

Research and Practice

23 minute video of Jack Whitehead's keynote presentation to the 6th International Conference of Teacher Education



<http://www.youtube.com/watch?v=VGsHTDna3i4>

Notes for the keynote presentation on the 4 July 2013 to the 6th International Conference on Teacher Education with the theme “Changing Reality Through Education”, at the MOFET Institute in Tel Aviv.

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Abstract

This presentation will focus on the implications for research and practice in teacher education of the traditional use of only words and numbers in scholarly work. It will be shown, through multi-media narratives, that traditional scholarship is too limited to communicate the meanings of the energy-flowing values in explanatory principles that are embodied in what educators do. Evidence will be drawn from 40 doctoral research programmes that have been successfully completed between 1995-2012 to communicate the meanings of embodied expressions of energy-flowing values in explanations of educational influences in learning. In these research programmes individuals explain their educational influences in their own learning, in the learning of others and in the learning of the social formations in which we live and work. These explanations are referred to as living-educational-theories. The digital technology of the web will be used to give access to living-educational-theories that are being produced within different cultural contexts from around the world. The influence of economic globalisation and economic rationalist policies will be considered in relation to the creation of living-theories in the practices of teachers, teacher educators and their students.

Introduction

I wish to thank the organisers of the sixth international conference on teacher education for the opportunity to share ideas from my research. I value highly such opportunities because they enable me to strengthen and/or amend my ideas through the critical evaluations of international audiences such as yourselves who can let me know the relevance of my ideas to research into teacher education in your particular contexts.

Having accepted invitations to lead workshops and present keynotes in many countries, including South Africa, Thailand, Kenya, Ethiopia, Republic of Ireland, Australia, Japan, China, Czech Republic, Norway, Holland, Mozambique, Canada, USA, Brazil and the UK, I want to make a point about the importance of fluidising historical and cultural boundaries for integrating the new technology of digitalised visual data, in research and practice into teacher education, as well as being aware of the dangers of avoiding colonization in the sharing of ideas between different cultural contexts.

In this talk about practice and theory I want to begin with a reference to the influence of hermeneutics as the interpretation of texts in Jewish historical and cultural influence and with a reference to the influence of the Jewish theologian Martin Buber's idea of the special humility of the educator on my awareness of the dangers of imposing one's ideas on another.

Hermeneutics in the sense of the interpretation of text plays a very significant part in the historical and cultural influences in educational research and in International Conferences on Teacher Education. Thomas Kuhn (1972) used the idea of paradigms to communicate the nature of the boundaries that distinguished the beliefs of one group of researchers from another. These boundaries can become fixed and a barrier to innovations that require the creation of fluid boundaries so that ideas from one paradigm can influence ideas from another.

I am aware of the time and effort that is often needed to create fluid boundaries that enable innovations to become culturally significant. I am thinking particularly of the need to create fluid boundaries that can include interpretations of visual data with digital technology within research into teacher education whilst continuing to value interpretations of printed text-based communications.

In seeking to avoid a colonizing influence I hold in mind Buber's notion of the special humility of the educator in giving talks about research around the world.

... his selection remains suspended, under constant correction by the special humility of the educator for whom the life and particular being of all his pupils is the decisive factor to which his 'hierarchical' recognition is subordinated.
(Buber, p 122, 1947)

In sharing my ideas within an Israeli historical and cultural context I am also aware of two further influences. The first is one of globalisation in which economic rationalist policies are affecting many nations in relation to de-valuation and de-moralisation:

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).

The second influence is the unique historical and cultural setting of Israel. My understanding of this second influence has been enhanced by Anat Geller's Doctor of Education thesis:

This is an autobiographical study using a Living-theory Action Research methodology supported strongly by storytelling and visual data as a means of analysing, illustrating and generating a living-educational-theory concerning the attributes 'good enough' (Winnicott, 1965:140-152) dialogical educators might strive for in light of the Buberian 'I – Thou' dialogical encounters (Buber, 1955).

This thesis is concerned with 'I' as an early childhood pedagogy instructor, an Israeli-Jew from a Hebrew-speaking culture, working mainly in three educational frameworks in three cultures: an Israeli-Arab college which is predominately Muslim; secondly, as director of a course for Druze care-givers on the occupied Golan Heights and, thirdly, as pedagogy instructor in an academic Teachers' Training College that is affiliated with the Zionist Kibbutz movement, servicing the multicultural and multinational sectors of the Israeli society. (Geller, 2010 Abstract)

In this introduction I also want to acknowledge my acceptance of Ben Okri's (1996) points about values and stories.

1) To poison a nation, poison its stories. A Demoralised nation tells demoralised stories to Itself. Beware of the story-tellers who are not Fully conscious of the importance of their gifts, and who are irresponsible in the application of their art: they could unwittingly help along the psychic destruction of their people.... (p. 17)

14) Stories are the secret reservoir of values: change the stories individuals or nations live by and tell themselves, and you change the individuals and nations.

15) Nations and people are largely the stories they feed themselves. If they tell themselves stories that are lies, they will suffer the future consequences of those lies. If they tell themselves stories that face their own truths, they will free their histories for future flowerings. (p.21)

In emphasising the importance of narrative in the creation of living-educational-theories I have also been influenced by the ideas of Connolly and Clandinin on 'stories to live by' and to the following point about validity criteria for narrative inquiry:

As we listened to practitioners and conducted the work on which this book is based, we realized that the theoretical puzzle was to link knowledge, context, and identity. We developed a further term to begin to make this link, namely, 'stories to live by'. This term is the intellectual thread that holds this book together. This thread helps us to understand how knowledge, context, and identity are linked and can be understood narratively.

Stories to live by, the phrase used throughout this book to refer to identity, is given meaning by the narrative understandings of knowledge and context. Stories to live by are shared by such matters as secret teacher stories, sacred stories of schooling, and teachers' cover stories. (Connolly & Clandinin, 1999, p.4)

Connolly's and Clandinin's (1990) point about validity criteria for narrative inquiry:

We think a variety of criteria, some appropriate to some circumstances and some to others, will eventually be the agreed-upon norm. It is currently the case that each inquirer must search for, and defend, the criteria that best apply to his or her work. (p.7)

The presentation is organised as follows:

1) I shall begin below by introducing the idea of living-educational-theory and contrasting multi-media forms of representation for explaining the educational influences of individual teachers with their students, their colleagues and the social formations in which we live, work and research, with the forms of representation that use only words and numbers to explain educational phenomena.

2) Using evidence from multi-media explanations from successfully completed doctoral research programmes I shall justify my claim that traditional scholarship is too limited to communicate the meanings of the energy-flowing values in explanatory principles that are embodied in what educators do. I shall offer a more appropriate form of scholarship.

3) Because of the influence of globalisation on all our lives, I shall consider the influence of economic globalisation and economic rationalist policies in relation to the constraints and possibilities for the creation of living-theories in the practices of teachers, teacher educators and their students.

There is one further point I wish to make in this introduction concerning my use and acknowledgement of the ideas of others in a way that I hope avoid my colonizing inappropriately the ideas of others, whilst acknowledging their creative influence in my own understanding. For example, I am indebted to Sardello (2008) for the idea of ‘empathetic resonance’ whilst acknowledging that our meanings differ.

For Sardello *empathetic resonance*, is the resonance of the individual soul coming into resonance with the Soul of the World. (p. 13)

When we are within the presence of living Silence, which is being created every moment by the way we speak with someone, we feel an extraordinary fullness that makes it possible to be within the soul of another without harming the other person with our needs, desires, wants, and fantasies. It is a key to a holy relationship. We feel a soul relationship so deeply, in a bodily way, that it is as if the love that exists in speaking has a shaping power, as if the Silence of the universe is, for a little while condensed and comes to rest right where we two people are together. We experience it as an inner bodily joy and absence of strain, and we feel an immediate presence, a flow of subtle currents between our self and the other person. (Sardello, 2008, p. 51)

Having no theistic beliefs about God or soul I am using *empathetic resonance* to communicate a recognition of the immediate presence of the other in communicating the living values that the other experiences as giving meaning and purpose to their life (Whitehead, 2013, p.6).

Introducing the idea of living-educational-theory

In 1973 I moved to the University of Bath as a Lecturer in Education determined to contribute to a reformation of educational theory in a way that could produce valid explanations for the educational influences of teachers in their pupils’/students’ learning. In 1985 I coined the idea of a living-educational-theory and developed the idea as an explanation produced by an individual to explain his or her educational influence in their own learning, in the learning of others and in the learning of the social formation in which they live, work and research.

I can related my idea of living-educational-theory to the following Abstract of Philip Wexler’s keynote to this conference on *Education and Society: From Disciplines to Social Movements*:

The way in which we understand education in society is changing. For most of the twentieth century, research and theory in Education was based in the ideas, assumptions and paradigms of academic disciplines; for example, history of education, philosophy of education, psychology of education, and so on. The current tendency in Education is to incorporate these academic disciplines in practical training or in discussions of educational policy.

Between these options, the older disciplinary tradition and the current practice and policy emphasis, understanding education in society has become a less central question and interest. A third alternative is proposed, which aims to

make sense of educational research and practice as influenced by broader social movements. These contemporary movements include the digital revolution, the ecological and social justice movements, and the so-called “spiritual revolution.”

The importance of these movements for a renewed social understanding of education is indicated, with the extended example of the effects of the “religious turn” and “re-sacralization” on educational practice, research and theory.

As Wexler, says for most of the twentieth century, research and theory in Education was based in the ideas, assumptions and paradigms of academic disciplines. At the beginning of my own continuing professional development (1968-70) I was initiated into the disciplines approach to educational theory and for a few years believed that educational theory was constituted by the disciplines of education. My own rejection of this approach came in 1971 when I was studying part-time for my Masters degree in the psychology of education and teaching full-time as a Head of a Science in a Comprehensive School in a very deprived area of London. I could not clearly articulate the reasons for my rejection until Paul Hirst (1983) acknowledged this mistake in the disciplines approach to educational theory:

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

Without denying the significance of Wexler’s third alternative of making sense of educational research and practice as influenced by broader social movements, I am providing evidence of how the current tendency in Education to incorporate academic disciplines of education in practical training or in discussions of educational policy can be transformed with explanations of how insights from disciplines of education, about the influences of broader social movements, can be integrated within the creation of an individual’s living-educational-theory. In doing this I make a clear and significant distinction between education and educational research. I shall return to this distinction as I conclude this keynote. I am referring to education research as research that is carried out within the boundaries that define a discipline of education such as the philosophy, psychology, sociology and history of education and define fields of education such as economics, leadership, management, politics and theology. I am referring to educational research as research that creates valid explanations for the educational influences of individuals in their own learning, in the learning of others and in the learning of the social formations in which we live, work and research. I am focusing attention on the educational knowledge being created by educational researchers who are willing to hold themselves to account for living their values of humanity as fully as possible in enquiries of the kind, ‘How do I improve what I am doing.

The evidence below in living-theory doctoral research programmes shows, in relation to Wexler's third alternative, how they engaged with contemporary movements that include the digital revolution, the ecological and social justice movement and the so-called 'spiritual revolution'.

- i) **The Digital Revolution.** The living-theory doctoral theses of both Dr Margaret Farren and Dr Yvonn Crotty, the Co-Directors of the Centre for E-innovation, Pedagogy and Workplace Learning at Dublin City University provide the evidence that shows how insights from the digital revolution can be integrated within a living-theory research programme. Dr. Farren's living-theory thesis on: *How can I create a pedagogy of the unique through a web of betweenness?* can be accessed at: <http://www.actionresearch.net/living/farren.shtml>
Dr Crotty's living-theory thesis on: *How am I bringing an educationally entrepreneurial spirit into higher education?* can be accessed at: <http://www.actionresearch.net/living/yvonnecrotty.shtml>
- ii) **The Ecological and Social Justice Movement.**
 - a) The living-theory doctoral thesis of Dr. Philip Tattersall on: *How am I generating a living-theory of environmental activism with inclusionality?* at <http://www.actionresearch.net/living/tattersallphd/philtphd.pdf>, shows the integration of ecological understandings, including Community-Based Audit, within the creation of a living-theory.
 - b) The doctoral thesis of Dr. Bernie Sullivan on: *A living-theory of a practice of social justice: realising the right of Traveller children to educational equality*, shows the integration of insights from the social justice movement into a living-theory.
- iii) **The so-called 'spiritual revolution'** The living-theory of Dr. Ben Cunningham on: *How do I come to know my spirituality as I create my own living-educational-theory at* <http://www.actionresearch.net/living/ben.shtml> shows a living-theory as a spiritual journey.

Having already acknowledged one of the influences of Martin Buber with using his idea of the special humility of the education to avoid colonization, I shall focus on the inclusion of 'I', in educational research, as a carrier of energy flowing values that carry hope for the future of humanity through education:

"How much of a person a man is depends on how strong the I of the basic word I-You is in the human duality of his I.....

But how beautiful and legitimate the vivid and emphatic I of Socrates sounds! It is the I of infinite conversation, and the air of conversation is present on all its ways..... How beautiful and legitimate the full I of Goethe sounds! It is the I of pure intercourse with nature. Nature yields to it and speaks ceaselessly with it; she reveals here mysteries to it and yet does not betray her mystery. It believes in her and says to the rose: "So it is You" - and at once shares the same actuality with the rose. Hence, when it returns to itself, the spirit of actuality stays with it....

Thus the ‘adequate, true, and pure’ I-saying of the representatives of association, the Socratic and the Goethean persons, resounds through the ages.” (Buber, 1970, p. 117)

In the following section on the nature of the meanings of energy-flowing values in explanatory principles, I explain how video can be used to focus attention on one’s experience of ‘I’ existing as a living contradiction in questions of the kind, ‘How do I improve what I am doing?’ In my experience of supervising many doctoral research programmes, individuals who experience themselves as living contradictions engage their imaginations in working out ways of improving their practice in the direction of living their values more fully, acting, gathering data on their effectiveness, evaluating and modifying their concerns, plans and actions in ways informed by their evaluations. I first documented this in a mixed-ability exercise in science, working with 6 science teachers in a local curriculum development (Whitehead, 1976).

The significant movement from what could be seen as a professional development programme, into educational research was in the creation of valid explanations of the educational influences of teachers in their own and their pupils’ learning. Criticisms about subjectivity and validity were met by references to Popper’s point about the significance of 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. (Popper, 1975, p.44)

The validity of the explanations that constitute living-educational-theories are strengthening through the critical discussions in validation groups of between 3-8 peers with responses to questions derived from Habermas’ (1976) four criteria of social validity that include:

- i) How could I enhance the comprehensibility of my explanation?
- ii) How could I strengthen the evidence I offer to justify the claims I make?
- iii) How could I deepen and extend my sociohistorical and sociocultural understandings of their influence in my writings and practice?
- iv) How could I enhance the authenticity of my explanation over time and interaction to show that I am truly committed to the values I claim give meaning and purpose to my life?

In claiming that a new epistemology is emerging from living-educational-theories it is important to specify the units of appraisal, the standards of judgment and the nature of the logic that distinguishes the epistemology.

The unit of appraisal is an explanation an individual produces to explain their educational influence in their own learning, in the learning of others and in the learning of the social formation in which they live and work.

The standards of judgement are constituted by the energy-flowing values and embodied knowledge the individual uses as explanatory principles in their explanations of educational influence. They are living in the sense that they are clarified and evolve in the course of their emergence in practice in an enquiry of the kind, 'How do I improve what I am doing?'

The logics of the explanations follow Marcuse's (1964) notion of logic as being the mode of thought appropriate for comprehending the real as rational. (p.105).

These living logics in the explanations that constitute living-educational-theories can be distinguished from formal and dialectical logics (Whitehead & Rayner, 2009) in that the mode of thought is expressed in the clarification and communication of the embodied knowledges of practice as these are expressed in the educational enquiry.

One of the original contributions to educational knowledge from my research programme into the nature of educational theory is focused on the use of digital, multi-media narratives with energy-flowing values as embodied explanatory principles in explanations of educational influences in learning.

Justifying my claim that traditional scholarship is too limited to communicate the meanings of the energy-flowing values in explanatory principles that are embodied in what educators do.

When I refer to traditional scholarship I am referring to the 2,500 year history of academic texts whose arguments have been structured through formal or dialectical logics. Proponents of these two logics have argued about the rationality of each other's logic and denied the rationality of each other's position. One of the clearest rejections of dialectical research and theory was provided by Popper (1963) who used Aristotelean Laws of Logic, including the Law of Contradiction to demonstrate that any theory that contained a contradiction was entirely useless as a theory, claiming that dialectics was based on a loose and woolly way of thinking. Marcuse (1964) argued that the formal logicians, by eliminating contradiction, were masking the dialectical nature of reality. Edward Ilenkov (1977) in his book 'Dialectical Logic', put the problem well when he asked:

If any object is a living contradiction, what must the thought (statement about the object) be that expresses it? Can and should an objective contradiction find reflection in thought? And if so, in what form? (p.313)

My first step in justifying my claim that traditional scholarship is too limited to communicate the meanings of the energy-flowing values in explanatory principles that are embodied in what educators do, is to face the problem of including contradictions in valid explanations of educational influence.

During the academic year 1971-72, the Inspectorate in London provided with a video-camera and recorder and asked me to explore its potential in the Science Department of a London Secondary School. I turned the video of myself in one of my science lessons in which I believed that I had established enquiry learning in the sense that I was making a response to the questions that the pupils were asking. As I

watched the video I experienced myself as a living contradiction in that I held the value of enquiry learning, yet at the same time I could see from the video that I was giving the pupils questions, rather than eliciting the questions from my pupils. This experience is what I am meaning by 'I' existing as a living contradiction in questions of the kind, 'How do I improve what I am doing?' Explanations of educational influence, structured by formal logic may seek to eliminate contradictions. Because of my experience of existing as a living contradiction I could not accept as valid an explanation of my educational influence that eliminated this contradiction. In that sense I viewed myself as a dialectician (Whitehead, 1999)

One of the problems faced by dialecticians such as Ilyenkov was that the main media for communicating ideas was the print-based medium of a book. In writing his dialectical logic he was constrained to represent his communications within this medium. Transformations in representation are now possible through the use of digitalised visual data. Here are three illustrations using this media to show how they can communicate meanings of energy-flowing values as explanatory principles in explanations of educational influence. I am claiming that the use of digitalized visual data can overcome limitations in traditional scholarship that only uses print-based text. I have chosen these illustration because of the ways a process of empathetic resonance can be used to clarify and communicate different meanings of flows of life-affirming energy with values that can firstly explain the educational influence of an individual in their own learning with their students, in the learning of others within continuing professional development and in the learning of the social formations in which we live, work and research, where there is a need to include values of humanity within the explanatory principles and living standards of judgment being used in the global Academy to legitimise what counts as educational theory and knowledge.

The first illustration is from a classroom in China with Moira Laidlaw expressing her loving, life-affirming energy in her relationships with her students. Moving the cursor along the clip I am pausing at an experience of empathetic resonance, shared between Moira and myself, in which Moira is expressing the life-affirming energy with the valuing of the other that Moira includes in her explanations of educational influence.



1:03 minutes <http://www.youtube.com/watch?v=Z1jEOhxDGno>

The second illustration is from the International Conference of Teacher Research (ICTR) in Montreal in 1999, where Jacqueline Delong is expressing her life-affirming energy in the living boundaries of a culture of inquiry to support teacher-research. Jacqueline explains her educational influence in the learning of others through the energy-flowing value of a culture of inquiry (DeLong, 2002).



3:11 minutes - <http://www.youtube.com/watch?v=qsECy86hzxA>

Towards the end of this video-clip as Delong is describing the 'S.W.A.T.' team response to a request by a teacher for help in developing her action research, Delong expresses her life-affirming energy and the pleasure in loving what she does in education. It is such expressions of energy and value that characterize the explanatory principles in a living-theory approach to enhancing professionalism in education. (DeLong & Whitehead, 2007, p. 1)

The third illustration is from a keynote I gave to the International Conference of Teacher Research (ICTR) in New York in 2008 on *Combining Voices In Living-educational-theories That Are Freely Given In Teacher Research* (Whitehead, 2008). I am expressing a rechanneling of my energy-flowing values with anger to love. I shall pause the video of the keynote at the point of empathetic resonance where I am expressing the rechanneling from anger to love.

You can access the presentation at:

<http://www.actionresearch.net/writings/jack/jwictr08.pdf>



together with the 1:01:15 hour video of the presentation in which I explicitly draw attention to the rechanneling of the anger into the love for what I am doing. The video can be accessed from:

<http://www.youtube.com/watch?v=g4kL1Ek6dJk>

This approach to the rechanneling of anger into love may have some significance within a context of conflict where it is important to live as fully as possible the values that carry hope for the future of humanity in communicating the meanings of the energy-flowing values in explanatory principles that are embodied in what educators do. I should like to stress here the importance of Schön's (1995) point about developing a new epistemology for the new scholarship. In gaining academic credibility for energy-flowing, living standards of judgment in the Academy, living-theory researchers are going beyond criticizing limitations in traditional in the creation of a new epistemology. The emergence of this epistemology is taking place and influenced, as are we all, by globalisation.

The influence of economic globalisation and economic rationalist policies in relation to the constraints and possibilities for the creation of living-theories in the practices of teachers, teacher educators and their students.

Researching with an inclusive perspective in the creation of living-educational-theories stresses the importance of recognising and understanding our interdependence and the mutual influences of our learning and the learning of the social formations in which we live, work and research. These understandings include insights from the most advanced social theories of the day that can help us to enhance our awareness of the sociohistorical and sociocultural influences in our practices and our writings and the constraints and opportunities within our particular social contexts as we create our living-educational-theories.

The evidence of the influence of economic globalisation and economic rationalist policies has been very clear in the European countries that are still gripped with austerity:

Unemployment in the eurozone has reached another record high, [according to official figures](#).

The seasonally-adjusted rate for April was 12.2%, up from 12.1% the month before.

An extra 95,000 people were out of work in the 17 countries that use the euro, taking the total to 19.38 million.

Both Greece and Spain have jobless rates above 25%. The lowest unemployment rate is in Austria at 4.9%.

The European Commission's statistics office, Eurostat, said Germany had an unemployment rate of 5.4% while Luxembourg's was 5.6%.

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he highest jobless rates are in Greece (27.0% in February 2013), Spain (26.8%) and Portugal (17.8%).

In France, Europe's second largest economy, the number of jobless people rose to a new record high in April.

"We do not see a stabilisation in unemployment before the middle of next year," said Frederik Ducrozet, an economist at Credit Agricole in Paris. "The picture in France is still deteriorating." (see <http://www.bbc.co.uk/news/business-22727373>)

When part of the motivation for learning in schools is related to gaining qualifications for employment, a youth unemployment rate of over 50% can make it extraordinarily difficult to motivate young people with the prospect that their qualifications are going to lead to a job:

European leaders warned on Tuesday that youth [unemployment](#) – which exceeds 50% in some countries – could lead to a continent-wide catastrophe and widespread social unrest aimed at member state governments.

The French, German and Italian governments joined forces to launch initiatives to "rescue an entire generation" who fear they will never find jobs. More than 7.5 million young Europeans aged between 15 and 24 are not in employment, education or training, according to EU data. The rate of youth unemployment is more than double that for adults, and more than half of [young people](#) in Greece (59%) and Spain (55%) are unemployed.

[François Hollande](#), the French president, dubbed them the "post-crisis generation", who will "for ever after, be holding today's governments responsible for their plight". (28 May 2013 - <http://www.guardian.co.uk/business/2013/may/28/european-youth-unemployment-francois-hollande>)

Writing from Caracas, Venezuela in the practitioner-researcher e-forum, Geitza Rebolledo (e-mail, 10th June 2013) writes about developing her action research in her classroom related to curriculum development and learning activities. Geitza explains how she is creating her own living-educational-theory using data from Facebook, from Reflective Diaries and from conversations in a focus group at the end of the course. She then goes on to say that teachers and universities are one month into a strike, with some teachers and students on hunger strike with no answer from the government about better salaries, student scholarships and upgrading the quality of university education with more investment. Our social contexts differ in the way particular sociohistorical and socioculture influences affect our practice and writings in generating our unique living-educational-theories.

In recognising the influences of economic rationalist policies in classroom practice, these include the conditions where students are no longer in schools because of strike action. In stressing the importance of generating and sharing living-educational-

theories that carry hope for the future of humanity I want to emphasise the importance of the following point from the early writings of Karl Marx about how we can each produce something as a human being:

Suppose we had produced things as human beings: in his production each of us would have twice affirmed himself and the other.

In my production I would have objectified my individuality and its particularity, and in the course of the activity I would have enjoyed an individual life, in viewing the object I would have experienced the individual joy of knowing my personality as an objective, sensuously perceptible, and indubitable power.

In your satisfaction and your use of my product I would have had the direct and conscious satisfaction that my work satisfied a human need, that it objectified human nature, and that it created an object appropriate to the need of another human being.

I would have been the mediator between you and the species and you would have experienced me as a reintegration of your own nature and a necessary part of yourself; I would have been affirmed in your thought as well as your love.

In my individual life I would have directly created your life, in my individual activity I would have immediately confirmed and realized my true human nature. (Bernstein, 1971, p. 48)

I am suggesting that in creating and sharing our living-educational-theories we are producing something as a human being with values that carry hope for the future of humanity. In doing this we may find that we have to overcome the following constraints.

The first is the vested interest of education researchers who, like Whitty, argue that we should be changing the name of organisations such as the British Educational Research Association to the British Education Research Association.

One problem with this distinction between 'education research' as the broad term and 'educational research' as the narrower field of work specifically geared to the improvement of policy and practice is that it would mean that BERA, as the British Educational Research Association would have to change its name or be seen as only involved with the latter. So trying to make the distinction clearer would also involve BERA in a re-branding exercise which may not necessarily be the best way of spending our time and resources. But it is at least worth considering.

(Whitty, 2005, p. 172-173)

I have explained above the dangers of education researchers dominating the field of educational research by replacing the practical principles used by educators to explain their educational influences, with principles from disciplines of education.

The second constraint is linked to economic rationalism in the profits made by publishers of print-based academic journals. These profits are likely to be significantly reduced by open-access, multi-media journals that establish their academic credibility with the international reputations of their reviewers such as the Educational Journal of Living-theories (EJOLTS) at <http://ejolts.net> .

When funding for research in universities follows the model of the Research Excellence Framework in England, with a continuing emphasis on publications in traditional printed-text based journals it is likely to be some years before those of us committed to open-access, multi-media journals with transparent reviewing processes, manage to establish the international academic credibility of publications. I am thinking of a credibility that establishes a new epistemology for educational research into teacher education with the units of appraisal, living logics and living standards of judgment I have described above.

I do hope that you will join in the conversations about these issues with practitioner-researchers in the e-forum that is accessible from the What's New section of <http://www.actionresearch.net> .

In concluding my presentation I am stressing that I am addressing educational researchers in teacher education rather than education researchers. I think that it is worth repeating that I am particularly addressing those who wish to create valid explanations for the educational influences in their own learning, in the learning of others and in the learning of the social formations in which we live and work and who are willing to hold themselves to account for living their values of humanity as fully as possible in enquiries of the kind, 'How do I improve what I am doing:

As Bakhtin explains "I" do not fit into theory - neither in the psychology of consciousness, not the history of some science, nor in the chronological ordering of my day, not in my scholarly duties..... these problems derive from the fundamental error of "rationalist" philosophy... The fatal flaw is the denial of responsibility - which is to say, the crisis is at base an ethical one. It can be overcome only by an understanding of the act as a category into which cognition enters but which is radically singular and "responsible". (Morson & Emerson, 1989, p. 13.)

I hope that my address has captivated your imaginations in encouraging you not only to make public your embodied knowledge in your living-educational-theory but to engage in co-operative enquiries that can spread the influence of the values and understandings the carry hope for the future of humanity. Thank you for the opportunity of sharing these ideas with you.

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