

“Teachers and Student Researchers as Knowledge Producers with their Living Educational Theories”

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Abstract

In 1999 I presented a paper on *Action Research in Teacher Training and in the Living Theories of Professional Educators*, to a conference organized by the Greek Centre for Educational Research at the University of Patras. In this 2011 contribution I build on the 1999 paper with its Abstract:

Action Research, if it is viewed as an efficient method of training or problem solving can be used to support or constrain an individual’s education. Teachers can be trained to use action research methods without any concern for the values of education which should guide their technical skills. Action Research can also be used by professional educators in the creating of their own living theories as they ask, answer and research questions of the kind, ‘How can I live a good and productive life in and through education?’ and ‘How can I help you to improve your learning?’. This paper explores the use of action research in both training and education within the context of the influence of Greek theories of knowledge. In particular it draws attention to the value of the internet in communicating the value of action research in the creation and testing of the living theories of professional educators. (Whitehead, 1999)

This update includes my learning about the significance of multi-media narratives in communicating the meanings of the embodied values of practitioner-researchers in explanations of educational influence. It includes a recognition of the importance of inclusional standards of judgment from the living theories of practitioner-researchers in producing educational research that advances knowledge about education, encourages scholarly enquiry related to education, improves education and serves the public good (Ball and Tyson, 2011).

Introduction

To emphasize that my present explanations of educational influence, or living educational theory, include an evaluation of my past, together with an intention to advance understandings of educational research into the future, **I have included the sections from my 1999 paper that I continue to include in my present understandings. These sections are indented but not italicized.** When I write about an explanation of educational influence being a living educational theory I am meaning an individual's explanation of their educational influence in their own learning, in the learning of others and in the learning of the social formation in which they live and work.

An image from the 1999 paper is still relevant to a conference focus on '*Genuine Dialogue On Issues Of Education*'. This is the image of myself as a 23 year old student teacher (as distinct from my present 67 year old self), lying in the balmy summer evening under the Acropolis, at peace with myself and the world, feeling that life is worth living and joining in a imaginary conversation with Plato, Phaedrus and Socrates on the meaning of love, life, knowledge and education. Socrates and Phaedrus are talking of love and knowledge:

Socrates. You must know that I consider the speech itself, in its general character, to be nothing more than a sportive effusion; but through all that was thus casually uttered, there are two forms of method apparent which would well repay our attention, if we could obtain a systematic view of their respective efficiency.

Phaedrus. What are they, pray?

Socrates. The first consists in comprehending at a glance, whenever a subject is proposed, all the widely scattered particulars connected with it, and bringing them together under one general idea, in order that, by precise definition, we may make every one understand what it is that at the time we are intending to discuss.

Phaedrus. And what is your other method, Socrates?

That, on the other hand, enables us to separate a general idea into its subordinate elements, by dividing it at the joints, as nature directs, and not attempting to break any limb in half, after the fashion of a bungling carver..... if ever I find any one else whom I judge capable of apprehending the one and the many as they are in nature, that person I follow behind as though in the track of a God. And to all those who are possessed of this power I have been in the habit of giving, whether rightly or wrongly, heaven knows, the name of dialecticians. (Rhys, p. 258-259, 1910).

In contrast to the logic of the dialectician, with its capacity to hold contradictions together, Aristotle put forward his Law of Contradiction which ruled out the possibility of two mutually exclusive statements being true simultaneously. This appears to conflict with a dialectical logic that holds contradiction at the nucleus of the logic and the possibility of something being both one and many and existing as a living contradiction (Ilyenko, 1977, p. 313). What I am suggesting in this paper is that we use an inclusional logic (Whitehead & Rayner 2009) in the creation of living-educational-theories that emerge from the art of 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.'* (Gadamer, 1975, 330-333)

I do like the idea that the meaning of a sentence is relative to the question to which it is a reply. The question I have been exploring for the past 44 years is 'How do I improve what I am doing?' I became aware of asking this question in the first science lesson I taught at Langdon Park School in 1967 as I could sense my failure to communicate my understandings of scientific enquiry to my pupils. I continue to ask this question as I engage with enhancing the flow of values and understandings that carry hope for humanity in a range of local, national and international settings (Whitehead 2011a&b). In 1976, whilst working cooperatively with a group of six science teachers I explicated our use of action reflection cycles as we worked and researched to help 11-14 years to improve their learning in mixed ability science groups. This work marked my engagement with action research in enquiries that focused on improving practice and generating knowledge.

Perhaps the best recent review of action research in relation to living theory in education is by Susan Noffke in the 1997 Review of Educational Research published by the American Educational Research Association in which she says:

Rather than a particular research methodology, action research is best thought of as a large family, one in which beliefs and relationships vary greatly. More than a set of discrete practices, it is a group of ideas emergent

in various contexts... work (s) in this area in recent years have been marked by not only an increase in volume of references to it but also a proliferation of varied usages of the term. (Noffke, p. 306, 1997)

John Elliott (1998) is one of the central figures in the extending influence of action research around the world. He had this to say about 'the Greek theory of knowledge', in relation to the work of John Dewey and 'Standards-driven reforms'.

The Greeks, according to Dewey left European societies with a legacy that became enshrined in their traditions of education. It was a legacy that located knowledge as a reflection of reality and that defined reality as the realm of fixed, static and invariant things.... This legacy rendered the realm of change as the 'appearance' at the surface of things, and since practical activity falls within this realm, it cannot yield knowledge and understanding. (Elliott, p. 140, 1998).

Elliott relates this Greek theory of knowledge to the present day emphasis on 'Standards' in education systems throughout the world. As he says, standards are defined in terms of learning outcomes, conceived either as fixed and unchanging facts and concepts (knowledge), or as behavioural responses called 'competences' or 'skills'. Standards-driven reforms take the Greek theory of knowledge for granted.

If you want to remain within a Greek theory of knowledge influenced by the Aristotelean logic which eliminates contradictions from correct thought you can use the action planning strategies of action research in a technical approach to problem solving.

There is an action research guide for pre-service teachers, by Moira Laidlaw, on my action research Homepage. You simply click on the guide and it should freely download to your computer, ready for printing. If you wish to develop a standards-driven approach which eliminates contradictions from correct thought and holds the standards as static and invariant things, you can adopt an 'objectives' approach to your teacher training curriculum (Elliott, p. 134) by simply using the action planning process in Laidlaw's Guide as a method to be applied to teaching practice. It is not Laidlaw's intention that you should use her guide in this way, but you could certainly do it.

This standard's-driven approach to teacher education was at the centre of the Teacher Training Agency's framework for the professional development of teachers between 1999 and 2010. In 1999 the teacher training curriculum for our novice teachers in England and Wales has to 'deliver' 63 standards of practice. The novices teachers had to be able to produce evidence that they have met these standards.

The way in which an action planning process can be used in a technical way to meet such a standard's driven curriculum is exemplified in the professional development planning process I used in 1999 with novice teachers:

Review and target setting are important parts of the process of developing the skills and understanding of the teacher.... There are two stages to this. First of all you will wish to identify strengths and developing competence. Secondly, you will wish to identify areas of weakness, things you are finding difficult, Standards which you have not had the opportunity to meet etc.... When target setting it is important to make sure that they are specific... (Professional Development Plan, PGCE, University of Bath, 1997/98).

The standards-driven approach with their 'targets' moved into university teaching in England where the Institute for Learning and Teaching in Higher Education published consultation papers which set out 24 teaching outcomes for university teachers in 1999 to provide evidence that they have met these outcomes in order to become members of the ILT.

I now want to consider a different approach, which doesn't deny the value of using standards as part of a process of improving learning. In fact, it uses values as living standards of practice and judgement. The different approach does however require the appreciation of three different logics, a propositional logic that structures most traditional theories and from which explanations of the behaviour of individual cases are **derived**, a dialectical logic of question and answer (Gadamer, p. 333) with a nucleus of contradiction for producing explanations of transformation and change and an inclusional logic (Whitehead and Rayner, 2009) with inclusive values through which a new Greek theory of knowledge could be developed through the **creation** of the living theories of professional educators. In this living approach to logic the externally 'imposed' standards can be engaged with in a dialogue through which the individual continuously regenerates their own living standards (Laidlaw, 1996) in the educative process of their own self-creation.

To help to communicate my meanings of living standards of judgment and living logics I shall focus on the doctoral theses of Eden Charles (2007) and Ian Phillips (2011) and the doctoral research programme of Huxtable (2011).



<http://www.youtube.com/watch?v=AVVhy30nZG0>

In this 4:52 minute clip from his doctoral viva, Phillips is responding to a question about the *'precise nature of your thesis and the new knowledge that has emerged'*.

Phillips explains that his thesis is an answer to Schon's call for a new epistemology for new scholarship and that his contribution is an emergent African Voice that reaches out to the academic and non-academic, African and non-African alike, for the fullest co-creative possibilities. He explains his originality in the living values of *a social living pedagogy*, which is constituted by the living standards of *"a unique purposeful recognition, an enhanced relational mutuality and an engaging dialogical praxis"*. These dynamic relational standards of judgment are at the heart of his 'Emergent African Great Story', created and presented, as if using a dynamic loom (consisting of his theoretical lenses) to create a traditional African Cloth.



http://www.youtube.com/watch?v=EcfZE_z-C_w

In the above 1:44 minute clip from within his thesis, Charles is reflecting on the humanizing influence of women's responses in Sierra Leone. The question answered in his thesis is:

*How Can I Bring Ubuntu As A Living Standard of Judgement Into The Academy?
Moving Beyond Decolonisation Through Societal Reidentification And Guiltless
Recognition.*

Here is Charles' Abstract. In my supervision of doctoral research programmes I emphasise the importance of producing a clear abstract that communicates the originality of the thesis in terms of the living standards of judgment used to evaluate the validity of the contributions to knowledge. Each thesis makes a unique and original contribution to knowledge. Each individual clarifies and evolves the unique constellation of values and understandings that distinguishes this contribution. In my supervision of living educational theory research programmes I bear Martin Buber's point in mind about the special humility of the educator:

"If this educator should ever believe that for the sake of education he has to practise selection and arrangement, then he will be guided by another criterion than that of inclination, however legitimate this may be in its own sphere; he will be guided by the recognition of values which is in his glance as an educator. But even then his selection remains suspended, under constant correction by the special humility of the educator for whom the life and particular being of all his pupils is the decisive factor to which his 'hierarchical' recognition is subordinated." (Buber, 1947, p. 122)

Being able to live this quality of humility is vital in holding open a space within which individuals can create their own unique and original contributions to knowledge without an external pressure from a supervisor to conform to the inappropriate theoretical framework of another.

Charles' Abstract

This is a living theory thesis which traces my engagement in seeking answers to my question that focuses on how I can improve my practice as someone seeking to make a transformational contribution to the position of people of African origin. In the course of my enquiry I have recognised and embraced Ubuntu, as part of an African cosmology, both as my living practice and as a living standard of judgement for this thesis. It is through my Ubuntu way of being, enquiring and knowing that my original contribution to knowledge has emerged.

Two key approaches are identified and described in depth: 'guiltless recognition' and 'societal re-identification'. These emerge from a perception of self that is distinct within but not isolated in an awareness of 'inclusional'. They are intimately related concepts. Guiltless recognition allows us to move beyond the guilt and blame that maintains separation and closes down

possibility. It provides a basis for action and conception that moves us towards the imagined possibilities of societal reidentification with Ubuntu.

Both 'guiltless recognition' and 'societal reidentification' embody strategic and epistemological practices that move away from severing, colonising thought, towards ways of being that open up new possibilities for people of African origin and for humanity generally.

Visual narratives are used to represent and help to communicate the inclusional meanings of these living standards of judgement. The narratives are focused on my work as a management consultant and include my work with Black managers. They explain my educational influence in creating and sustaining the Sankofa Learning Centre for Black young people in London. They include my living as a Black father seeking to remain present and of value to my son within a dominant discourse/context in which this is a contradiction to the prevalent stereotype.

Huxtable (2011) writes:

In this thesis my living educational theory is communicated in the form of a multi-media narrative, which clarifies my meanings as they emerge through my embodied practice, oral expressions with others and the scribal literacy of publications and this thesis. The narratives are set within the complex ecologies of my practice in living boundaries informed by energy-flowing ontological values of loving recognition, respectful connectedness and educational responsibility (flavoured with good humour), and values of a society that is egalitarian, inclusive and emancipating. (Abstract).

What is different, in this 'living' approach to standards, from traditional 'standards', is that they are embodied in the lives of practitioners. Standards, understood as living values, are embodied in our practical lives. We use them to give purpose to our lives and what we do. We use them to account to ourselves and to each other for what we do. The normal language of value-words such as love, peace, freedom, justice, integrity, care and compassion, is useful in directing attention to the meanings of the embodied values, but the meanings of such values can only be understood in the course of their emergence through time and practice. Evidence to show the ways in which this can be done can be accessed from the action research Homepage of <http://www.actionresearch.net>, especially in the section on 'Living Theory Theses' and I now want to consider a living-educational-theory approach to teacher education.

Action Research in the Living-Educational-Theories of Professional Educators

In a living theory approach, teacher-researchers ask, answer and research questions of the kind, 'How do I improve what I am doing?' in the context of helping their students to improve their learning. They see themselves in their

own 'I' as living contradictions who hold together their experience of holding certain values and the experience of denying these values in their practice. In working to improve their practice they often engage in cycles of action and reflection in which they create an action plan to enable them to live their values more fully, they act and gather data to enable them to make a judgement on their effectiveness, they evaluate their actions in relation to their values, skills and understandings and modify their concerns, plans and actions in the light of their evaluations. They construct accounts and offer these descriptions and explanations of their own learning for public validation in order to take their enquiry forward, to strengthen their contributions to educational knowledge and theory and to extend their professional communities. I have called such explanations 'living theories' in that they explain what someone is doing in terms of an evaluation of past practice and an intention to create something in the world which is not yet existing. It is this projection of the individual into a future which constitutes the generation and testing of the 'living' theories. I have been heartened by the international response to these ideas (Ghaye & Ghaye, 1998; Hamilton, 1998; Lomax, 1999a; MacPherson, 1998; McNiff, 1999). In case you might think that the acceptance of these ideas has been simply a matter of explaining them to others you might like to read the stories of some of the political battles which have accompanied their legitimation in the Academy (Whitehead, 1993; Hughes, Denley and Whitehead, 1998)

Moving forward to 2011 I shall focus on the transformations since 1999 in the meanings of living values as explanatory principles and standards of judgment, which have been influenced by the use of digital technology, especially in the use of visual narratives. Using video to analyse one's own practice can highlight the individual's existence in space where relationally dynamic communications can be shown to be mutually influencing both practice and understandings. This is not to deny the importance of communicating meaning using words alone. It is to stress the importance of visual data in communicating the meanings of the embodied expressions of values and emotions that are significant in explanations of educational influence (Crotty, 2011).

My 1999 address to the conference in Patras (Whitehead, 1999) can be compared to my multi-media keynote on *Theories produced by practitioner researchers: contribution to improvement both locally and globally* to a conference in Norway in 2011 on *Research on Teacher Education: Past present, future*. Included in my notes (Whitehead, 2011) for the keynote at <http://www.actionresearch.net/writings/jack/jw16-11-11bergen2011.pdf> is a video of the actual presentation. I am claiming that the visual data of the video shows my embodied expression of a life-affirming energy that is necessary to an explanation of my educational influence, but which cannot be communicated adequately through words alone.

Let me return to my imaginary conversation with Socrates as a 23 year old student teacher in 1967, and make a contribution to the conversation some 44 years later as

I continue with my educational research programme into the nature of educational theory. Through the words of Plato, Socrates explained to Phaedrus, some 2500 years ago, that there are two ways of coming to know through a dialectic of question and answer. He has said that we can hold things together with a general idea and we can analyse things in their separate parts. He has called 'dialecticians' those who can hold together both the One and the Many. Here is my contribution to the conversation. I hope that it stimulates your own.

Whitehead to Socrates:

I see what you mean, Socrates, about two ways of coming to know. I wonder if there is a third way in which we dialecticians can 'come to know' through exploring questions of the kind, 'How do I live my values more fully in my practice?' within an inclusional perspective in creating our living educational theories. It might be possible to create a new Greek theory of knowledge on the basis of such enquiries. What we could do is to ask, answer and research questions of the kind asked by Tony Ghaye in his work with vulnerable children, 'How can we improve the educational experiences of the most vulnerable children in Bombay?' (Ghaye, 1999; Ghaye & Ghaye, 1998).

Fr. Barnabe D' Souza (2008) has been asking such questions for many years, in Mumbai, India, and in 2008 I had the pleasure of making the external examiner's recommendation that he should be awarded his doctorate for his thesis on *Changing Mindsets? Evolution of a Rehabilitation Programme for Chemically Dependent Male Street Adolescents in a Major Indian City*. His most recent publication on *From Ecstasy to Agony and Back: Journeying with Adolescents on the Street* draws on his doctoral enquiry:

From Ecstasy to Agony and Back presents the journey of adolescent street drug-addicts-from psychological brokenness resulting from family disruption to the process of mending; from abuse, trauma and vulnerability to building up of self-esteem, talents and personality; and finally to the process of moving off the streets.

Based on the author's experience of working with the street children for over 26 years, the book explores the universe of street children interestingly, yet empathetically. The author discusses laws and policies affecting street children; root causes and their effects on them and their families; and the various stakeholders like agencies, employers, and institutions involved in their care and guidance.

The participatory action research discussed here views children as their own psychologists, creating meanings for themselves out of their own experiences and understanding. By taking ownership of their actions, street children begin to structure their moving off the streets, facilitating their rehabilitation and reintegration into society, thereby improving their status. (D' Souza, 2011)

For me the great significance of this narrative is the way that it shows the children creating meanings for themselves out of their own experiences and understandings

and taking ownership of the actions that move them off the streets and facilitating their rehabilitation and reintegration into society. Most readers will not have had to deal with such extreme personal difficulties. However, what we could all do is to share our stories of our learning to live as fully as we can the values that carry hope for humanity and to learn how to the strengthen our collective influence in making the world a better place to be.

Working and Researching in a South African context, B. P. Singh (2010) has documented his 25 year journey to live his values of social justice and integrity in the face of violations to these values in the withholding of the deeds of his parent's house in Apartheid and Post-apartheid South Africa:

I believe that When The Chalk Is Down will captivate your imagination and resonate with the life-affirming energy and values that you associate with a sustainable future for humanity. The story communicates clearly the relational dynamic of the life of an activist in Apartheid and Post-apartheid South Africa as he worked tirelessly for 25 years to right a wrong over the withholding of the deeds of his parent's house. I felt privileged to share insights into a family life influenced by Indian cultural values. I think that all readers will be moved by the emphasis on the importance of relationships, trust and solidarity as well as the importance of holding firm to the expression of justice and integrity when these were under threat by the inappropriate behaviour of others.

The sustained commitment in resisting the imposition of inappropriate power relations filled me with admiration. This commitment continued through a career long engagement in junior and senior positions in schools, unions and the regional offices.

A most moving story with great educational significance for those who are seeking to humanize society through education and to facilitate the flourishing of humanity. It is also written with a great love of life. (Whitehead, 2010)

I recognise a major problem in persuading people, who are doing good work, to **recognise** the significance of their embodied knowledge and **to share it** with others through public accounts of their living educational theories. For example, in my collaboration with Joan Walton I have been seeking to share my understandings of her influence in making public the embodied knowledge of Early Years Educators in a collaborative enquiry supported by the Centre for the Child, Family and Society of Liverpool Hope University and Liverpool Local Authority. On the 23rd June 2011 an event took place at Liverpool Hope University on *The Professional Work of Early Years Educators: Every Moment Counts: The Story of a Collaborative Inquiry*.



<http://www.youtube.com/watch?v=7yM4fjitDao>

I have been unsuccessful, so far, in sharing with Walton my understandings of her educational influence in a way that makes claims 'to know' the meanings of the embodied expressions of the values that Walton uses to give meaning and purpose to her life and work. I may of course be mistaken in my claim to know Walton's motivations and the explanatory principles she uses to explain her educational influence. Walton is sitting on the far left of the front of the above image. The clip is 3:13 minutes long and at 1:52 minutes Walton responds to the points that Debbie is raising about where does she go from here. Here are some extracts from the transcript of the video-clip for you to share some of the meanings being expressed. I then want to explain the meanings of the embodied expressions I am attributing to Walton that I am claiming are necessary to any valid explanation of her educational influence in making public the embodied knowledge of the early year's educators.

Debbie 0:00 – 1:52 minutes

0:00 – 0:29 All came down to Joan really encouraging us to think about our core values and mine was always kindness...

0:29- 0.46 minutes I didn't realize the impact I made by working with the parents... I hadn't given it much thought, I just went in and did it.

0:47 – I said to Joan one day I feel really deflated – but where do I go with this - I feel stuck. How do I take that forward and make other practitioners feel like I do that we are doing such an amazing job - we just don't realize that every single thing we do has an impact somewhere along the line..... we have to step back and actually see what we are doing and that's why I feel really stuck.... So where do I go with this....

Joan from 1:52 – 3:13 minutes

2:37 – 3.13 if you take an enquiry approach to learning... the whole point of an enquiry is that it is open ended and every question that comes up, every frustration that comes up, every problem that comes up is another opportunity to reflect again and say where do we go from here and this is the important thing about it being

a partnership between in this case the university and a local authority because we are doing that it then becomes an issue collaboratively to look at so where do we go where everybody is working together to find that way forward.

The words in the above extract from the transcript will be communicating some of the meanings that you can see and hear being expressed with the help of the visual data in the video. What I am claiming is that the digital technology, which allows you to move the cursor backwards and forwards along the clip, adds significantly to the meanings. I am thinking particularly of the communication of the expression of the meanings of Walton's embodied values and understandings. I know that I am bringing prior knowledge into my interpretation of the video. I am thinking of the prior knowledge of working with Walton in this collaborative project over the past

12 months and during her doctoral research programme. I have seen both her sustained commitment to encouraging the individuals you can see in the above image to participate in the event and to the co-creation and sharing of the emerging vision of what the day could look like with everyone playing a part.

Here is what I have been unsuccessful at, so far, in developing with Walton a shared understanding of my claim to understand the expression of the following explanatory principles in an explanation of her educational influence in enabling the embodied knowledge of the educators to be expressed in this event (see <http://www.actionresearch.net/writings/lhu/lhueyeprogiune2011video.pdf>)

The first point I want to make is that the visual data enables you to see more of Walton's embodied expression of meaning than the words alone can communicate in the above extracts from the transcript. One of Walton's ontological values is the expression of a sense of a 'responsibility towards the wellbeing of all'. I am claiming that Walton is expressing this value both in her direct response to Debbie's frustration in not being able to see what comes next, and in her spatial, relational and contextual responsiveness to all the participants in the room. As you move the cursor slowly backwards and forwards between 1:52-3:13 I am asking you to concentrate on Walton's eye, head and hand movements as she speaks. As I watch these and recall listening to the words I feel that I am being invited into a space of enquiry. I feel that Walton is fully present in the sense of 'presencing' her values and understandings. She is taking Debbie's point seriously and offering developmental possibilities that could help to sustain a collaborative enquiry, not only with Debbie, but with all the participants. What I am seeing is Walton's expression of her value of a 'responsibility for the well-being of all'.

One of the purposes of Liverpool Hope University's Faculty of Education is:

To contribute to the development of knowledge and understanding in all fields of education, characterising all work with values arising from hope and love. (Liverpool Hope University, 2009)

I know that Walton subscribes to this purpose. Hence I am claiming that a valid explanation of her influence in making public the embodied knowledge of early years educators will include the above embodied expression of a sense of a 'responsibility towards the wellbeing of all', as shown in the visual data, in the explanatory principles of values arising from hope and love.

As the Phaedrus is a dialogue on love it seems most appropriate to acknowledge the importance of understanding philosophy as loving wisdom. One of the distinguishing characteristics of a philosophy is a theory of knowledge that communicates the meanings of the standards of judgment that can be used to evaluate the validity of the contributions to knowledge being made from within the particular view of philosophy. I am suggesting that new living standards of judgment are needed to evaluate the validity of claims to knowledge from a living theory perspective. One of these living standards is a sense of 'a responsibility towards the well-being of all'.

Let me further illustrate the contribution that our educational community, at Bath and Liverpool Hope University, could make to your creation of a new Greek theory of knowledge from our work in supporting action research approaches in the in-service education of teachers (Lomax & Whitehead, 1998; Farren, Whitehead & Bognar, 2011). I am thinking specifically of the materials made freely available by practitioner-researchers from my Living Theory Action Research Homepage at <http://www.actionresearch.net>.

Because of your interest in active research in in-service teacher education I think that you may find particularly significant the materials in the section, 'Master Educators' Writings'. This contains many accounts from teacher-researchers as they work at improving practice and generating knowledge. The process of carrying out an action research enquiry with teachers on an in-service programme is outlined in the section accessible from the homepage on *Action planning in improving practice and in generating educational knowledge* from:

<http://www.actionresearch.net/writings/jack/arplanner.htm> .

The process involves action reflection cycles of defining concerns; developing action plans; acting and gathering data; evaluating the effectiveness of actions in terms of values, skills and understandings; modifying concerns, plans and actions in the light of the evaluations; the construction of a description and explanation for the professional learning of the teacher which constitutes their living educational theory. I was helped to explicate this action-reflection cycle in working with 6 teachers for a sustained enquiry into improving learning for 11-14 year olds in mixed ability science groups (Whitehead, 1976).

In the 'Master Educators' Writings' section there are examples of teachers' action enquiries from primary/infant, secondary schools and higher education. Perhaps of most significant, in developing living educational theory approaches to improving practice and generating knowledge, are the living educational theory, doctoral theses and masters dissertations at <http://www.actionresearch.net/living/living.shtml>. These have involved a minimum of 5 years of sustained educational enquiry into improving practice and generating knowledge and include both Charles' (2007) and Phillips (2011) theses.

Jean McNiff's Creativity in Supporting Teachers' In-service Action Research Programmes; A Methodology of Care.

I want to stress the importance of the 'Masters Programme' section of the Homepage because it is focused on the creative and generative process of getting the action research started. The work of Jean McNiff (a member of our group) in the U.K. and Ireland (1992, 1996, 1999) has been particularly useful in showing how to form and sustain teacher action research groups. Her latest work on Action Research as 'A Methodology of Care' (McNiff, 1999) shows how this fundamental human value can be integrated within an action research process with teachers.

In her work with Una Collins in Ireland (McNiff and Collins, 1994) Jean gives a clear illustration of how to move from the values of teachers, to action plans, to action and to the accounts produced by the teachers about their own learning. These processes are fundamental to the creation of a living theory approach to teachers' professional development and are not initially focused on getting work accredited by a University. These processes are the generative heart of the process. On the basis of these processes it is possible to support teachers in their in-service education and training to gain further professional/academic qualifications from their classroom enquiries with their students as they work at helping their students to improve their learning. It is from the action research of such teachers that I think it will be possible to create a new Greek theory of knowledge.

Over the past twelve years Professor Jean McNiff has established her work at the forefront of the international action research community. The resources on her web-site at <http://www.jeanmcniff.com/> draw attention to her many publications and her pioneering work in spreading the influence of action research in the UK, Iceland, Canada, Dubai, South Africa, New Zealand, China and Ireland. I think that you may find particularly useful in generating your own living educational theories, the action research theses supervised by Jean McNiff at <http://www.jeanmcniff.com/theses.asp>. You can also see the latest work being supported by Jean McNiff at York St. John University in the UK in the 2012 Conference on Value and Virtue in Practice-Based research at <http://www.yorks.ac.uk/education--theology/faculty-of-education-theo/faculty-events/value-and-virtue.aspx>.

In the section on 'Living Theory Theses' you will find further M.Phil. & Ph.D. Theses from the following teacher researchers who have created their own living theses as they ask, answer and answer questions of the kind, 'How do I improve what I am doing?'

Kevin Eames' and Moyra Evans' creativity in supporting school-based teacher-research and contributing to the professional knowledge-base of education.

If you want to understand how school and university teachers have established teacher-researcher groups in schools do study the Ph.D. Theses of Moyra Evans (1995) and Kevin Eames (1995). Evans explains how she helped to form and sustain an action research group through her work as a deputy headteacher with responsibilities for staff development. This action research approach to the in-service development of teachers has been highlighted in Professor Pam Lomax's 1998 Presidential Address to the British Educational Research Association. It has led to the award of Ph.D., M.A. degrees and Diplomas for teacher-researchers as they explicate their practice-based knowledge. For those of you who want to develop a new

Greek theory of knowledge, which can integrate valuable contributions from the old view, I suggest that a study of Eames' (1995) theses on the professional knowledge-base of teaching will repay your close attention. In my paper presentation to the BERA Symposium at AERA in Montreal (Whitehead 1999 - which you can download from the JW's Writings section of the webpage), I show how the work of Eames can contribute to the creation of a new discipline of educational enquiry and hence a new form of educational knowledge.

The BERA Symposium at AERA 1999 Pam Lomax, Jack Whitehead, Moyra Evans and Zoe Parker and the BERA 2009 Symposium with Jean McNiff, Jack Whitehead, Jane Renowden, and Marie Huxtable.

For those academics amongst you who also want to engage in action research in your in-service education as university teachers I suggest you access the four papers presented at the BERA Symposium at AERA 1999. The Symposium is on 'Creating Community through Educational Research'. It focuses on the action research of four university teacher-researchers (Lomax, 1999; Whitehead, 1999; Evans, 1999; Parker, 1999) and stresses the importance in developing action research for teachers, of community, autobiography, disciplined enquiry and providing emotional support in the conduct of teachers- action research. In my paper on the creation of a new discipline of educational enquiry you will see the Greek influence on the dialogical and dialectical forms of educational knowledge which I am claiming can emerge from this new discipline of educational enquiry. I am hoping that these papers will stimulate your interest in creating a new Greek theory of knowledge in teacher education. In my view you could develop such a theory to help the world to move forward into the new millennium just as a Greek theory of knowledge helped the world to move forward into the first millennium. In Parker's paper you will see the importance she gives to revealing the values which can describe and explain our professional learning in the self-creation of the autobiographies of learning. Lomax explains the significance of a double dialectic of learning as we work at improving our own and our students' learning. Evans contributes her insights into the value of writing 'fictional stories' in overcoming difficult emotional tensions in the action research process. Each contributor acknowledges the importance of dialogues and dialectics in their in-service education.

The 2009 BERA Keynote Symposium on Explicating A New Epistemology For Educational Knowledge With Educational Responsibility was presented on the 3rd September 2009 at the British Educational Research Association Conference in Manchester (<http://www.actionresearch.net/writings/bera/bera09keyprop.htm>).

Overview

The overall coherence of the symposium is in the explication of the epistemology transformation of educational knowledge under discussion in

Open Dialogue in the 2008 issues 102, 103, 104 and 105 of Research Intelligence. The new epistemology has been created in the explanations that practitioner-researchers have produced for their educational influences in learning. These include explanations of their educational influences in their own learning, in the learning of others and in the learning of the social formations in which they are living, working and researching. The idea of living educational theories is introduced to distinguish these explanations from the explanations of education researchers who are making their contributions to knowledge in disciplines of education other than a discipline of educational enquiry. The data-base for the explication of the new epistemology will include over 30 doctorates that have been successfully completed between 1988-2009.

Epistemological coherence is provided by a new unit of appraisal, living standards of judgment and a living logic of inclusionality. The unit of appraisal is the individual's explanation of their educational influence in learning. The meanings of living standards of judgment are clarified in the course of their emergence in the practice of educational enquiries in doctoral and other research programmes. The clarification includes the use of principles of rigor and personal and social validity. A living logic of inclusionality forms the epistemological coherence through integrating insights from propositional and dialectical theories without the usual problem arising between adherents of propositional and dialectical logic denying the rationality of the other's logic.

Methodological coherence is provided by narratives that integrate action reflection cycles in enquiries of the kind, 'How do I improve my practice?' Some of the narratives will include video-data, from educational relationships, to clarify ostensibly and develop meanings of living standards of judgment. These standards include the value of educational responsibility for distinguishing the research as educational.

Conceptual coherence is provided by a view of educational research that is distinguished by the expression of educational responsibility in educational relationships in educational spaces. In this view of educational research the contributions of education researchers provide insights for the generation of educational theory.

Evidence will be presented to show the demonstrable international significance of living theory educational research upon practice, policy and theory in the UK, the Republic of Ireland, China, Japan, Canada, Croatia, India and South Africa.

The Dialogues and Dialectics of Andy Larter and Peter Mellett

There are two works which may be particularly useful to you in creating a new Greek theory of knowledge for teacher education. I am thinking of the work of Andy Larter and Peter Mellett, two action researchers who have received their higher degrees from the University of Bath. These are available

for you in the 'Living Theory Theses' section of <http://actionresearch.net>. Andy Larter shows the improvisatory nature of theories from action research (Winter 1998) in his response to being handed a 'racist' poem in one of his English lessons. By chance, the conversation with his pupil was video-taped and Andy has analysed his learning from experiencing himself as a living contradiction as he viewed the video. In the conversation, intended to open up the issues of racism for discussion, he saw his body language communicating a different message from the one he intended. Larter's theses shows a dialogical and dialectical form of representation for the in-service learning of a professional educator.

Peter Mellett's (1994) work may also hold the key to the development of a new Greek theory of knowledge. In his master's dissertation on 'Making the Break' Mellett asks, *'How can I undertake and understand my search for an enhanced comprehension of my life through moving beyond forms of existence that are founded in 'mere formal rationality and instrumental reason?'* His dissertation describes and explains his educational journey, in love and understanding, as he creates himself in his educational enquiry through dialogues with himself and others. He pushes himself to develop a new view of knowledge which acknowledges the value of the Aristotelian tradition without being contained within it.

Mellett's educational influence in his continuing educational enquiry can be appreciated in the International Construction Management Unit offered by the University of Bath (Mellett 2011).

The feminist values, classroom and school management practices of Erica Holley and Moira Laidlaw and the living theory research of Joan Walton.

I also want to draw your attention to the living theory theses of Erica Holley (1997) and Moira Laidlaw (1996). Holley shows her in-service teacher education as a senior manager in a secondary school as she works at both improving her own classroom practice and improving an appraisal system with her colleagues. She does this whilst retaining the integrity of her feminist values in the face of the influence of government-driven, economic rationalist policies (McTaggart, 1992).

Moira Laidlaw's work is another outstanding illustration of the value of teacher-research which is focused on improving classroom learning. You can access her living theory Ph.D. from the 'Living Theory' section and access two further papers by Laidlaw from the 'Values' section of the Homepage. These papers show what it means for her to live her valuing of equal opportunities with her pupils. These two papers are particularly important because they focus on the provision of evidence in relation to her influence on her pupils' learning. They communicate her values as the living standards of judgment to

which she holds herself accountable as a professional educator. She shows how the meanings of her values which are embodied in her educative relationships with her pupils, emerge through time in enquiries of the kind, 'How can I help you to improve your learning?'

Joan Walton is the Director the Research Centre for the Child, Family and Society at Liverpool Hope University and, as I have described above, is developing the Centre as a collaborative enquiry (Walton, 2011a, b & c). I think that you will find most useful her latest publication on *A living theory approach to teaching in higher education* in the Educational Action Research Journal (Walton 2011c).

My own writings

In the section on 'Jack Whitehead's Writings' at <http://www.actionresearch.net> you will find a paper of mine on Creating a Living Educational Theory from Questions of the Kind, 'How do I Improve my Practice? This was first published in the Cambridge Journal of Education in 1989 and the reason I mention it is that other researchers have commented on its value for introducing teacher-researchers to the idea that they can create their own living theories. In this section, will also find my papers for the BERA Symposium at AERA 1999, my 1998 contributions to the Educational Studies Association of Ireland, The Ontario Action Researcher and Teaching Today for Tomorrow.

The writings cover the years 1976 – 2011 and document the growth of my educational knowledge as I deepen and extend my explanations of 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 with the enquiry, 'How do I improve what I am doing?'. The earlier writings from 1976-1985 are focused on the 'how' of methods. In 1985 I begin to focus on an analysis of an individual's educational development. By 1999 my doctoral thesis offers a dialectical epistemology for a discipline of educational enquiry. In 2002 an extension and transformation of my epistemology begins with a move into an inclusional awareness of space and boundaries. This transformation includes a shift in perception into a relationally dynamic understanding of embodied values as both explanatory principles and living standards of judgment. By 2005 digital technologies with visual and multi-media narratives are helping to clarify, communicate and evolve the meanings of the expression of embodied values in practice. By 2008 values and understandings are being clarified and evolved through living boundaries with an emphasis on explicating the nature of living theory methodologies. There is also an emphasis on the importance of combining voices and collaborative enquiries. The 2011 presentations are increasingly engaging with educational influences in the learning of social formations across institutional and national cultures and boundaries:

1976 - Improving Learning for 11-14 Year Olds in Mixed Ability Groups
<http://www.actionresearch.net/writings/ilmagall.pdf>

1985 An analysis of an individual's educational development - the basis for personally orientated action research.

<http://www.actionresearch.net/writings/bk93/5anal.pdf>

1999 How do I improve my practice? Creating a New Discipline of Educational Enquiry.

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

2001 Living Standards Of Judgement In What We Know And How We Know It

<http://www.actionresearch.net/writings/aera01stand.htm>

2005 Living inclusional values in educational standards of practice and judgement.

<http://oar.nipissingu.ca/PDFS/V821E.pdf>

2005 (with Margaret Farren) Educational Influences In Learning With Visual Narratives.

<http://www.actionresearch.net/writings/monday/mfjwwebped2.htm>

2008 Combining Voices In Living Educational Theories That Are Freely Given In Teacher Research.

<http://www.actionresearch.net/writings/aerictr08/jwictr08key.htm>

2008 Collaborative Living Educational Theory Action Research in China.

<http://www.actionresearch.net/writings/jack/jwkeynotechina8june08.pdf>

2008 Using A Living Theory Methodology In Improving Practice And Generating Educational Knowledge In Living Theories.

<http://ejolts.net/node/80>

2008 How Are Living Educational Theories Being Produced And Legitimated In The Boundaries Of Cultures In Resistance?

<http://www.actionresearch.net/writings/jack/jwmanchester170308.htm>

2011 A Creative, Relationally Dynamic Framing For Four Presentations At The 2011 American Educational Research Association. Continuing My Educational Enquiry, 'How Do I Improve What I Am Doing?' With The Generation Of Living Educational Theory.

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

2011 Theories Produced By Practitioner Researchers: Contribution To Improvement Both Locally And Globally.

<http://www.actionresearch.net/writings/jack/jw16-11-11bergen2011.pdf>

International Links

Perhaps the most significant section on the action research Homepage is the section which links to other Homepages of interest. This gives you immediate access to action research resources from around the world. If you are interested in initial teacher education Tom Russell at Queen's University in Ontario, Canada, has developed programmes of action research with his novice teachers and you will see, in the section on 'Novice Teachers at Queens University Ontario, with Tom Russell', that Tom has encouraged his novice teachers to undertake their own action research. Tom's credibility as a university teacher who is advocating action research approaches is largely due to his willingness to practice what he preaches by engaging in his own self-studies (Korthagen & Russell, 1995).

Perhaps one of the best international link for action research is the Southern Cross University webpage on Action Research Resources. You will gain access from this page to several influential e-mail lists of action researchers from around the world and Bob Dick is doing a splendid job in facilitating the development of these communities.

I also want to draw attention to the practitioner research supported by Jacqueline Delong at Brock University. If you go to <http://www.spanglefish.com/ActionResearchCanada/> and access both the Brantford Master's Cohorts of 2010 and 2012 and the Bluewater Master's Cohort you can read the living theory accounts tutored by Jacqueline Delong. These include Norma Bingham's *Beyond Expectations: How do my core values impact my new position as Itinerant Teacher for Educational Technology, Elementary Panel?* :

Action research is a strategy to help you live in a way that you feel is a good way. It helps you live out the things you believe in, and it enables you to give good reasons every step of the way.

Action research, then, is a methodology which helps me explain to others why I behave the way I do and how my personal beliefs are mirrored in my actions.

You can also access Elizabeth Campbell's *Journey to the Otherway: How Can I Improve My Practice By Living My Values of Love and Joy More Fully?*

Abstract: This paper captures my journey to create a living educational theory. In an effort to answer the question: "How can I improve my practice by living my values of love and joy more fully?" in an authentic and meaningful way. I make use of methodological inventiveness and alternative representation. Throughout the project, I share narratives, reflections, paintings, video clips, songs and voices of "the Other" to articulate, explicate and validate my values and living educational theory.

With Action Research Ireland; Ontario Action Researcher; Teaching Today for Tomorrow; DIVERSE; EJOLTS

One of the benefits of being invited to address international conferences is that it has given me the opportunity to see the excellent work being undertaken to support action research in teacher education in different countries. If you go into the Action Research Ireland Homepage and click on the Educational Studies Association of Ireland (ESAI) Action Research Conference 'Action Research and the Politics of Educational Knowledge'. You will be able to download my keynote on 'Developing Research-based professionalism through living educational theories'. In this paper I explained how the development of teacher professionalism in Ireland could learn from some of the mistakes of standards-driven agenda of the Teaching Training Agency in England and Wales and learn from some of the excellent work being carried out by Fran Squires at the Ontario College of Teachers. If you go into the Homepage of 'The Ontario Action Researcher' and click on the 'New Issue' you can download a paper on 'Continuously Regenerating Development Standards of Practice In Teacher Education: A Cautionary Note For The Ontario College of Teachers' (DeLong & Whitehead 1999). This paper demonstrates the danger of applying a standards-driven curriculum for teacher education as a technical exercise. It shows the danger of stifling the teachers creative energies of mind which are needed to direct the technical skills.

If you select the Homepage of the electronic journal, 'Teaching Today for Tomorrow', a journal about education and teaching published by the Seven Oaks School Division, in Canada, and click on Issue 11 (Fall 1998) you will see find a keynote I presented to the Ontario Education Research Council Conference in 1997 on 'Educational Action Research and the Construction of Living Educational Theories'. This paper updates the ideas in the original paper in the 1989 Issue of the Cambridge Journal. The Action Research Kit joint produced by the Ontario Public School Teachers' Federation, Nippissing University and the Brant County Board in 1997 is also an excellent set of resources for those who want to support action research on a systems wide basis.

DIVERSE (Developing Innovative Visual Resources for Students Everyone) 2011 was hosted by Dublin City University with the leadership of Yvonne Crotty. Crotty, along with her colleague Margaret Farren (et.al., 2011), is at the forefront of the use of digital technologies and multi-media narratives in improving practice and generating knowledge in the workplace. A special issue of the Educational Journal of Living Theories (**EJOLTS**) has just been published with a foreword and paper by Crotty, (2011), *Through the enlightened eye and I – am I bringing creativity and visual literacy into Higher Level Education? An introduction to the Special Issue on Digital Creativity in the Workplace*. This contains four contributions from Crotty's Masters students and shows what is being accomplished in the use of digital technology in Master's programmes at Dublin City University. I do commend this Special Issue to you. You might be able to draw some insights from EJOLTS that could be of use to you in the development of educational research in Greece.

Integrating standards, teacher-led reform and central agency support in the creation of living educational theories in the process of helping students to improve the quality of their learning.

This brings me to my final point about the many lessons still to be learnt in the process of developing action research approaches to the improvement of teacher education. I am drawn to Elliott's point that:

“Centralized social engineering in the form of standards-led curriculum development cannot deliver the fundamental changes in pedagogy that will need to occur if our future citizens are not going to be anything more than passive consumers in a society controlled by market forces and governed by market values.” (Elliott, p. 159, 1998)

In the work I have presented so far I have stressed the importance of supporting individual teachers in their action research to improve their classroom practice through enquiring how to live their values more fully. There is much to be achieved within the present institutional and curriculum structures. There is also however, much that is constraining within the present structures. These constraints will need transforming into supports, if the full educational potential of teacher education is to be realised in classrooms with students. Understanding how to do this is where Elliott's views are most significant, along with the development of a participatory action research approach of the kind supported by Peter Reason (1994) in the Centre for Action Research in Professional Practice (CARPP) at the University of Bath (see the links to CARPP from the 'Other Homepages'). Both Elliott and Reason stress the importance of collective action:

“Rather than disempowering teachers as active agents of educational change, as both the standards-led and teacher-led approaches tend to, the roles of central agencies in pedagogically driven curriculum development, as they are depicted above, empower them fundamentally to change their practice.”. (Elliott, p. 161, 1998).

If you wish to work at the development of action research and living theory approaches to teacher education I would hold this point at the focus of what you do. It is vital, in my view, to find the appropriate balance between support for teacher-led initiatives and the development of appropriate system's support from central agencies in relation to improving standards through living educational theories. In the living theories of Moira Evans, Kevin Eames, Moira Laidlaw, Erica Holley and Andy Larter, you will be able to see their impressive contribution to the development of action research approaches to teachers professional development. But, do please read Pam Lomax's (1999) Presidential Address to BERA 1998 in which she analyses five 'threats' within the English culture to the development of such

approaches. There may be an implication for Greek Educational Researchers in her 'Threat number 4' (Lomax, p. 14, 1999) - academic journal editors and reviewers are predisposed to reject the type of research paper coming from a school-university partnership context. If you decide to develop living theory approaches to in-service teacher education, you may find it necessary to transform, alongside your practical initiatives in teacher education, the dominant theory of knowledge of your universities.

By doing this you could provide, as Greek Educational Researchers, a central support on a global basis, for legitimating action research accounts in the Academy. I have suggested that such a theory of knowledge would have a dialogical and dialectical base and be grounded in the living theories of teacher-researchers as they ask, answer and research questions of the kind, 'How can I live a good and productive life?' 'How can I help you to improve your learning?' and 'How can we improve the educational experiences of the most vulnerable children in Bombay?'

Student Researchers as Knowledge Producers with their Living Educational Theories

Perhaps of greatest significance is learning how to enhance empathetic responsiveness to pupils' and students' voices in their own learning.

Over the past 12 years of research, since my 1999 presentation, I have increased my emphasis on the importance of explaining educational influences in pupils' and students' learning in ways that include the pupils' and students own accounts of their learning. In particular I want to introduce you to an independent, arts-based action research organisation called 5x5x5=creativity. This organization supports children in their exploration and expression of ideas, helping them develop creative skills for life (see <http://www.5x5x5creativity.org.uk/>).

Researching children researching the world (Bancroft, Fawcett and Hay, 2008) with 5x5x5 aims to:

Demonstrate ways in which creativity can be fostered in young children and fire their interest in learning; influence educational practice by establishing creativity as an essential foundation of learning; produce research to demonstrate the value of creative enquiry, relationships and environments in helping children develop as confident, creative thinkers; share the research findings as widely as possible, creating a legacy for the future; provide integrated training and mentoring for participating teachers, artists and cultural settings.

The project is inspired by the creative educational approach of early years settings in Reggio Emilia. This internationally celebrated approach pioneered a collaborative way of working with young children that allows them to express their ideas in many creative ways, 'in 100 languages'.

The key philosophical principles of 5x5x5 are that:

Children are seen as innate and creative knowledge builders, explorers and co-constructors of their learning; educators and artists are enablers and companions in the children's learning within a culture of listening; learning is focussed on the process of the children's explorations, not the end product; documenting children's learning journeys is our method for evaluating and reflecting upon the children's thinking and learning; the development of a creative learning community of teachers, artists, co-workers in cultural centres, parents and children; involving family and community in life-long learning (see- <http://www.5x5x5creativity.org.uk/?id=136>)

In a seminar on *Creativity and Emotional Wellbeing* held at the American Museum in Bath, UK on the 11 November 2011 (see <http://www.5x5x5creativity.org.uk/?id=129>), Penny Hay, the Director of Research for 5X5X5 opened the seminar:



[9:25 minutes](#)

<http://www.youtube.com/watch?v=6NoLIEceFo0&feature=email>

In the three seconds between 1:50-1:53 I experience an inclusional expression of partnership. In constructing a valid explanation of the spreading educational influence of 5X5X5 I am suggesting that it will be necessary to include this inclusional expression of partnership as an explanatory principle. I am also suggesting that educational researchers will need to take account of the points made in the video clip of Catherine Lamont-Robinson's and Helen Jury's conversation at <http://www.youtube.com/watch?v=7MKmCr66czg> in which they focus on the importance of finding a new way of responding to embodied, cognitive, somatic and sensory responses of the 'relational body'. The need for a new way of responding is because 'Words don't just cut it'. Hence the need to look at the non-verbal and the artist's and the Art Psychotherapist's responses.

I want to stress the importance of recognizing the arts in our practitioner-research. Andrew Henon researches his own life as a 'socially engaged artist' and in 'Creativity Works' (Henon, 2009) he makes the points:

The Creativity|WORKS project has engaged with children and young people from early years to age 25, introducing a range of arts projects that link in with their families and communities, as well as involving them in designing and developing projects that they themselves have identified as important. The project has worked in areas of most need and the widening of access and inclusionality has been a main motivational core value and principle in an ongoing action research reflective process.

The growing emphasis on listening to and responding to children's voices in their own learning is also a focus of research in the Centre for the Child, Family and Society at Liverpool Hope University. This can be seen at <http://www.actionresearch.net/writings/lhu/lhueyeprogiune2011video.pdf> in the programme of the seminar on the *Professional work of early years educators: every moment counts the story of a collaborative inquiry* at Liverpool Hope University on the 23rd June 2011. My intention for the future is to give greater emphasis to 'Researching Children, Researching their World' (Bancroft, Fawcett and Hay, 2008), following the lead of Mounter (2007) with her answer to her question, *Can children carry out action research about learning, creating their own learning theory?* and of Bognar and Zovko (2008) in their enquiry *Pupils as action researchers: improving something important in our lives*.

We must not of course mask, in our educational research, the constraining influences of damaging forms of economic and political governance. Greece citizens have perhaps suffered more than most of the 47 member countries of the Council of Europe from deregulated financial markets governed only by capitalist principles. The Conservative Government in the UK led by David Cameron has just exercised what is effectively the first UK Veto on a European Treaty to regulate financial markets, in order to protect deregulation in the financial centre of the City of London.

In contrast to this protection of financial deregulation I am proposing that those interested in active research should embrace the values of cooperation in the Special Issue of the 2011 Journal of Co-operative Studies, edited by Maureen Breeze and set out by Rayment (2011) in his paper on Co-operative Learning – Values into Practice:

This paper explores some of the implications for co-operative education of the co-operative values published in the International Co-operative Alliance's 1995 Statement on the Co-operative Identity. It suggests that these values could operate as a framework for those involved in co-operative education to critique and develop the authenticity of their organisation's enactment of co-operation.

It acknowledges that when taken individually none of these values is exclusive to the co-operative movement. It maintains that when the values are understood as a suite and interpreted in the specific context of the co-operative movement's history and in relation to co-operative practice, they assume a unique quality, which demands a particular attention to authenticity from co-operative educators and their practice.

It asserts that the inclusion of all parties - students, teachers, managers and external stakeholders – in the routine examination and resolution of tensions between co-operative theory and practice is a hallmark of 'the co-operative education difference'. (Rayment, 2011, p. 16)

2012 has been designated by the United Nations and the Year Of The Cooperatives. One of the ways I think we could fulfill a mission to advance knowledge about

education, to encourage scholarly enquiry related to education, to improve practice and to serve the public good is to develop a cooperative programme of research together. I am thinking of a cooperative enquiry in which we support each individual enquiries of the kind, 'How do I improve what I am doing?', whilst exercising our 'responsibility towards the well-being of all'.

In conclusion I would like to thank the organisers of the conference for inviting me to present this paper to you today. My passion for education owes much to those imaginary conversations with your Greek citizens and academics who lived over two millennia ago and contributed so profoundly to Western views of Knowledge. I am hoping that we can move forward together with a sense of belonging to an international community of professional educators and educational researchers. In doing this you might like to participate in the international continuing professional development project on Living Values, Improving Practice Co-operatively at:

<http://www.spangelfish.com/livingvaluesimprovingpracticecooperatively/>

I hope that you can identify with my continuing passion for education. A passion which you could help to support through your creativity in contributing to new forms of educational knowledge in teacher education from the ancestral home of the originators of the Academy.

Jack Whitehead 16 December 2011

My 1999 presentation ended with a special thanks to Peter Mellett whose friendly conversations made the drafting and re-drafting of the paper such a pleasure. I am pleased to report that the conversations are continuing and that you can access the international construction management masters unit that Peter will be tutoring in 2012 at <http://www.actionresearch.net/writings/mellett/icmcurriculum.pdf> and which is consistent with the educational principles in this 2011 presentation.

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