Generating Educational Knowledge With living-educational-theories.

Jack Whitehead, University of Cumbria

A presentation in the symposium on Creating an Educational Epistemology through Living Educational Theories, at the British Educational Research Association Conference, 24th September 2014 at the Institute Of Education, University of London.

Background

A symposium at AERA 2012 on 'Action Research as the Core Of Educational Research' included the argument (Whitehead, 2012) that the propositional and dialectical forms of educational knowledge generated by education researchers are not sufficient to serve the public benefit, because these forms of knowing do not necessarily include the lived responsibility of the researcher to engage with improving practice in their professional contexts. Hence the need to focus on the generation of living-educational-theories by educational researchers who necessarily engage with improving practice in enquiries of the kind, 'How do I improve what I am doing?'

Two publications of BERA have focused on Challenge and Change in Teacher Education (Research Intelligence, 2013) and Research and the Teaching Profession (BERA 2014). Menter (2013) points out that teaching is in danger of becoming deprofessionalised and not having a strong enquiry-based orientation. He points out that the emphasis that Michael Gove a former [English] Secretary of State has put on teaching as a craft is perhaps based on his prejudices against educational theorising and his view of teaching as largely being about the transmission of (incontestable) subject knowledge (p.8)

Whilst Menter is correct in stressing the importance of educational theorising, he fails to stress the importance of the living-educational-theories generated by teachers and educators in contributing to the professional knowledge-base of education. This failure or limitation is a common fault of all the papers in the above issue of Research Intelligence. All have a similar limitation in their failure to acknowledge the importance of the knowledge generated by teacher-researchers for the knowledge-base of education. For example, Winch's (2013) answer to the question, 'What Kind of Occupation is Teaching?' includes a focus on judgment, without any recognition of the importance of the knowledge created by professional educators of their praxis for improving education:

> 'The ability to make sound professional judgments in educational contexts is central to good teaching. Teachers with a more complete understanding of their practice will create better learning

opportunities in the classroom more consistently than the pure craftworker or executive technician. Such teachers will require, among other forms of understanding: a good grasp of the conceptual field of education and debates concerning its interpretation; a good grasp of the philosophical underpinnings of and debates about the foundations of the subjects that they teach; a critical understanding of the scope and limits of empirical educational research; the way in which such research can and should warrant professional judgment and a good grasp of the ethical dimension of their work (Winch, 2004, 2012, 2013).' (p.14)

This failure to give appropriate recognition to the knowledge-creating capacities of professional educators has also been highlighted in Whitehead's (2014b) response to the BERA-RSA inquiry into Research and the Teaching Profession (BERA 2014):

> I am suggesting that a major limitation of this knowledge is that the papers omit explorations by practitioner-researchers of the educational knowledge they have created in exploring the implications of asking, researching and answering questions of the kind, 'How do I improve what I am doing?' The major limitation is that the evidence-base of the inquiry omitted any understanding of the epistemological transformations in educational knowledge and of the processes of enhancing professionalism in education that has already been provided by practitioner-researchers. I have examined elsewhere how the constraining power of education researchers, as distinct from educational researchers, influence the emergence of educational knowledge and theory (Whitehead, 2014a). (Whitehead, 2014b)

In the above BERA publications there is little value placed on supporting or encouraging teachers as knowledge creators in researching to enhance their own practice and to contribute to an educational epistemology for the professional knowledge-base of education.

In contrast to this limitation the four contributors to this symposium have all been awarded their doctorates for their living-educational-theories as explanations for their educational influences in their own learning, in the learning of others and in the learning of the social formations which influence their practice and writings:

Adler Collins, J. (2007) Developing an inclusional pedagogy of the unique: How do I clarify, live and explain my educational influences in my learning as I pedagogise my healing nurse curriculum in a Japanese University? Ph.D.

2

University of Bath. Retrieved 12 August 2014 from
http://www.actionresearch.net/jekan.shtml

Delong, J. (2002) How Can I Improve My Practice As A Superintendent of
Schools and Create My Own Living Educational Theory. Ph.D. University of Bath.
Retrieved 12 August 2014 from http://www.actionresearch.net/delong.shtml

Huxtable, M. (2012) How do I Evolve Living-Educational-Theory Praxis in
Living-boundaries? Ph.D. University of Bath. Retrieved 12 August 2014 from
http://www.actionresearch.net/living/mariehuxtable.shtml

Whitehead, J. (1999) How do I improve my practice? Creating a discipline of
education through educational enquiry. Ph.D. University of Bath. Retrieved 12
August 2014 from http://www.actionresearch.net/jack.shtml

In the overview of the proposal for this symposium we stated that:

> ... each of the presentations is concerned with practitioners researching
> to improve educational theory, practice and provision and generating
> transformational educational knowledge.
>
> Ontological coherence is provided by a commitment to develop
> knowledge and understanding that contributes to professional
> development, education and the flourishing of humanity. Clarification of
> the researchers ontological values includes principles of rigor and
> personal and social validity and responsibility. Epistemological
> coherence is provided by energy-flowing and living standards of
> judgment for evaluating the validity of the contributions of educational
> knowledge. Epistemological coherence is also provided by a living logic
> that integrates insights from both propositional and dialectical theories.
> Methodological coherence is provided by a Living-Theory-Methodology
> and the use of multimedia narratives to clarify and develop ostensively
> the meanings of living standards of judgment.

This contribution to the Symposium is organised in terms of its focus;
methodologies and methods; framing; findings; references. It is an
evidence-based story of the educational knowledge I have generated in the
course of a career long exploration, between 1967-2014, of the implications of
asking, researching and answering the question, 'How do I improve what I am
doing in my professional practice in education?'

Focus

The focus of this contribution to the symposium is on explicating an
educational epistemology from my explanations of educational influence in my
own learning, in the learning of others and in the learning of the social
formations that influence my practice and writings. I include evidence from
over 40 living-educational-theory doctorates that have been accredited by
Universities in the UK, the Republic of Ireland, South Africa, Canada and

Australia over the past 16 years, as original contributions to knowledge. These are freely available from http://www.actionresearch.net/living/living.shtml .

Methodologies and Methods

My living-theory-methodology (Whitehead, 2008) emerged from what Dadds and Hart refer to as 'methodological inventiveness':

> Perhaps the most important new insight for both of us has been awareness that, for some practitioner researchers, creating their own unique way through their research may be as important as their self-chosen research focus. We had understood for many years that substantive choice was fundamental to the motivation and effectiveness of practitioner research (Dadds 1995); that what practitioners chose to research was important to their sense of engagement and purpose. But we had understood far less well that how practitioners chose to research, and their sense of control over this, could be equally important to their motivation, their sense of identity within the research and their research outcomes. (Dadds & Hart, p. 166, 2001)

My living-theory-methodology continues to be created and clarified in the course of its emergence in the practice of the enquiry, 'How do I improve what I am doing?'. Unlike Cresswell's (2007) approach to methodology, where he says that a researcher must make a choice between grounded theory, case study, narrative inquiry, ethnography and phenomenology, living theory methodologies can include insights from these five methodological approaches plus insights from action research, autoethnography and other methodologies and methods that include ideas that are helpful in the enquiry.

For example my methods have included the use of action reflection cycles for systematic explorations of the implications of asking, researching and answering my question, 'How do I improve what I am doing?' (Whitehead & McNiff, 2006) The four contributors to this symposium have all included action reflection cycles in their enquiries as they move beyond the limitations in existing methodologies and methods in the generation of their own unique living-educational-theory with their living-theory-methodology, living standards of judgment and living logics.

In my educational research and in my supervision of doctoral research programmes (Whitehead, 2014a) I always stress the importance of testing and enhancing the validity of evidence-based explanations of educational influences in learning. I advocate the use of a validation group of between 3-8 peers who are asked to respond to four questions derived from Habermas' (1976) four criteria of social validity:

> How could I improve the comprehensibility of my writings?

> How could I strengthen the evidence I use to justify the assertions (claims to know something) that I make?

4

How could I deepen and extend my sociohistorical and sociocultural understandings of these influences in my activities and writings?

How could I enhance the authenticity of my writings in the sense of showing over time and interaction that I a truly committed to living my ontological and relational values as fully as I can?

In clarifying and communicating the meanings of the embodied expression of ontological, relational and dynamic values in explanations of educational influence I have found the use of digital video with 'empathic resonance', most helpful.

Digital video enables the images from visual data from practice to be moved rapidly or slowly backwards and forwards to a place where the viewer experiences 'empathetic resonance' with what is being expressed. 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). Sardello's meaning carries a theistic meaning. As a humanist, I am using *empathetic resonance* to communicate a feeling of the immediate presence of the other in communicating the ontological and relational values that the other experiences as giving meaning and purpose to their life. Here is an illustration of the use of the use of digitalized video and empathetic resonance in clarifying and communicating meanings of embodied expressions of being 'loved into learning' (Whitehead, 2013) from a presentation at AERA 2013 with Jacqueline Delong, Cathy Griffin and Elizabeth Campbell (Delong, Griffin, Campbell & Whitehead, 2013):

2.1 Loved into Learning

We do not want to overload you with all the material in the following video, but we hope that you will access 11:14 to 12:33 minutes of Jackie, Liz and Jack in a conversation about our inquiry and presentation for AERA at:

Video 1: **Loved into Learning A**
http://www.youtube.com/watch?v=5MPXeJMc0gU

5

From 11:14 to 12:33 minutes, the conversation consists of:

Jack: Your phrase, 'Loved into Learning': you experienced this being 'Loved into Learning' with Jackie and possibly some of the other participants on the masters program.
Liz is nodding and smiling.
Jack (11:34): Could I just check that: It seemed very important because I don't think Jackie and myself have focused on Jackie's influence in those terms yet it seemed really important to you that you had experienced that 'Loved into Learning' that you were able then to communicate, I think, to your own students.
Liz (12:01): That's exactly the point I was trying to make, Jack, and I have written about it before in different pieces in my masters and in something I did in your class, Jackie.
Jackie: Yes.
Liz: I don't know if I actually called it 'Loved into Learning' but that is my concise way of explaining what happened.

I was introduced to the idea of being loved into learning in a conversation where Cathy and Liz explained Jackie's influence in their learning for their master's degree in terms of being loved into learning.

Video 2: Loved into Learning B
http://www.youtube.com/watch?v=qcDSqryJ6Jg

The image above at 1:35 minutes of the 9:45 minute clip above is taken where we are talking about being loved into learning. As I move the cursor backwards and forwards around 1:35 minutes I experience the empathetic resonance (Huxtable, 2009) of Liz's, Cathy's, Jackie's and my own energy-flowing value of 'being loved into learning'. To communicate my embodied expression of meaning I need both the visual data showing the expressions above and my linguistic expression of 'being loved into learning'. I am now bringing this meaning into my understanding of a culture of inquiry. Liz and Cathy also brought into Jackie's awareness the quality of 'loving into learning' they experienced in Jackie's tutoring. (pp 15-16)

Framing

The framing of this enquiry into educational knowledge is grounded in explanations of educational influences in learning in educational enquiries of the kind, 'How do I improve what I am doing in my professional educational practice?' I have called these explanations, living-educational-theories (Whitehead, 1989). They are **generated** by individuals. The term 'living' is to distinguish them from the explanations **derived** from the abstract conceptual frameworks of the propositional theories in disciplines of education in explaining the actions, behaviour and influences of an individual.

I use the hyphenated term, living-educational-theories (living-theories), to mean the unique explanations produced by an individual to explain their educational influence. I use the capitals, Living Educational Theory (Living Theory), to mean the general, paradigmatic descriptions of the research approach. Having studied and initially accepted the disciplines approach to educational theory in the Academic Diploma Course at the London Institute of Education (1968-70) I moved on to study my practice as a Head of a Science Department in a London Comprehensive School, in the dissertation component of my masters degree in the psychology of education at the London Institute (Whitehead, 1972). Whilst doing the research for the dissertation I began to question the assumptions of the disciplines approach to educational theory. This approach distinguished educational theory as **constituted** by the philosophy, psychology, sociology and history of education. The approach **replaced** the practical principles I used, to explain my educational influence with my pupils, with the principles from the disciplines of education.

Having rejected this replacement on the grounds that a valid explanation of my educational influence in learning must include my explanation, my sense of vocation changed from being a science teacher in comprehensive schools to becoming an educational researcher within a university with a focus on generating and testing educational theory.

My explanations of educational influences in learning from the enquiries, 'How do I improve what I am doing?' all include the commitment to personal knowledge described by Polanyi (1958):

> I must understand the world from my point of view, as a person claiming originality and exercising his personal judgment responsibly with universal intent. (p. 327)

The importance of including 'I' in an explanation of educational influence is that 'I' is not a concept, whilst explanations derived from theories in disciplines of education all have a conceptual base. As Wittgenstein (1958) explains:

> 410. "I" is not the name of a person, nor "here" of a place, and "this" is not a name. But they are connected with names. Names are explained by means of them. It is also true that it is characteristic of physics not to use these words.

One of my epistemological contributions to educational knowledge has been the inclusion of 'I' as a living contradiction in claims to educational knowledge in a way that resolves the rejection by proponents of dialectical and propositional rationalities of each others' rationality, in the living logics of living-theories (Whitehead, 1993; 1999, Whitehead & Rayner, 2009).

Because the framing for this presentation is a research framing it includes a concern to enhance the validity of explanations through the inter-subjective criticism in validation groups. This is consistent with Popper's (1975) idea of the mutual rational control by critical discussion:

> Now I hold that scientific theories are never fully justifiable or verifiable, but that they are nevertheless testable. I shall therefore say that objectivity of scientific statements lies in the fact that they can be inter-subjectively tested. The word 'subjective' is applied by Kant to our feelings of conviction (of varying degrees)...... I have since generalized this formulation; 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. (p.44)

The framing also includes three logics, propositional, dialectical and living. Propositional logic is the logic of many traditional theories of education. It eliminates contradictions between statements from correct thought and has its most influential grounding in Aristotelean Logic. Dialectical Logicians holds that contradiction is the nucleus of correct thought (Ilyenkov, 1977, p. 313). There has been a 2,500 year argument between propositional and dialectical logicians about the validity of the rationality of each other's position. Popper (1963, p. 316) has argued that dialectics is nothing better than a loose and woolly say of speaking that is entirely useless in theories. Marcuse (1964) argues that propositional logic masks the dialectical nature of reality:

8

> In the classical logic, the judgement which constituted the original core of dialectical thought was formalized in the propositional form, 'S is p.' But this form conceals rather than reveals the basic dialectical proposition, which states the negative character of the empirical reality. (Marcuse, 1964, p. 111).

In clarifying and communicating the living logics that distinguish the rationality of the explanations of educational influence produced by Living Theorists, I have found most helpful Rayner's idea of perceiving space and boundaries respectively as continuous and continuously dynamic (Rayner 2014). Here is the video of Rayner on inclusionality, boundaries and space that I found transformatory in comprehending a living logic:

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

The framing has also benefitted from Susan Noffke's critique of living-educational-theories. I present the critique in full because it contains a challenge for every Living Theorist to meet in engaging with issues of power and privilege in society:

> 'The idea of practitioners questioning the basis of their work is an essential element to action research efforts across a wide variety of contexts (e.g., Carr & Kemmis, 1988; Elliott, 1991; Whitehead, 1993; Zeichner, 1993). Some (e.g., Dadds 1995) highlight subjectivity and practitioner reflection and are rich explorations of the layers of self in action research. Others, while also included the subjective, lived experiences of practitioners, centre on the personal and professional growth of the individual teacher as a "means for the principled modification of professional practice" (Wells, 1994, p. 25). There is some evidence too, that concepts such as freedom, rationality, justice, democracy, and so forth, play a role in the examination of both personal theories and practices (e.g., McNiff, 1993). These, in turn, are seen as acting to encourage a support efforts to challenge trends within the educational system such as obstructing the realization of the "living educational theory" (Whitehead, 1993).

> As vital as such a process of self-awareness is to identifying the contradictions between one's espoused theories and one's practices, perhaps because of its focus on individual learning, it only begins to address the social basis of personal belief systems. While such efforts can further a kind of collective agency (McNiff, 1988), it is a sense of agency built on ideas of society as a collection of autonomous

individuals. As such, it seems incapable of addressing social issues in terms of the interconnections between personal identity and the claim of experiential knowledge, as well as power and privilege in society (Dolby, 1995; Noffke, 1991). The process of personal transformation through the examination of practice and self-reflection may be a necessary part of social change, especially in education; it is however, not sufficient.' (Noffke, 1997, p. 329)

You can see how I have benefitted from this response in the paper I presented at the symposium that Susan Noffke organised at AERA in 2012 (Whitehead, 2012). As Susan Noffke died in 2013 I wish to acknowledge here the importance of her scholarship and criticism in my own research. Whilst I felt that I had already met Noffke's criticism in my book on the Growth of Educational Knowledge (Whitehead, 1993), as I explicitly engaged with issues of personal identity and the claim of experiential knowledge as well as power and privilege in society, I highlight Susan's points above in my research supervisions because of the importance of engaging with these issues in the generation of a living-educational-theory.

In the continuously evolving framing of my enquiry I have been influenced by the original contributions to educational knowledge of the doctoral students I have supervised. These include Delong's influence in bringing the idea of a culture of inquiry into my own research and understandings. In her living-educational-theory Delong (2002) analyses the way she contributed to the generation and sustaining of a 'culture of inquiry' for supporting teacher-researchers in improving their practice within a large district school board in Ontario, Canada:

> The originality of the contribution of this thesis to the academic and professional knowledge-base of education is in the systematic way I transform my embodied educational values into educational standards of practice and judgment in the creation of my living educational theory. In the thesis I demonstrate how these values and standards can be used critically both to test the validity of my knowledge-claims and to be a powerful motivator in my living educational inquiry. The values and standards are defined in terms of valuing the other in my professional practice, building a culture of inquiry, reflection and scholarship and creating knowledge.

Delong (2014) brings into this Symposium the relational and dynamic explanatory principles to which she holds herself to account in her explanations of educational influence. I am hopeful that you will experience in our relationships, as presenters of this Symposium, the relational and dynamic ontological principles that are continuously evolving in our practice and research. These include 'being loved into learning within a culture of inquiry', as a living standard of judgment. Delong also focuses on the significance of 'loving kindness' and 'vulnerabiity' in her living-theory. These insights are now influencing my own learning.

I am thinking of Adler-Collins' (2007) influences in my own learning of his analyses of decolonizing influences across cultural boundaries (Adler-Collins, 2013) as his work and research move between the UK, Japan, China, Thailand and Oman. I have integrated insights about the importance of cultural boundaries in explanations of educational influence (Whitehead, 2008). Adler-Collins has heightened my awareness of the importance of cultural influences, especially in relation to decolonization. From his analysis of his engagement with the power relations in a Japanese University as his ontology evolved and he developed an innovative curriculum for the healing nurse, within a safe healing space, in a very different culture to that of his early socialization:

> This narrative gives insights to the growth of my educational knowledge as I research the unique position I hold of being the only white, male nurse, foreign educator in a culture that is so completely different from that of my birth and early education. Finally, I use the analysis of the voices of my students' experience of my teaching and curriculum to mirror back to me my own values as they were seen through the eyes of others in their emergence in praxis. Such usage brought about fundamental ontological changes in me and my practices as a teacher. (Abstract, Adler-Collins, 2012)

In his contributions to this Symposium Adler-Collins (2014), with his recent work in Oman, and to BERA 2013, with his work in a hospice in Thailand, Adler-Collins, (2013) is influencing the extension and is helping to evolve my understandings of different cultural influences in the UK and Japan, China, Thailand and Oman. I am thinking particularly of the importance of using a living standard of judgment of 'decolonising influences across cultural boundaries' in the course of its emergence in educational practices across cultural boundaries. I am relating this decolonizing influence to the value of living-global-citizenship in my recent research (Coombs, Potts & Whitehead, 2014).

The influences of power relations can also be seen in the inclusion of questions for validation groups about deepening and extending understandings of sociohistorical and sociocultural influences in explanations of educational influences.

Related to issues of power, in the framing, are McTaggart's perspectives about the need to go beyond the de-valuation and de-moralisation of economic rationality.

> Nevertheless, the new 'economic rationalism' is a worldwide phenomena which 'guides' not only the conduct of transnational corporations, but governments and their agencies as well. It does so with increasing efficacy and pervasiveness. I use the term 'guides' here in quotes to make a particular point. Economic rationalism is not merely a term which suggests the primacy of economic values. It expresses commitment to those values in order to serve particular sets of interests ahead of others. Furthermore, it disguises that commitment in a

11

discourse of 'economic necessity' defined by its economic models. We have moved beyond the reductionism which leads all questions to be discussed as if they were economic ones (de-valuation) to a situation where moral questions are denied completely (de-moralisation) in a cult of economic inevitability (as if greed had nothing to do with it). Broudy (1981) has described 'de-valuation' and de-moralization' in the following way:

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

A response to this need, to go beyond economic rationality, whilst recognising the importance of economic well-being in human flourishing, can be seen in the inclusion of values that carry hope for the flourishing of humanity, within living-educational-theories. The language of economic rationality dominated the keynotes at a conference of the Institute for Adult Learning in Singapore and I felt rather isolated in focusing on values that carry hope for the flourishing of humanity (Whitehead, 2014b)! I include within these values the embodied expressions of living citizenship clarified and communicated by Potts (2012) and further developed in the idea of living global citizenship as an explanatory principle and living standard of judgment (Coombs, Potts & Whitehead, 2014).

The perspectives in the framing include the East Asian understandings of Inoue (2012) where he argues persuasively of the need to integrate East Asian epistemologies that include Ba, Omoi, Kizuki, Takumi, Kizuna and Chi, within Western Academic writings. Whilst I am at an embryonic stage in integration most of these insights into my own research, the idea of Chi, as a living affirming and enhancing energy is already well established in the energy-flowing values I use as explanatory principles and living standards of judgment.

The perspectives also includes an explicit commitment to explore the implications of living as fully as possible Mandela's insights about the nature of Ubuntu. This commitment can be seen in the inaugural Nelson Mandela Lecture at Durban University of Technology (Whitehead, 2011) and in the Educational Journal of Living Theories (EJOLTS 2013).

My most recent engagement with the epistemological significance of living-educational-theories can be seen in my self-study contribution to a history of the self-study of teacher education practice (Whitehead, 2014b) and in my responses (Whitehead, 2014c) to Abram's et.al, (2014) presentation on 'Engaging with theory through self-study' at the 10th Castle Conference of the AERA SIG on the Self-Study of Teacher Education Practices. These include video of the actual presentations to communicate the embodied expressions of the

meanings of energy-flowing values that are difficult to communicate using propositional descriptions alone.

What counts for me, as educational, is learning that includes values that carry hope for the flourishing of humanity. This is consistent with the 2014 statement that the British Educational Research Association:

> ...exists to encourage educational research and its application for the improvement of practice and public benefit. We strive to ensure the best quality evidence from educational research informs policy makers, practitioners and the general public and contributes to economic prosperity, cultural understanding, social cohesion and personal flourishing. (BERA, 2014)

Findings

These are directly related to the aims of BERA in relation to the public benefit as the living-educational-theories are spreading the influence of the values that carry hope for the flourishing of humanity. Some of the evidence in support of this claim is in the public recognition of these values, in the explanatory principles and living standards of judgment of these theories, in the accreditation of these explanations for doctoral degrees.

The findings show that our knowing as living-theory researchers, in enquiries of the kind, 'How do I improve what I am doing', that draw insights from the theories of education researchers, can be both necessary and sufficient to fulfill the aims. They have contributed to the overcoming of the power relations that sustain the poverty of intellectual discourses that eliminate the 'I', the energy-flowing values and the emotions of the researcher from valid claims to educational knowledge.

The findings show that living-educational-theories can answer Noffke's (1996) criticism in engaging with issues of power and privilege in enquiries of the kind, 'How do I improve what I am doing?' One of these issues is the exercise of power relationships in sustaining the unjustified privileging of propositional forms of educational theorizing by denying the legitimacy of including 'I' as a 'living contradiction' in a valid claim to educational knowledge. Such issues of power and privilege have been overcome in establishing the academic legitimacy of doctoral theses that contain 'I' in the titles and 'I' as a living contradiction in the original contributions to educational knowledge. These issues have also been overcome in changing university regulations so that e-media using digital technology can be included in research degrees, not only in Appendices, but also in the main text as an integral part of the knowledge-creation.

The findings show how a living logic (Whitehead, 2013a), that distinguishes the rationality of a living-educational-theory, can be clarified and communicated in the generation of a valid explanation of an individual's educational influence in their own learning, in the learning of others and in the learning of the social formations that influence the writings and practice. This

living logic does not deny the rationality of theories that are distinguished by their propositional and dialectical logics. The living logic of the explanation of a living-theory can hold insights from the theories structured by propositional or dialectical logic. A living-educational-theory can evolve with a deepening and more extensive engagement with the theories of the sociohistorical and sociocultural influences that affect what an individual is doing and thinking.

In our individual contributions to this Symposium we are showing our unique contributions to generating an educational epistemology through our living-educational-theories. We have distinguished educational epistemology through our unit of appraisal, our standards of judgement and our living logics. What makes the epistemology 'educational' is that the values that are included in our standards of judgment and explanations of educational influence in learning, carry hope for the flourishing of humanity.

Delong's findings focused on the relational and dynamic values and understandings that constitute, sustain and evolve a culture of inquiry in the creation of living-educational-theories.

Adler-Collins' findings focused on the explanatory principle and living standard of judgment of decolonising influences across cultural boundaries of the UK, Japan, China and Oman.

Huxtables' findings focused on the explanatory principle and living standard of judgment of Living Theory TASC in generating living-educational-theories in enquiries of the kind, 'How do I improve what I am doing?'

My findings have focused on clarifying the unit of appraisal, living-standards of judgement and the nature of the living logics that can distinguish the rationalities of living-educational-theories.

In this Symposium we all acknowledge the influence of Laidlaw's (1996) insight in the answer to her question, *How can I create my own living educational theory as I offer you an account of my educational development?* as she demonstrated that the standards of judgment and explanatory principles were themselves living and evolving and that it was not simply a matter of clarifying and communicating their meanings as the emerged in practice. They were also relational and dynamic. They were living standards of judgment.

I hope that my findings are persuasive in the sense that they stimulate you to generate your own living-educational-theories and to share these with as wide an audience as possible. In this way I believe that each individual living-theorist will be sharing and learning with others about how to extend the influence of the values and understandings that carry hope for the flourishing of humanity within cultures of inquiry and across cultural boundaries. Our learning from each other and others has included a commitment to the value of living-global-citizenship and to decolonizing influences across cultural boundaries.

References

Adler-Collins, J. (2007) Developing an inclusional pedagogy of the unique: How do I clarify, live and explain my educational influences in my learning as I pedagogise my healing nurse curriculum in a Japanese University? Ph.D. University of Bath. Retrieved 12 August 2014 from http://www.actionresearch.net/jekan.shtml

Adler-Collins, J. (2014) Transcending colonising influences across cultural boundaries. Paper presented in the Symposium on Creating an Educational Epistemology through Living Educational Theories at the 2014 conference of the British Educational Research Association at the Institute of Education of the University of London, 24th September 2014.

Adler-Collins, J. & Yufang, H. (2013) Inclusive Education Across Borders: How Do We Prevent Educational Design Of Nursing Curriculum From Colonising Indigenous Forms Of Knowing? Paper presented at the 2013 conference of the British Educational Research Association, Sussex University, September 2013. Retrieved 16 September 2014 from http://www.actionresearch.net/writings/bera13/jekanBERA2013paper2jw020913.pdf

Broudy, H. S. (1981) Truth and credibility, Longman; New York.

Coombs, S., Potts, M., Whitehead, J. (2014) 'International Educational Development and Learning through Sustainable Partnerships: Living Global Citizenship' London; Palgrave Macmillan. (in press)

Cresswell, J. W. (2007) Qualitative Inquiry & Research Design: Choosing Among Five Approaches. California, London, New Dehli; Sage.

Dadds, M. & Hart, S. (2001) Doing Practitioner Research Differently. London; RoutledgeFalmer.

Delong, J. (2002) How Can I Improve My Practice As A Superintendent of Schools and Create My Own Living Educational Theory. Ph.D. University of Bath. Retrieved 12 August 2014 from http://www.actionresearch.net/delong.shtml

Delong, J. (2014) Generating educational knowledge through living-theory Action Research in a Culture of Inquiry. Paper presented in the Symposium on Creating an Educational Epistemology through Living Educational Theories at the 2014 conference of the British Educational Research Association at the Institute of Education of the University of London, 24th September 2014.

Delong, J. Griffin, C., Campbell, E. & Whitehead, J. (2013) The significance of living-theory action research in a culture of inquiry transforms learning in elementary, high school and post-graduate settings. Educational Journal of Living Theories, 6(2); 78-96. Retrieved 6 September 2014 from http://ejolts.net/node/216

EJOLTS (2013) Educational Journal of Living Theory. Retrieved 13 August 2014 from http://ejolts.net/node/209

15

Habermas, J. (1976) Communication and the evolution of society. London : Heinemann.

Huxtable, M. (2009) How do we contribute to an educational knowledge base? A response to Whitehead and a challenge to BERJ. *Research Intelligence*, 107, 25-26. Retrieved 11 January 2008 from http://www.actionresearch.net/writings/huxtable/mh2009beraRI107.pdf

Huxtable, M. (2012) How do I Evolve Living-Educational-Theory Praxis in Living-boundaries? Ph.D. University of Bath. Retrieved 12 August 2014 from http://www.actionresearch.net/living/mariehuxtable.shtml

Huxtable, M. (2014) Exploring the implications of supporting educational research for developing professional practice. Paper presented in the Symposium on Creating an Educational Epistemology through Living Educational Theories at the 2014 conference of the British Educational Research Association at the Institute of Education of the University of London, 24th September 2014.

Ilyenkov, E. (1977) Dialectical Logic. Moscow; Progress Publishers.

Inoue, N. (2012) Mirrors of the Mind: Introduction to Mindful Ways of Thinking Education. New York; Peter Lang.

Laidlaw, M. (1996) How can I create my own living educational theory as I offer you an account of my educational development? Ph.D. University of Bath. Retrieved 6 September 2014 from http://www.actionresearch.net/living/moira2.shtml

McTaggart, R. (1992) Reductionism and Action Research: Technology versus convivial forms of life, pp. 47-61 in Bruce, C. S. & Russell, A. L. (1992) Transforming Tomorrow Today. Brisbane, University of Queensland, Australia.

Marcuse, H. (1964) One Dimensional Man, London; Routledge and Kegan Paul.

Noffke, S. (1997) Professional, Personal, and Political Dimensions of Action Research in, Apple, M. (Ed.) (1997) Review of Research in Education, Vol. 22, Washington: AERA.

Polanyi, M. (1958) Personal Knowledge: Towards a Post-Critical Philosophy. London; Routledge and Kegan Paul.

Popper, K. (1963) Conjectures and Refutations, Oxford, Oxford University Press.

Popper, K. (1975) The Logic of Scientific Discovery, London; Hutchinson & Co.

Potts' Ph.D. (2012) Thesis, How can I Reconceptualise International Educational Partnerships as a Form of 'Living Citizenship'? Ph.D. Bath Spa University. Retrieved 14 August 2014 from http://www.actionresearch.net/living/markpotts.shtml

16

Rayner, A. (2014) Natural Inclusion. Personal e-mail 11 August 2014.

Sardello, R. (2008) Silence: The Mystery of Wholeness. Berkeley; Goldenstone Press.

Wallace, B. & Adams, H. (1993) TASC Thinking Actively in a Social Context. Bicester; A B Academic.

Whitehead, J. (1972) A preliminary investigation of the process through which adolescents acquire scientific understanding. Unpublished MA dissertation, University of London.

Whitehead, J. (1993) The Growth of Educational Knowledge: Creating your own living educational theory. Bournemouth; Hyde Publications.

Whitehead, J. (1999) How do I improve my practice? Creating a discipline of education through educational enquiry. Ph.D. University of Bath. Retrieved 12 August 2014 from http://www.actionresearch.net/jack.shtml

Whitehead, J. (2008a) Using a living theory methodology in improving practice and generating educational knowledge in living theories. EJOLTS, 1(1); 103-126. Retrieved 16 September 2014 from http://ejolts.net/node/80 .

Whitehead, J. (2008b) How are living educational theories being produced and legitimated in the boundaries of cultures in resistance? Presentation for the Cultures in Resistance Conference. The 7th Conference of the Discourse, Power, Resistance Series, 18-20 March 2008 Manchester Metropolitan University. Retrieved 16 September 2014 from http://www.actionresearch.net/writings/jack/jwmanchester170308.htm

Whitehead, J. (2011) Jack Whitehead's 2011 Mandela Day Lecture. Retrieved 13 August 2014 from http://www.actionresearch.net/writings/jack/jwmandeladay2011.pdf

Whitehead, J. (2012) To Know Is Not Enough, Or Is it? Paper presented on the 14th April at the 2012 AERA Conference in Vancouver in the Symposium, To Know Is Not Enough: Action Research As The Core of Educational Research. Retrieved 28 July 2014 from http://www.actionresearch.net/writings/jack/jwaera12noffke200212.pdf

Whitehead, J. (2013a) A living logic for educational research. A presentation at the 2013 Annual Conference of the British Educational Research Association, University of Sussex, 5th September. Retrieved 16 September 2014 from http://www.actionresearch.net/writings/bera13/jwbera13phil010913.pdf

Whitehead, J. (2013b) Evolving a living-educational-theory within the living boundaries of cultures-of-inquiry. Educational Journal of Living Theories, 6(2): 12-24.

Whitehead, J. (2014a) Enacting Educational Reflexivity In Supervising Research into Creating Living-Educational-Theorie. Paper submitted to the journal, Educational Research for Social Change. September 2014.

Whitehead, J. (2014b) Improving Learning And Practice In The Workplace Through Living Theory Research. Keynote at a conference at the Institute for Adult Learning Singapore (IAL) on the 11th July 2014. Retrieved 13 August 2014 from
http://www.actionresearch.net/writings/jack/jwsingapore2014paper.pdf

Whitehead, J. (2014c) A Self-Study Contribution To A History Of The Self-Study Of Teacher Education Practices. A presentation at the 10th CASTLE Conference of S-STEP 2014, Herstmonceux Castle, August 2014. Retrieved 6 September 2014 from http://www.actionresearch.net/writings/sstep2014/whitehej.pdf .

Whitehead, J. (2014d) Some reflections from Jack Whitehead on the paper, 'Engaging with theory through self-study' by Linda Abrams, Kathryn Strom, Rabab Abi-Hanna, Charity Dacey and Jacqueline Dauplaise, presented by Linda, Kathryn and Charity at the 10th Castle Conference of the AERA S-STEP SIG on the 6th August 2014. Retrieved 6th September 2014 from
http://www.actionresearch.net/writings/castle10/jwcastle10theoryreflections.pdf

Whitehead, J. & Mcniff, J. (2006) Action Research: Living Theory. London; Sage..

Whitehead, J. & Rayner, A. (2009) From Dialectics to Inclusionality: A naturally inclusive approach to educational accountability. Retrieved 13 August 2014 from http://www.actionresearch.net/writings/jack/arjwdialtoIncl061109.pdf

Wittgenstein, L. (1958) Philosophical Investigations.   Oxford; Basil Blackwell.