her values-based explanations of her practice in her Masters dissertation (Jones, 2010) and also in papers presented at BERA (Jones, 2006, 2007, 2011). She has also embarked on a doctoral living theory research programme. I believe you can see Kate living her values of 'an abiding regard' and she offers values-based explanations of her practice in her Masters assignments (Kemp, 2008, 2009, 2011).

Between Sandra and Jack you can appreciate the diversity of experience and expertise held in the relationships and space of the Café. Sandra is Personal Assistant to the Head of Education Inclusion, Nigel. Jack is a Visiting Fellow, University of Bath, UK, Visiting Professor, Ningxia Teachers University, China, and Edgehill University, UK, and Adjunct Professor, Liverpool Hope University, UK. As an academic and educational researcher he has been engaged in an ongoing programme researching his practice to make the embodied knowledge of educators public for about 40 years. Jack creates and offers as gifts many publications and presentations through his website, <http://www.actionresearch.net>. Both Sandra and Jack bring their inclusive, emancipating and egalitarian values into the relationships and space of the Café through an expression of their good humour and, in Jack's words, 'a loving wisdom and loving kindness' (Whitehead, 2011).

Move the cursor back and forth between 2.26 and 2.38 and watch very carefully for the speed of creative and collaborative connections made between everyone. This still image at 2.38 illustrates the nature of the connection I am trying to draw your attention to.



The expression of the inclusive, emancipating and egalitarian relationship is very clear to me as I look at the connection between Sandra and Chris. In the moment, frozen in the image above, is an instance of the flow of loving recognition, respectful connectedness and educational responsibility between people. As they enquire as living theory researchers they co-create knowledge of self in and of the world in the living boundary between them. The knowledge is embodied as well as intellectual; head, heart and body engaged in the process of enhancing educational learning of each and all.

And me? You can't see me but in taking the video I hope you can sense my contribution to the creative collaboration, living my ontological and social values. I am expressing my inclusive, emancipating and egalitarian values and my ontological values of a loving recognition, respectful connectedness and educational responsibility as I ask you to focus on and value each person's unique gift, offered freely, of their talents and knowledge to enquire collaboratively to enhance practice in the local authority.

In taking and offering the video as an educational gift I contribute to the emancipation of each and all in their learning. I want to stress that this is a gift freely offered as an expression of my educational responsibility. I make no claim of ownership or demand for acknowledgement. To do so would for me be a violation of the love and trust of educational relationships and space I value and want to see expressed more fully in the world.

