To Know Is Not Enough, Or Is It?

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Summary

The Session Summary for the Symposium makes the point that:

Action research does not simply promote the use of research produced outside the educational context – it embodies a synergy between research and practice. It does not solely promote academic-based research-into-practice, but rather engages educators in their own research. It highlights the knowledge claims of practitioners, but also embodies a direct relationship between research and change. "The use of research" means not the content/outcomes of traditional and even "new" forms of research translated into practice, but rather the idea that research and teaching are interconnected. The history of action research highlights this longstanding tradition of seeing teachers as researchers.

This presentation explains how the living educational theories (Whitehead, 1989) of action researchers are at the core of educational research that can fulfill both halves of the mission of the American Educational Research Association *"to advance knowledge about education, to encourage scholarly inquiry related to education, and to promote the use of research to improve education and serve the public good."* (Ball and Tyson, 2011) and the Objects of the British Educational Research Association to *encourage the pursuit of educational research and its application for both the improvement of educational practice and for the public benefit* (BERA, 2010).

Following Schön's (1995) advocacy, the explanation offers a new epistemology for the new scholarship. At the heart of this new epistemology are living-educational-theories that clarify energy-flowing, relationally dynamic explanatory principles (Whitehead, 2008) and living standards of judgment of love, hope and wisdom (Walton, 2012), with values of co-operative enquiry (Breeze, 2011). The presentation follows the structure of the successful proposal to AERA with Objectives/Purposes; Perspectives; Methods and Modes of Enquiry: Data sources, evidence, objects, or materials, Results; Scholarly Significance. The presentation offers visual narratives with digital technology (Crotty, 2011, 2012; Farren, 2011) and a method of empathetic resonance for clarifying and communicating meanings of energy-flowing values.

In this presentation I am seeking to fulfil the guiding vision and orientation of the Faculty of Education of Liverpool Hope University in the UK. That is to develop educational thought and practices which promote education as a humanising influence on each person and on society locally, nationally and internationally. I am also

seeking to fulfil a purpose of the Faculty in contributing to the development of knowledge and understanding in all fields of education, influencing all work with values arising from hope and love and with decisions that are informed by professional judgement and wisdom (Liverpool Hope University, 2012).

1. Objectives/Purposes

Ball and Tyson (2011) make the point that as educational researchers we have been effective and vigilant in advancing knowledge about education and encouraging scholarly enquiry related to education, but that we have been less vigilant and less effective in promoting *"the use of research to improve education and serve the public good"*. Hence the theme for AERA 2012 that 'To Know Is Not Enough'.

The purposes of this presentation include a questioning of the assertion 'To Know Is Not Enough'. It will be agreed that 'knowing' through propositional and dialectical forms of educational knowledge is not enough in the sense that these forms of knowing do not necessitate an engagement with improving practice or serving the public good. Evidence will be provided to show that the generation of living-educational-theories necessarily engage with improving practice and serving the public good in enquiries of the kind, 'How do I improve what I am doing?' can justify the claim that 'To Know Is Enough?'

 A living- educational-theory (Whitehead, 1989) is an explanation produced by an individual of their educational influence in their own learning, in the learning of others and in the learning of the social formations in which we live and work. The explanations of living-theories are distinguished from those of propositional and dialectical theories in that they are **not derived** from the general conceptual abstractions of these traditional forms of theory. Living-theories are generated by individuals to explain their educational influences in learning in enquiries of the kind, 'How do I improve what I am doing?'

The purposes also include the communication of a contribution to the meanings of an epistemology for educational knowledge. At the heart of this epistemology are the standards of judgment that can be used to evaluate the validity of contributions to educational knowledge that are made from a Living-Theory perspective. These standards of judgment include **relationally dynamic forms** of awareness and energy-flowing values. Visual narratives with digital technology will be used with a method of empathetic resonance to clarify and communicate meanings of a 'relationally dynamic awareness' and 'energy-flowing values'.

A distinction is drawn between 'Living-Theory' and a 'living-theory'. 'Living-Theory' refers to the principles that distinguish the explanations produced by individuals as their 'living-theories'. Each living-theory is unique as each individual's explanation draws on a unique history, sociocultural influences and constellation of values. Each living-theory can make an original contribution to knowledge in legitimating new energy-flowing values as explanatory principles and living standards of judgment in explanations of educational influence. In relation to the growth of my educational knowledge that is represented in this presentation, I am offering my unique understandings of love, hope and wisdom as explanatory principles and holding myself accountable for living these values as fully as I can in

my continuing enquiry into improving practice and generating knowledge. The connection between these values, improving practice and serving the public good is that I am offering these values as carrying hope for the future of humanity. In living these values as fully as I can, I claim to be contributing to improving practice and serving the public good. In bringing these energy-flowing values into the Academy as legitimate explanatory principles and living standards of judgment I claim to be advancing knowledge about education and encouraging scholarly enquiry related to education. I am also claiming that each living-theory described below is doing the same. Hence my claim that the knowing in living-theories is enough to fulfil both halves of the AERA mission.

2. Perspective(s)

This presentation accepts McTaggart's (1992) perspective about the need for action researchers to go beyond the constraints of de-valuation and de-moralisation of economic rationality in their knowledge-creation. It also draws creatively on the critical theory perspectives of Erich Fromm (1900-1980), a humanistic psychoanalyst and social psychologist whose contributions to Critical Theory included a series of texts on 'The Fear of Freedom', 'Man for Himself', 'The Sane Society', 'The Art of Loving', 'The Revolution of Hope' and 'To Have and To Be'. I am stressing the importance of making a creative response to the ideas of others because of the dangers of directly 'applying' the ideas of others in one's own life. For example, I am aware of Marcuse's claim that Fromm's emphasis on the 'productive character' simply reproduces the 'productivism' intrinsic to capitalism, and that his celebration of the values of love, in books like *The Art of Loving*, and religious values, simply reproduce dominant idealist ideologies (Kellner, 2012). I am however persuaded by Fromm's explanation of how bourgeois society produces a character structure in which duty, parsimoniousness, discipline, thrift, and so on became dominant traits while love, sensual pleasure, charity, and kindness are devalued (Kellner 2012). In offering a living-theory approach to action research, in which individuals seek to hold themselves to account with others for living the values that carry hope for the future of humanity as fully as possible, I am seeking to transcend Marcuse's criticism of Fromm. I am acknowledging the influence of Fromm's ideas in my own and seeking to contribute to the legitimation of values that carry hope for the future of humanity in the living standards of judgment of an epistemology for educational knowledge.

The presentation also accepts Vasilyuk's (1991) perspective in 'The Energy Paradigm' where he points out that conceptions involving energy are very current in psychology, but that they have been very poorly worked out from the methodological standpoint. He says that it is not clear to what extent these conceptions are merely models of our understanding and to what extent they can be given ontological status. I shall be showing what I mean by giving ontological status to flows of life-affirming and life-enhancing energy in values-based explanatory principles involving hope, love and wisdom. I agree with Vasilyuk that we know how 'energetically' a person can act when positively motivated and that we know that the meaningfulness of a project lends additional strength to the people engaged in it (p. 64). However as we have very little idea of how to link up energy with meaning and energy with values in our explanatory principles of educational influences in learning, I am seeking to clarify and communicate relationships between energy with meaning and energy with values.

The use of a method of empathetic resonance is central to the original contribution of this presentation of educational knowledge. The method is used below with visual data and digital technology to communicate meanings of a 'relationally dynamic awareness' and 'energy-flowing values' in explanatory principles for explaining educational influences in learning.

The perspectives in the presentation also offer a living-theory action research approach (McNiff & Whitehead, 2010 & 2011; Whitehead & McNiff, 2006) to improving practice and generating knowledge that includes love, hope and wisdom (Walton, 2012) and the values of co-operative enquiry (Breeze, 2011) in improving practice and generating knowledge. The approach includes creative engagements with the constraints of economic rationality in the creation of living-educational-theories. In a living-theory approach to improving practice and generating knowledge individuals often experience themselves as living contradictions in the sense that the 'I' in the question, 'How do I improve what I am doing?', holds together the experience of wanting to live certain values with the experience that the values are being denied in practice. The tensions in experiencing oneself as a living contradiction can stimulate the imagination to create possible ways forward into actions that can help to realize the values more fully.

I accept Walton's claim that we need a very different kind of research from that which has been used to describe, explain and manipulate the physical world. In contributing to research that improves practice and serves the public good as well as advancing knowledge and encouraging scholarly inquiry Walton believes, as I do, that individual researchers must transform themselves through being prepared to take personal responsibility for contributing to human flourishing; and being willing to be accountable to others for how they do that. As Walton says:

> There is no one way of doing this – each person has to find their own way, a way that recognises their own unique gifts and talents. Each person has to find the purpose and meaning of their own life, then to choose what to do to realise that purpose and meaning, in ways that are to the benefit rather than the detriment of others. It is important that we learn to live co-operatively rather than competitively. (p.1)

In extending and deepening my understanding of living co-operatively I draw on Breeze's (2011) analysis of transforming education through co-operation. Breeze makes the point that by bringing our enquiries together and harnessing our combined energy, knowledge, experience and practice, *we could truly embrace the potential of transforming education through co-operation and become a force for change'* (p.4)

In realizing such 'a force for change' I accept Noffke's perspective of 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 (1997, p. 329). These issues are addressed in the Results section 5 below with a focus on Charles' research into 'Ubuntu', 'guiltless recognition' and 'societal reidentification'.

The perspectives I use in the presentation are grounded, for me, in Polanyi's (1958) personal knowledge and responsibility, with the personal choice to understand the world from one's own point of view as an individual claiming originality and

exercising his personal judgment responsibly, with universal intent (p. 327). This grounding in personal knowledge might give the mistaken impression that the interpretations I offer can be criticized on the grounds that they are merely subjective anecdotes devoid of any concern for validity and rigour. Nothing could be further from the truth. My perspectives are influenced by Popper's (1975) point about the importance of strengthening the objectivity of statements through inter-subjective testing:

> …for inter-subjective *testing* is merely a very important aspect of the more general idea of inter-subjective *criticism*, or in other words, of the idea of mutual rational control by critical discussion." (Popper, 1975, p.44)

In the following section I shall explain how Habermas' four criteria of social validity are used in validation groups to enhance the validity of the interpretations, through inter-subjective criticism.

The presentation also builds on Rayner's (2009, 2011) perspective of a relationally dynamic awareness of space and boundaries with his reasoning as to why self-identity naturally includes neighbourhood. Rayner's emphasis on this relational dynamic awareness has been most significant in extending my propositional and dialectical ways of knowing (Whitehead, & Rayner, 2009) into an inclusional way of knowing that recognizes the mutual interdependence of individuals within the living boundaries of their social, environmental and cosmological contexts.

My understanding of the significance of seeing oneself as existing within living boundaries builds on Huxtable's (2012) understandings of the significance of clarifying the meanings of flows of energy with values within living boundaries that exist within cultures of resistance (Whitehead, 2008a).

Since attending Eisner's (1993) Presidential Address to the American Educational Research Association I have been persuaded of the need to extend the forms of representation used by educational researchers in clarifying and communicating their contributions to educational knowledge. The Educational Journal of Living Theories was established in 2008 to meet the challenge of publishing international and refereed multi-media explanations of the educational influences in learning of practitioner-researcher. Farren (2009) introduces Mulhern's paper which demonstrates the use of digital technology in an e-learning environment with people experiencing mental health difficulties:

> In the fourth paper, Ronan Mulhern, an assistant manager of an occupational service centre for people with mental health difficulties illustrates how he seeks to develop his practice as he researches the question: "How can I design a recovery-oriented e-learning website for people with mental health difficulties?" He recognises the significant inequalities experienced by people with mental health difficulties in accessing e-learning environments due to issues around usability and accessibility. Ronan shows a clear understanding of the potential of action research to empower and give voice to the participants in his research enquiry. He engages with Habermas (1984) criteria of social validity as he presents his research account of his own learning and his influence in the learning of his participants. (p.ii)

In section 6 below on Scholarly Significance I shall show how such multi-media representations are contributing to a transformation in understanding of how energy-flowing values can form both explanatory principles of educational influence in learning and living standards of judgment for evaluating the validity of contributions to knowledge from a living-theory perspective. In developing these representations I am being influenced by Henon's life and work as a socially engaged artist in 'Creativity Works' (2009) through his creative, loving and hopeful responses to the lives and environments of the most vulnerable in society.

3. Methods and Modes of Enquiry

The methods and modes of enquiry are guided by Dadds' and Hart's idea of methodological inventiveness with their emphasis on creating enquiry approaches in relation to the purposes of practice:

> If our aim is to create conditions that facilitate methodological inventiveness, we need to ensure as far as possible that our pedagogical approaches match the message that we seek to communicate. More important than adhering to any specific methodological approach, be it that of traditional social science or traditional action research, may be the willingness and courage of practitioners – and those who support them – to create enquiry approaches that enable new, valid understandings to develop; understandings that empower practitioners to improve their work for the beneficiaries in their care. Practitioner research methodologies are with us to serve professional practices. 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. No methodology is, or should, cast in stone, if we accept that professional intention should be informing research processes, not pre-set ideas about methods of techniques… (Dadds & Hart, p. 169, 2001)

In sections 5 and 6 below on Results and Scholarly Significance I shall focus on the uniqueness of each living-theory-methodology as the individual explains the educational influence in learning in terms of the unique constellation of values and understandings they use to give meaning and purpose to their lives. I distinguish uniqueness from originality and explain in section 4 how the use of action-reflection cycles can clarify and evolve the meanings of these values in the course of their emergence in the practice of the enquiry, 'How do I improve what I am doing?'

The methods and modes of enquiry are related to a living-theory response to Cresswell's claim that a researcher must choose between the five methodological approaches of narrative research, phenomenological research, grounded theory research, ethnographic research and case study research (Whitehead, 2009a). Each of these methodological approaches includes methods that are distinctive to the approach. In the creation of a living-theory-methodology any of the methods from the five methodological approaches, that are useful in the enquiry, 'How do I improve what I am doing?' can be integrated within the enquiry. Cresswell does not mention auto-ethnographic research. This omission is serious because auto-ethnographic research permits the inclusion of the 'I' of the researcher in explanations of

educational influence, whilst giving primacy to cultural influences in the explanation. A living-theory-methodology includes both the 'I' of the researcher and socio-cultural and socio-historical influences in such explanations (Whitehead, 2008b & 2009b), whilst stressing the importance of the creativity of the individual researcher in both improving practice and contributing to knowledge. In privileging the 'I' of the enquirer I agree with Clandinin and Rosiek (2007) as they privilege individual lived experience as a source of insights useful not only to the person himself or herself but also to the wider field of social science scholarship generally. According to Clandinin and Rosiek, all representations of experience – including representations of the macrosocial influences on that experience – ultimately arise from first-person lived experience and need to find their warrant in their influence on that experience. (pp. 49-50)

The method of 'empathetic resonance' described in section 4 is related to Dadds' concept of *empathetic validity*, that 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 (that which changes the practitioner researcher and research beneficiaries) and external empathetic validity (that which influences audiences with whom the practitioner research is shared). (Dadds, 2008, p. 279)

By 'empathy' Dadds refers to the human capacity to identify oneself with the feelings, experiences and perspectives of other people such that one tries genuinely to see and feel the world through their eyes, hearts and minds. Dadds says that:

> …*when we are seeking to empathize with others, therefore, we try to step inside their shoes and we also open our heart and mind to absorbing their reality into our own understanding. Empathy is the opposite of geocentricism, in which we are able only to see and understand the world in a monolithic way – as we ourselves see it.* (p.280).

I first encountered the idea of empathetic resonance in the writings of Sardello (2008). For Sardello, *empathetic resonance*, is 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 feeling of the immediate presence of the other in communicating the energy-flowing values that the other experiences as giving meaning and purpose to their life.

In the visual narratives below I describe and explain my use of the method of empathetic resonance and its use by other living-educational-theorists in generating knowledge in complex ecologies that support the development of cultures of inquiry. At the heart of the explanations are the explanatory principles of the energy flowing values of, love, hope, wisdom and co-operation.

The methods used in this presentation include the use of action reflection cycles of expressing concerns because values are not being lived as fully as possible; imagining possible ways forward and choosing one in an action plan; acting and gathering data on which to make a judgment about effectiveness; evaluation in relation to living one's values as fully as possible; the modification of concerns, ideas and actions in the light of the evaluations; the production of an explanation of educational influences

in learning and its submission to a validation group of peers to enhance the validity of the explanation (McNiff & Whitehead, 2011, p. 90).

The methods of validation include the use of Habermas' (1976, pp. 1-2) four criteria of social validity in validation groups that are seeking to strengthen the comprehensibility, the truthfulness in relation to the adequacy of evidence, the rightness in relation to an awareness of the influence of normative backgrounds and the authenticity of the researcher in the sense of showing a commitment to living as fully as possible their espoused values over time and interaction. For a visual representation of the use of social validation see Crotty (2012).

 The method of empathic resonance using visual narratives is used to clarify the meanings of energy-flowing and embodied values as explanatory principles.

The modes of enquiry are focused on explorations of the practical and theoretical implications of asking, researching and answering questions of the kind, 'How do I improve what I am doing?' (Whitehead, 2009c).

4. Data sources, evidence, objects, or materials

The data sources that provide the evidence for the claims and contributions to knowledge in this presentation are the living-educational-theories of practitioner-researchers that have been accredited for masters and doctoral degrees since 1995, the year Schön urged educational researchers to develop a new epistemology for the new scholarship grounded in action research. Unfortunately Schön died in 1997 before he could develop such an epistemology. The doctoral and masters writings, dissertations and theses that provide the data for this presentation can be accessed from the 'Living theory theses' and the Master Educators' Writings sections of http://www.actionresearch.net at:

http://www.actionresearch.net/living/living.shtml for the living-theory doctoral theses and some masters dissertations and at:

http://www.actionresearch.net/writings/mastermod.shtml for the Masters Educators' Writings section for making public the embodied knowledge of master educators.

The data sources include some 40 living-theory doctoral theses and masters dissertations that have been legitimated in Universities in the UK, the Republic of Ireland, Canada, Australia, South Africa and Norway (Flornes, 2007; Gjøtterud, 2011) over the past 16 years (Whitehead, 2012a &b). Their evidence-based explanations have satisfied internal and external examiners as to their originality, critical judgment and critical evaluations of the ideas of others in ways that are appropriate for the award of masters and doctoral degrees.

5. Results

The results are focused on Ball's and Tyson's (2011) request for suggestions to fulfil the second part of the mission of AERA. That is, to promote the use of research to improve education and serve the public good. Ball and Tyson are clear that researchers in AERA have been vigilant and effective in advancing knowledge about

education and encouraging scholarly inquiry related to education.

What I mean by 'Results' are the successfully completed living-theory masters dissertations and doctoral theses in which individual's have explained their educational influences in their own learning and the learning of others in terms of their energy-flowing values and understandings.

In the results an importance distinction can be made between 'education' research and 'educational' research. I am thinking of a distinction between 'education' researchers who are making contributions to disciplines of education such as the philosophy, psychology, sociology, history, management and economics of education and 'educational' researchers who are making contributions to explanations of educational influences in learning. It is largely through the research of 'education' researchers that researchers in AERA have advanced knowledge about education and encouraged scholarly inquiry related to education. Their contributions have not been as effective in promoting research to improve practice and to serve the public good.

The results in the living-educational-theories show that the knowing of **educationa**l action researchers, which draws insights from the theories of **education** researchers, is both necessary and sufficient to fulfill the AERA mission.

The evidence for this claim about the results can be drawn from the extensive archive of living theory accounts at:

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

and at:

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

Here is an illustration of how the data can be used as evidence in the claim that the living-educational-theories of action researchers are both necessary and sufficient to justify the claim that this knowing is enough to fulfill both halves of the AERA mission. That is, to advance knowledge about education and to encourage scholarly enquiry related to education whilst improving practice and serving the public good.

I am drawing the evidence for this claim from the data of Eden Charles' (2007) doctoral thesis on *How Can I Bring Ubuntu As A Living Standard of Judgement Into The Academy? Moving Beyond Decolonisation Through Societal Reidentification And Guiltless Recognition.*

Part of this data is the Abstract of the Ph.D. Thesis below and I want to concentrate on the implications for Results of living-theory; improving practice; inclusionality; colonizing thought; guiltless recognition; societal reidentification and visual narratives:

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 'inclusionality'. 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.

The Results can be appreciated in the knowledge that each living-theory thesis has been judged as making an original contribution to knowledge by both internal and external examiners. In his doctoral thesis Charles advances knowledge and demonstrates scholarly enquiry in relation to the creation of a living-theory that brings 'Ubuntu' as a living standard of judgment into the Academy. Ubuntu is a relationally dynamic way of being, originating in Africa, that communicates a valuing of the other in community. Charles considers Ubuntu in terms of inclusionality as a relationally dynamic awareness of space and boundaries. Inclusionality requires a shift in perception for those, like myself, whose educational and schooling influences focused on propositional and dialectical ways of thinking and understanding. The following video-clip of Alan Rayner is often used to help with this shift of perception into inclusionality in relation to the way we perceive boundaries:

http://www.youtube.com/watch?v=yVa7FUIA3W8

Huxtable, M. (2012) has focused on understanding living-boundaries as co-creative space within which energy-flowing values can be clarified and communicated. Huxtable shows how a multimedia narrative can communicate meanings of energy-flowing ontological values of a loving recognition, respectful connectedness and educational responsibility, and social values of an inclusive, emancipating and egalitarian society. Huxtable also shows how these meanings can be clarified and developed as they emerge within living-boundaries through the evolution of her living-theory praxis, to form explanatory principles and living standards of judgment in her claim to explain her educational influences in learning. The significance of this understanding of living-boundaries is that it allows relationships between energy and meaning and energy and values to be clarified and communicated in the development of shared and co-created understandings.

The Results can also be understood in terms of the second half of the AERA Mission to improve practice and to serve the public good. Charles explains his educational influence in his own learning as he develops the ideas of guiltless recognition and societal re-identification to resist colonizing thinking and to contribute to an emancipating influence in the learning of social formations. Charles includes video and the creative arts in a visual narrative that explains how his emancipating influence includes the values that carry hope for the future of humanity.

It is this kind of evidence from living-theory theses that can be used to justify the claim that using propositional and dialectical thinking in advancing knowledge and scholarly enquiry combined with a relationally dynamic awareness of inclusionality in improving practice and serving the public good can fulfill both halves of the AERA Mission:

You can access the contents of Charles' thesis below:

CONTENTS

6. Scholarly significance

The significance of this presentation can be understood as an original response to Schön's (1995) call for a new epistemology for the new scholarship. The living standards of judgment for this epistemology are formed from the energy-flowing values that educational action researchers have used as explanatory principles in explanations of their educational influences in learning in enquiries of the kind, 'How do I improve what I am doing?'

The inclusion of 'I' as a living contradiction in a contribution to knowledge may be questioned by adherents to the propositional logic originated by Aristotle some 2,500 years ago and whose Law of Contradiction eliminated the possibility that contradictory statements could be true simultaneously. On the other hand dialecticians have held that contradictions, in the sense of holding together mutually exclusive opposites, are at heart of dialectics . In a living-theory perspective, with its relationally dynamic awareness of space and boundaries (Rayner, 2011), explanations can draw insights from both propositional and dialectical theories without denying the rationality of either position, (Marcuse, 1964, p. 111; Popper, 1963, p. 316). This living-theory perspective is consistent with Walton's (2012) doctoral lecture where she advocates investigating the mind from within and searching for the means by which we can create a new order for humanity, drawing on the love, hope and wisdom that is already within us at the source of our individual and collective beings.

It is also consistent with Walton's (2008) thesis on *Ways of Knowing: Can I find a way of knowing that satisfies my search for meaning?* in which she generates a living-theory which offers *'spiritual resilience gained through connection with a loving dynamic energy'* as an original standard of judgment. Walton integrates insights from propositional and dialectical theories into her living-theory whilst communicating her meanings of a spiritual resilience gained through connection with a loving dynamic energy, from an inclusional way of being that is distinguished by a relationally dynamic awareness of space and boundaries.

The scholarly significance can also be understood in relation to Breeze's (2011) points about the values that distinguish co-operative enquiry. 2012 has been designated by the United Nations as the International Year of Co-operatives. Hence it is fitting that the scholarly significance of this presentation should connect with the values of co-operative enquiry that can be related directly to improving practice and serving the public good. Breeze describes the co-operative values to which she holds herself accountable and identifies with the public good in terms of six organisational values (self-help, self-responsibility, democracy, equality, equity and solidarity) and four ethical values (honesty, openness, social responsibility and caring for others) (p.2). These values provide Breeze with a language to explore her motives and actions and scaffold her reflections.

The scholarly significance of this presentation could he enhanced through working together to develop knowledge and understanding in all fields of education influencing all work with values arising from love, hope and wisdom. When I say 'working together' I am thinking of an international co-operative living-theory research project in which we share the evolution of our living- theories as we hold ourselves to account for living the values that give meaning and purpose to our lives, such as love, hope and wisdom. I am thinking of the creation and sharing of living-

theories that embody the above organizational and ethical values that distinguish co-operative enquiry. For details of the project I have in mind to enhance the scholarly significance see:

i) **Living Values, Improving Practice Co-operatively: Developing An International Action Research Continuing Professional Development Project** at:

http://www.actionresearch.net/writings/huxtable/LLCCPD/Home.html

ii) **Virtual Learning Space for 'Living Values, Improving Practice Co-operatively: Developing An International Action Research Continuing Professional Development Project'**

http://www.spanglefish.com/livingvaluesimprovingpracticecooperatively/

You can see more evidence of the educational influence and scholarly significance of this approach in another presentation to AERA 2012 on *The educational significance of a teaching model for the creation of a culture of inquiry* (Delong and Whitehead, 2012). Part of this evidence is drawn from visual data on the evolution of relational dynamic understandings of love, hope and wisdom in educational conversations between Liz Campbell, Cathy Griffin, Jacqueline Delong and Jack Whitehead.

http://www.youtube.com/watch?v=VHAxuNe5vVw

I am not suggesting that you watch all the 25:15 minutes of the conversation. I am suggesting that you watch the last 19 seconds leading up to the frame above to

experience an empathetic resonance with the life-affirming energy that is being 'pooled' at the end of this conversation with the values we use to give meaning and purpose to our lives in education, including love, hope and wisdom.

I am suggesting that as you watch the last 19 seconds at:

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

you move the cursor backwards and forwards so that you can see if you feel a resonance around 16 seconds with a 'pooling of energy with values'. As we, as participants in the conversation, watch these 19 seconds of video and pause at 16 seconds the participants in the conversation experience an empathetic resonance with our life-affirming energy that is being 'pooled' at the end of this conversation with the values we use to give meaning and purpose to our lives in education, including love, hope and wisdom. The scholarly significance of this experience will, to a large extent, depend on you and others sharing and extending this awareness of a pooling of life-affirming energy with values that carry hope for the future of humanity:

> We need a new approach: recognising the importance of values and frames; taking into account how the things we call for or do can help strengthen or weaken them; and making sure that, in doing so, we are all pulling together across different sectors. The need for trade-offs and compromises will remain – but we should make them in light of the bigger picture: an understanding of the values that will be essential to securing lasting change. (Common Cause, 2012)

I know that each individual will experience what they recognise as love, hope and wisdom in their unique way. If you do watch the 25:15 minute clip above you will hear a conversation in which the participants are sharing their embodied meanings of love, hope and wisdom. You can also access the masters dissertations of Elizabeth Campbell and Cathy Griffin where they hold themselves accountable for living as fully as they can the values that carry hope for the future of humanity such as love, joy, trust and authenticity.

Elizabeth Campbell

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.

Cathy Griffin

How can I improve my Practice by Living my Values of Love, Trust and Authenticity

more fully?

Abstract - The investigator in this action research study set out to improve her relationships with others by undertaking a three-part action research project. First, she employed a wellness approach to restoring balance in her life by improving her fitness and developing mindfulness. Second, she reflected on the impact of key incidents in her childhood – specifically childhood sexual abuse. Lastly, she employed a conflict management strategy. Data was collected in the form of journals, video journals, personal communication and video recorded conversations with critical friends and a validation group. Through the process of action and reflection cycles and with the help of others, the investigator was able to identify her core values as love, trust and authenticity. Furthermore, she was able to gather evidence of her values in practice, her educational influence and record changes in her self-concept over the course of the project.

The scholarly significance can also be understood in terms of the originality of each researcher in creating their own living-theory methodology for their enquiries into improving practice and contributing to knowledge. In relation to this originality I want to emphasise the importance of some of the points I made in Section 3 on Methods and Modes of Inquiry. Each living-theorist uses their methodological inventiveness in developing appropriate ways of exploring the implications of asking questions of the kind, 'How do I improve what I am doing?' They integrate into their inquiries validation exercises to strengthen the comprehensibility, evidential-base, sociocultural and sociohistorial awareness and authenticity of their explanations of educational influence. They clarify and communicate the meanings of the embodied and ontological values they use to give life meaning and purpose, using action-reflection cycles, as these meanings emerge and evolve in practice from within the living-boundaries (Huxtable 2012) between the individual and their social, environmental and cosmological contexts. The values flow with energy and cannot be detached from energy.

I associate hope with a flow of life-enhancing energy. The distinction I make between the expression of a life-affirming energy and a life-enhancing energy is that a life-affirming energy affirms that life is good in the present moment. A life-enhancing energy carries the hope that life will be good in the future. My recognition of wisdom is related to a hope that life will be good in the future. I recognise wisdom in the responses of individuals to others. I am thinking of responses that not only value the humanity of the other but resonates with values and understandings that carry hope for the future of humanity.

The scholarly significance can be understood in terms of a transformation in the meanings of the explanatory principles and the living standards of judgment that can distinguish what counts as educational research. Researchers attach significance to explanatory principles because these provide the reasons for why something happens whilst description can focus on communicating what is happening. We attach significance to living standards of judgment because these are the standards we use to judge the validity of contributions to knowledge.

To emphasize the significance of the expression of life-affirming energy with values through time and across cultures here is a 1:03 clip from a classroom in Ningxia Teachers University in China with Moira Laidlaw – a Professor for Life at Ningxia University in Guyuan. The video had been switched off at what I thought was the end of the lesson. I then saw Laidlaw moving to the door and switched the camera back on. In this 1:03 minutes I experience Laidlaw expressing a loving dynamic energy in the space with her students as they move out of the room. I have checked my interpretation of Laidlaw's expression of a loving dynamic energy with Laidlaw who has accepted the validity of my recognition of her expression of a loving dynamic energy. I share my recognition with Laidlaw using the method of empathetic resonance I developed for clarifying and communicating meanings of embodied values.

To use this method you move the cursor backwards and forwards along the clip to the points of greatest resonance. You can use still images to direct another viewer's attention to your experience of greatest resonance, as I am doing through the still below. The method of empathetic resonance can facilitate the experience, clarification and comprehension of flows of a loving dynamic energy with values as explanatory principles in explaining Laidlaw's influence with her students. Laidlaw holds herself accountable to this expression of energy with values and as a living standard of judgment (Laidlaw, 1966), in both her own practice and her explanations of educational influence.

http://www.youtube.com/watch?v=Z1jEOhxDGno

I like the way Laidlaw responded to both the above clips with her insight about 'relaxation':

> Hi Jack. I see what you mean about the clip. It's the part that comes after the limelight has been cut off. The bit where everyone relaxes because they're not doing something formal in any sense anymore. And it's interesting that this is also what happens in the Guyuan clip. The timetabled lesson had finished, the students were all going, and so the informal, friendly, more personal style can emerge. I suppose it's something to think about, how we can bring that same more relaxed, informal tone into the formal aspects too. (personal correspondence 24 February 2012).

I am claiming that standards of judgment, to be educational, must include such energy-flowing values as explanatory principles in explanations of educational influence. Using energy-flowing values as explanatory principles differs from the explanatory principles **derived** from the abstract generalizations in propositional and dialectical theories (Whitehead & Rayner, 2009).

Energy-flowing values, as explanatory principles, are clarified and evolved in enquiries of the kind, 'How do I improve what I am doing?' They draw insights from

propositional and dialectical theories whilst retaining the uniqueness of the constellation of values and understandings that are used by individuals to give meaning and purpose to their lives and to which they hold themselves accountable, both to themselves and to others. Just because something is unique, does not mean that it is making an original contribution to educational knowledge. My reason for stressing the importance of the living-theory doctoral theses is that they include both the uniqueness of an individual's constellation of values and understandings, and have also been accredited by examiners as making original contributions to knowledge.

The use of energy-flowing values in improving practice and generating knowledge in living-theories can fulfill both halves of the AERA mission in relation to advancing knowledge, encouraging scholarly enquiry, improving practice and serving the public good. The scholarly significance of this presentation at AERA 2012 can be understood in terms of a transformation in the meanings of the explanatory principles and the living standards of judgment that can distinguish what counts as educational research and educational knowledge.

A method of empathetic resonance can be used within an action research enquiry to clarify the meanings of relationships between energy and meaning and energy and values in the explanatory principles. The meanings are clarified and evolved in enquiries of the kind, 'How do I improve what I am doing?' The explanations in every living-theory doctoral thesis draw insights from propositional and dialectical theories whilst retaining the uniqueness of the constellation of values and understandings that are used by individuals to give meaning and purpose to their lives and to which they hold themselves accountable, both to themselves and to others. In this way they can be seen to be fulfilling both halves of the AERA mission in relation to advancing knowledge and engaging in scholarly enquiry; improving practice and serving the public good.

Such living-theories offer a response to the 2012 AERA Theme of 'To Know Is Not Enough' through answering the question 'To Know Is Enough, Or Is It?'. 'To Know Is Not Enough' is correct when the knowing is restricted to the propositional and dialectical theories of **education researchers**. 'To Know Is Enough' is correct when the knowing is created by **educational researchers** who are holding themselves accountable for living the values they use that give meaning and purpose to their lives as fully as possible, in inquiries of the kind, 'How do I improve what I am doing?' with a collective intent to live as fully as possible the values that carry hope for the future of humanity.

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