

PART TWO

Explaining My Influence In Living Educational Theory Research As A Social Movement? Gathering Data For Use as Evidence

Part Three marks a transformation in the focus in my educational research from gaining academic legitimacy for living-educational-theories in the Academy (the global collection of Universities) to contributing to enhancing the influence of Living Educational Theory research as a Social Movement with values and understandings that carry hope for the flourishing of humanity.

It builds on my previous research in that it is informed by the values I use to give meaning and purpose to my life, whilst offering a greater clarity in the evolution of my meanings of the ontological and relational values in living a productive life. It also builds on my previous research into the nature of values, living standards of judgments (Laidlaw, 1996) and the living logics (Whitehead, 2013) that distinguish living-theories as explanations of educational influence. I am thinking of the ontological values that individuals use to give their lives meaning and purpose. I am thinking of the living standards of judgment that can be used to evaluate the validity of the claims to be making original contributions to educational knowledge. I am thinking of the living logics that characterize the rationality of the explanations of educational influence.

Part Three also builds on my learning from supervising living-theory doctoral research programmes in which a successful completion is recognized as making an original contribution to educational knowledge. I have integrated insights from each of these original contributions accessible from <http://www.actionresearch.net/living/living.shtml> into my own learning. It is transformatory in placing myself, in this self-study, within a living network of relationships in which I am expressing a value that Pound (2013) has distinguished, from her research as a health-visitor, as alongsideness. I am using the value of living-global-citizenship (Coombs, Potts & Whitehead, 2014) as a distinguishing value in Living Theory research as a social movement. I shall be stressing the importance for this movement and value of living-global-citizenship of joint actions in learning cooperatively with and from each other. I stressed the importance of such joint actions in my presentation to the 2015 Conference of the Action Research Network of the Americas (ARNA).

The Living Theory research contributions to ARNA are focused on the nature of the knowledge being generated by practitioner and other researchers around the world that could be of use in ARNA's evolution. The joint actions in learning with and from each other include enquiring cooperatively with practitioner-researchers around the world. The enquiries can include insights from East Asian Epistemologies, within living-educational-theories. They can also include the inclusion of an Ubuntu way of being from Africa as a value that carries hope for the flourishing of humanity within living cultures of inquiry. The significance of Ñaupaj mampuni as a living legacy from South America with its

meaning of towards the future taking the past with us is also considered as is the significance of the posters from the 'virtual presences' in the Town Hall Meeting of ARNA 2015. (Whitehead, 2015, p. 1)

In my own value and understanding of living-global-citizenship, as an explanatory principle and living standard of judgment below, I draw insights from East Asian Epistemologies (Inoue, 2012, 2015). This includes the research of Indian researcher, Swaroop Rawal. It also includes Ñaupaj mampuni from South America (Galindo, 2011) and an Ubuntu way of being from Africa (Mandela, 2006).

For example, in communicating my meaning of relationally-dynamic values as explanatory principles I use the insight that I am projecting myself into the future whilst taking my past with me whilst recognizing social influences in my present practice. I believe that this idea enables me to connect with the Quechua idea of Ñaupaj mampuni which is the idea (Galindo, 2011) from the language of the Inca's, now spoken in Bolivia, Peru, Ecuador, Columbia and Argentina, that we are creating the future based in the past. This doesn't mean to me that we are creating a future that is reproducing the past. Rather we are acknowledging the influence of the past, in the present as we create the future.

Because the validity of any evidence-based explanation of educational influences can rest on the quality of the data gathered I shall focus the fourth part of this paper on data-gathering. This data-gathering was influenced by the following theoretical perspectives:

In my use of data, as evidence in my explanation of influence below, I draw insights from various theoretical perspectives: from Pound (2002) on alongsideness; from a modification of Ubuntu ways of being in a relational way of being that can be represented as $i \sim we$ or as 'I am because we are' and extended with the ideas of Huxtable (2012) as $i \sim we \sim I$ or 'I am because we are \sim we are because I am'. I also draw on Delong's (2002) idea of a culture of inquiry in moving my focus from the legitimation of living-theories into extending the influence of Living Theory research as a social movement.

I have organized Part Two into the following four chapters:

- 1) Context
- 2) The nature of the explanatory principles I use in explaining my contribution to enhancing Living Educational Theory research as a social movement?
- 3) A multi-media explanation of my educational influence in contributing to Living Theory research as a social movement
- 4) Gathering data for evidence in clarifying meanings of ontological, relational and productive values in an explanation of influence in Living Theory research as a social movement.

Before I focus on explaining my influence and my data gathering I shall outline the context in which I am making sense of my present research. This will enable me to stress the importance in Living Theory research of making sense of the present through an evaluation of the past and with an intention to create a future that is not yet in existence, but that one is working and researching towards.

CHAPTER ONE - Context

My present research can be contextualized with the following distinctions, ideas and flows of energy:

- i) A living-educational-theory
- ii) Social and educational actions
- iii) Meanings of a social movement
- iv) Education Researchers and Educational Researchers
- v) Living Theory research and a living-educational-theory
- vi) Ideas from Laidlaw, Delong and Huxtable which I include below in the explanation of my educational influence in contributing to Living Theory research as a social movement
- vii) Flows of life-affirming energy

i) A living-educational-theory

I first put forward the idea of a living-educational-theory in the 1980s as an individual's explanation for their educational influence in their own learning, in the learning of others and in the learning of the social formations that influence the practice and explanation. I generated this idea as a response to a mistake in what was known as the disciplines approach to educational theory. In the disciplines approach, educational theory was held to be constituted by the disciplines of education such as the history, sociology, psychology and philosophy of education.

My awareness of the mistake below transformed my sense of a vocation in 1972 from being a science teacher in a secondary school to becoming an educational researcher in a University. I was fortunate to be able to fulfill this vocation when, in 1973, I was appointed as a lecturer in education at the University of Bath. My vocation was to contribute to enhancing professionalism in education through research into the nature of an educational theory that could explain their educational influences of individual teachers in their pupils' learning. The mistake in the disciplines approach to educational theory was clearly articulated in 1983 by Paul Hirst, one of the early proponents of the disciplines approach, when he explained that the practical principles used by teachers to explain what they were doing, were at best pragmatic principles that had a first crude and superficial justification in practice and that would, in any rationally developed theory, **be replaced** by principles with more theoretical justification from the disciplines of education (Hirst, 1983, p. 18).

My awareness of this mistake, of replacing the practical principles used by teachers to explain their educational influences, was based on my experiences of studying at the London Institute of Education between 1968-70, the philosophy, psychology, sociology and history of education for the Academic Diploma in Education and then the psychology of education for my MA in Education between 1970-72, and of teaching science full time in London comprehensive schools between 1967-1973. My masters dissertation, '*A preliminary investigation of the process through which adolescents acquire scientific understanding*' (Whitehead, 1972) was an investigation I conducted in the Science Department of Erkenwald Comprehensive School where I was Head of Science. My intention was to contribute to enhancing professionalism in education, especially my own professionalism, through this knowledge-creating activity. I hoped to enhance my professional knowledge-base with an educational theory that could explain how I could help my pupils to improve their scientific understandings. My problem was that I could not **deduce** a valid explanation for my educational influence in my own or my pupils' learning from any of the conceptual frameworks of the disciplines of education, taken individually or in any combination. To produce a valid explanation of my educational influence I needed to explain my educational influence drawing insights from the theories from the disciplines, rather than to try to deduce the explanation from the theories of the disciplines of education.

I do hope that I am being clear about this point because it is an assumption that has guided the rest of my professional life as an educator and educational researcher. I want to emphasise that I am not denying the value of insights from the disciplines of education in the creation of an individual's living-educational-theory. I believe that such insights are necessary in producing a valid explanation of educational influence. However, what I am claiming is that each of us, as a practitioner-researcher, can produce a valid explanation of our educational influence in our own learning, in the learning of others and in the learning of the social formations that influence our practice and understandings. We can produce such an explanation as both our living-educational-theory (Whitehead, 2014a) and original contribution to educational knowledge. My sustained commitment to supporting the creating and sharing of living-educational-theories and extending the influence of Living Theory research is because they focus on living, as fully as possible, the ontological, relational and productive values that I identify as carrying hope for the flourishing of humanity.

For most of my working life in education I have focused on supporting the explication, academic legitimation and communication of such explanations of educational influence in one's own learning and in the learning of others. Many of these explanations from myself and others can be accessed from the masters writings at:

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

and the doctoral writings at:

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

Whilst continuing to support such explanations and academic legitimations in my supervision of research programmes my own research is now focused on third component of my evolving living-theory as I ask, research and answer my question, *How am I enhancing my contribution to Living Educational Theory research as a social movement?*

i) Social and educational actions

As my question includes the idea of a 'social movement' I want to draw attention to the following distinction I make between social and educational actions.

Schutz (1972) has pointed out that 'Not every type of contact between human beings has a social character; this is rather confined to cases where the actor's behavior is meaningfully orientated to that of others' (p. 30). The distinction I am drawing between a social action, that is distinguished by an actor's behaviour being meaningfully orientated to that of others, and an educational action, is focused on the expression and representation of flows of life affirming energy in the life of an individual. Many educational actions include social actions. But not all educational actions are social. Not all explanations of educational influences in learning are derived from social theories. I make this point in the knowledge that I value insights from social and other theorists and integrate these within my own living theory (Whitehead, 2006). I am claiming that the life-affirming energy in explanations of educational actions and influences is beyond the social. What I am meaning by this is that, if you are like me, you will have experienced spiritual and cosmic flows of energy, whose sources are outside the 'social, and may be a mystery to you, as they are to me, but which nevertheless contribute to my sense of well-being and motivation to live as productive life as I can.

I am suggesting that the educational actions of action researchers are distinguished by flows of life-affirming energy with values that characterize their own unique living theories (Whitehead, 2008b, 2008c). As I move on to offer my meanings of a social movement I am wondering if I have interested you in expressing and representating such flows of energy, with values that carry hope for the flourishing of humanity. In moving beyond limitations of printed text-based narratives, I shall show below how these limitations can be overcome in multi-media explanations of our values based influences in the world? (Whitehead, 2009, pp. 96-97)

ii) Meanings of a social movement

I am aware of social movement theory as an interdisciplinary study within the social sciences. The theories offer generalisations that seek to explain why social mobilization occurs with their potential social, cultural, and political consequences. I understand social movements as a type of group action. They can differ in size but are all collective. They are sometimes informal, groupings of individuals or organizations which focus on specific political or social issues in carrying out, resisting or undoing a social change. The social movement I have in mind in this presentation is an organized effort by groups of people to bring

about social changes that enhance the flow of values and understandings that are contributing to the flourishing of humanity. Although social movements differ in size, they are all essentially collective in the sense of gatherings of individuals whose relationships are not defined by rules or procedures but who share a common outlook on society in the sense of seeking to live as fully as possible the values and understandings that carry hope for the flourishing of humanity.

Buechler (1995) provides an overview of the origins of new social movement theory and a description of some of the general tenets of this approach. He offers a distinction between “political” and “cultural versions” of new social movement theory. I understand this distinction “political” and “culture”. In my explanation below I engage with both an understanding of political influences in the power relations that can influence the academic recognition of living-educational-theories and Living Theory research and of the importance of influencing cultural formations with contributions to cultures of inquiry that encourage the creation of such living-educational-theories.

In what follows I shall also make the following distinctions between education researchers and educational researchers and Living Educational Theory research (reduced to Living Theory research in this paper) and a living-educational-theory. I shall use visual data from my contributions to various groups to clarify the meanings of the embodied expressions of the energy-flowing, ontological and relational values that, for me, carry hope for the flourishing of humanity. I shall draw on these meanings as explanatory principles in explaining my educational influences in contributing to the learning of social formations and to Living Theory research as a social movement.

iii) Education Researchers and Educational Researchers

The distinction I draw between education researchers and educational researchers is focused on a difference between the explanations they generate.

Education researchers generate explanations in the general forms of their theories. Explanations of the actions and influences of individual cases that are subsumed within the theory are derived from their general and abstract conceptual frameworks and applied to individuals.

Educational researchers generate explanations of their educational influences in their own learning, in the learning of others and in the learning of the social formations within which the practice is located.

As an educational researcher I draw insights from the theories of other researchers, including education researchers in the generation of valid explanations of educational influences in learning. These insights, described below include: Moira Laidlaw’s (1996) original idea of living standards of judgment; Jacqueline Delong’s (2002, 2015) idea of living cultures of inquiry; Marie Huxtable’s (2015) ideas about Living Theory research, her extension of the idea of Ubuntu as a relational way of being expressed as ‘I am because we are’ into ‘I am because we are ~We are because I am’. This can be represented by

i~we~I' with the ~ replacing an earlier / to emphasise the mutually dynamic influences between I and We. I also use Huxtable's creation of the research method of living-posters for gathering and representing data on an individual's ontological, relational and productive values in relation to others.

iv) Living Theory research and a living-educational-theory

Living Theory research refers to the abstract and general concepts that distinguish the field of research within which the individual is making a contribution to educational knowledge. For example, if an individual is producing a valid explanation of their educational influence in learning with questions of the kind, 'How do I improve what I am doing?' they are likely to be making a contribution to knowledge within Living Theory research. A living-educational-theory is an 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 practice and explanation. The distinction is important in recognizing the originality in each living-educational-theory. The conceptual framings of Living Theory research cannot produce a valid explanation of the educational influences in learning of the individual, only the individual can do this. The conceptual abstractions of Living Theory research can help individuals to see that they are members of a community of Living Theory researchers and can contribute their own unique and original contributions to this community.

v) Ideas from Laidlaw, Delong and Huxtable which I include below in the explanation of my educational influence in contributing to Living Theory research as a social movement.

When I began supervising Moira Laidlaw's doctoral research programme between 1990-1996 I believed that I could clarify my values in the course of their emergence in my practice as I asked, researched and answered my question, 'How do I improve my practice?'. What I had not understood was that my values were living and evolving in the course of my enquiry. Moira pointed this out to me during her doctoral research and I have continued to embrace this idea.

Whilst supervising Jacqueline Delong's doctoral research programme, Jacqueline introduced me to her original meanings of building a culture of inquiry in the context of generating her living educational theory. I show below how I include Jacqueline's idea of a living-culture-of-inquiry within my engagement with Living Theory research as a social movement:

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 judgement 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, 2002)

I have continued working and researching with Marie Huxtable following the successful completion of her doctorate in 2012. Over the past three years Marie has contributed to and is helping to transform my understandings with her extension of the original idea of Ubuntu as 'I am because we are' to include 'We are because I am'. As I communicate my meanings below with the help of visual data, I shall use Huxtable's idea of 'I am because we are/We are because I am' as I take care, when using 'we' to avoid a colonizing influence through imposing my 'I' onto another through an inappropriate use of 'we'. I shall also use Huxtable's original work on living-posters as a research-method for gathering and representing data that can be used as evidence in an explanation of educational influence in the learning of a social formation:

There is Ubuntu explained as 'I am because we are', I am also very interested in exploring 'we are because I am' - why is that so much more difficult?



If you are looking for a gateway to a community of values driven practitioner researchers have a look at collection of [living posters](#). Check them out, follow the links, contact people and contribute your own [living poster](#). (Huxtable 2015 – see <http://www.spanglefish.com/mariessite/>)

Having acknowledged my use of the above distinctions and ideas from others I shall focus in Part Two below on my explanatory principles for explaining my

educational influences in the learning of social formations. But first I shall use a brief video to communicate my meaning of a flow of life-affirming energy from within a social and communal experience.

vi) Flows of life-affirming energy

Vasilyuk (1991) pointed out that although we cannot do anything without the expression of energy, the conceptual links between energy and motivation, energy and meaning, energy and value are only weakly understood in psychological theories. I believe that a similar criticism can be made of educational theories. Hence I am hoping that you will play the following 45 second clip to enable me to communicate my meaning of the expression of life-affirming energy.



If you can download this 45 second from youtube and move the cursor to 32 seconds there is the above communal expression of pleasure at the celebration, led by Peter Mellett, of Jacqueline Delong's graduation with her living-theory doctorate at the University of Bath on the 18th December 2002. See - <https://www.youtube.com/watch?v=HxqRF2tVLB4>
I am sitting on the left of the picture, Jacqueline Delong is on my left and Peter Mellett is leading the celebrations on the right of the picture.

At this moment of the communal expression of laughter and pleasure, I experience and see myself expressing the life-affirming energy I include in the values that for me carry hope for the flourishing of humanity. The embodied expression of this life-affirming energy shown in the visual data, is different to the meanings of the words in this paragraph, if the words are read without reference to the visual data. The words are limited in carrying the embodied expressions of meaning. However, the visual data needs the verbal expressions of meaning to make sense of the embodied expression of energy-flowing values,

when these values are being used as explanatory principles in explanations of educational influence.

Whilst I do not wish to ignore the context of the expression of this communal flow of life-affirming energy, as the celebration of Jacqueline DeLong's Graduation with her doctorate for her living-theory thesis, I am using this clip to focus on clarifying and communicating what I am meaning by the ontological and relational expression of the life-affirming energy that carries hope for the flourishing of humanity. I am thinking here of the life-affirming energy that can be expressed with others **without** focusing on each others' productive lives. The following visual data was collected from groups and events in which I express my ontological, relational and productive values.

CHAPTER TWO

The nature of the explanatory principles I use in explaining my contribution to enhancing Living Educational Theory research as a social movement?

Data are gathered for a reason. My reason for gathering the above data is to enable me to produce an evidence-based explanation for my contribution to enhancing Living Educational Theory research as a social movement. I shall abbreviate this to Living Theory research below.

The importance of explanations is that they give the reasons why something happens as it does. These reasons are explanatory principles. I use three different kinds of distinguishable, but related, explanatory principles in my explanations of:

- a) My educational influence in my own learning.
- b) My educational influence in the learning of others.
- c) My educational influence in the learning of social formations.

In my previous writings I have focused on the nature of the explanations in a) and b). I shall now focus on the explanations in c) as I explain my contribution to enhancing Living Theory research as a social movement I include the following:

- i) Relating to Bourdieu's idea of the habitus and Archer's idea of reflexivity
- ii) My meaning of energy-flowing ontological values
- iii) My meaning of relationally-dynamic values
- iv) My meaning of productive values

i) Relating to Bourdieu's idea of the habitus and Archer's idea of reflexivity

Towards the beginning of this paper I distinguished, using Shutz's (1972) idea of a social action, my meanings of social actions from educational actions. Here are ideas I use from Bourdieu (1990), on analysing social formations with the 'habitus', and from Archer's sociology, on different forms of reflexivity for engaging with issues of structure and agency (Caetano, 2015). Bourdieu explains that social science makes greatest use of the language of rules (explanatory principles) precisely in the cases where it is most totally inadequate in analyzing social formations:

“The objective adjustment between dispositions and structures ensures a conformity to objective demands and urgencies which has nothing to do with rules and conscious compliance with rules, and gives an appearance of finality which in no way implies conscious positing of the ends

objectively attained. Thus, paradoxically, social science makes greatest use of the language of rules precisely in the cases where it is most totally inadequate, that is, in analysing social formations in which, because of the constancy of the objective conditions over time, rules have a particularly small part to play in the determination of practices, which is largely entrusted to the automatisms of the *habitus*.”
(Bourdieu, 1990, p. 145)

For Bourdieu, rules (my explanatory principles) have a small part to play in the determination of practices because practices are largely influenced by the ‘automatisms of the *habitus*’. However, my educational research is focused on explaining my educational influences in learning in which I am seeking to show that rules (in the form of my explanatory principles), whilst drawing insights from the most advanced social theories of the day, can explain my educational influences in learning. I am interested in enhancing and explaining the educational influence in the learning of social formations in terms of the consciously-held explanatory principles, that are expressed in the practices of practitioner-researchers. This is not to deny the importance of the automatisms of the *habitus*. It is to show how a recognition of the power of the influences of the *habitus*, can be understood and used in Living Theory research to enhance the influence in social formations of this research as a social movement.

At the heart of my explanatory principles is the idea of reflexivity (Whitehead, 2014b). Reflexivity clarifies the explanatory principles in one’s thinking and practice. Reflexivity requires reflection in the sense of being awareness of what one is doing and thinking. Reflexivity is a particular form of reflection that makes explicit the organizing and explanatory principles in one’s thinking and actions:

To show how enacting reflexivity in research supervision in creating a living-educational-theory can address the notion of self in ways that go beyond navel-gazing in both improving practice and generating knowledge in making scholarly, academically legitimate, and original contributions to educational knowledge. This paper on educational reflexivity in supervision stresses the importance of clarifying and communicating the values that carry hope for the flourishing of humanity in explanations of educational influence from self-study researchers. In the same way that not all learning is educational, not all reflexivity supports the values that carry hope for the flourishing of humanity. Hence, the paper is focused on educational reflexivity in supervision to emphasise the importance of living these values as fully as possible in the creation of living-educational-theories. (Whitehead, 2014b, p. 81)

Margaret Archer has researched reflexivity, as a sociologist, with a focus on structure and agency in social change in contemporary societies (2007a, 2010b, 2010c, 2012). Archer provides a typology with four modes of reflexivity: communicative, autonomous, meta and fractured. Communicative reflexivity stems from internal conversations that require confirmation by others before resulting in specific courses of action. Autonomous reflexivity is defined as self-contained inner dialogues that lead directly to action without the need for

validation by other individuals. Meta-reflexivity refers to the reflexive critique that subjects direct at their own internal conversations, which intensifies personal stress and social disorientation. Fractured reflexivity is exercised by individuals whose inner dialogues do not allow them to deal properly with social circumstances.

The reason that I am drawing insights from Archer's modes of reflexivity, in explaining my influence in Living Theory research as a social movement, is that Archer has related her modes of reflexivity to social change in contemporary societies. As a social movement implies social change I shall use Archer's distinctions between her modes of reflexivity in explaining my influence. According to Caetano, Archer believes that:

... there are increasingly favourable conditions for the development of autonomous reflexivity, meta-reflexivity and also fractured reflexivity, while communicative reflexivity is, correspondingly, on the decline. Increased geographical mobility, improved educational levels (particularly in higher education) and greater cultural diversity all operate against contextual continuity in that they increase the likelihood of subjects' biographical pathways being framed by social contexts different from those in which they started their lives. (Caetano, 2015, p. 62)

This point, about biographical pathways being framed by social contexts different from those in which they started their lives, is certainly true for me. The discovery and wide availability of the internet, together with digital technologies, especially for the gathering and communication of visual data, has helped to transform my understandings of the nature of the explanatory principles I use to explain my influence in contributing to Living Theory research as a social movement. Whilst Archer believes that communicative reflexivity is on the decline, I shall be seeking to enhance its influence in contributing to Living Theory research as a social movement. This is because I am using internal conversations about Living Theory research as a social movement that require confirmation by others before resulting in specific courses of collaborative/co-operative action in the generation of living-educational-theories and Living Theory research.

The explanatory principles I am using to explain this contribution include the following energy-flowing, ontological, relationally-dynamic and productive values.

ii) By energy-flowing ontological values I am meaning the values I use to give my life its meaning and purpose. At the heart of these values is a flow of life-affirming energy whose source, whilst a mystery to me, accompanies my hope for the flourishing of humanity. I have shown an expression of this energy, in a social context, with the image above at 32 seconds of the 45 second video-clip from the celebration, led by Peter Mellett, of Jacqueline Delong's graduation with her doctorate on the 18th December 2002.

Here are two images of my grandson Luke (presently 5 years old). The first one is in response to a request to 'show me your grandad's face'. Luke had seen me sunbathing on a sag-bag in the garden and this is his response:



This image evokes in me a flow of pleasure and laughter as I see reflected back to me my energy-flowing joy in living, that I identify as carrying hope for the flourishing of humanity.



The second image is of Luke aged 2 on a holiday in Portugal. I find it difficult to interpret Luke's gaze but my own is one of loving care, kindness and pleasure.

iii) In my meaning of relationally-dynamic values I am drawing on insights from: Martin Buber on the I-You relationship; Rayner's idea of inclusionality; the African idea of an Ubuntu way of being; Huxtable's insight of i~we~i relationships in which 'I am because we are ~ we are because I am'.

In Martin Buber's poetic work I and Thou, Buber communicates his meaning of I and Thou in terms of his relationship with God. As a humanist I have no theistic tendencies, although I relate to flows of a life-affirming energy as a spiritual energy and experience. Buber communicates the meaning of I-You relationships in terms of human relations in a way that I identify as distinguishing my own relationally-dynamic relationships.

In 2002 Alan Rayner introduced me to his meanings of inclusionality as a relationally-dynamic awareness of space and boundaries as connective, reflexive and co-creative. Here is a video-clip of Alan Rayner's communication through which I experienced a transformation in the logics in my ways of knowing (Whitehead & Rayner). Up to this point I used both propositional and dialectical logics in my explanations of educational influence.



5:07 minute video at <https://www.youtube.com/watch?v=yVa7FUIA3W8>

I cannot stress enough the importance of this transformational and relational dynamic awareness of my being within space and seeing boundaries as living, connective, reflexive and co-creative. This awareness has also transformed my understanding of the importance of living boundaries (Huxtable, 2012) in explanations of educational influence in Living Theory research as a social movement

I also draw the Africa notion of an Ubuntu way of being into my relationally-dynamic values in the sense that I acknowledge that 'I am because we are'. In addition to this insight I also use Huxtable's insights that not only 'I am because we are', but that 'we are because I am'. I first acknowledged the mutuality of influence within an Ubuntu way of being with the symbol \sim in $i\sim we$ relationships:

In working and researching together we are aware of our shared commitment to respecting the individual identity and integrity of the other while recognizing that we are engaged in a process of co-creating knowledge in interconnecting and branching channels of communication with each other and with others. Hence, following Murray (who first used $we\sim i$ in personal correspondence), we use $i\sim we$ to communicate a relationship in which an individual's identity co-exists with a social relationship to the other(s). As part of our desire to support Black Cultural Renewal (Aymer 2005), we will be using the term Ubuntu from African cosmology and, following Murray, to mean who we are, what we know and what we do. (Whitehead, & Huxtable, 2006, p. 2)

In each of the sections i-xi in Part Three, the visual data includes me as a contributor along with others in expressing our different interests and enquiries with our ontological and relationally-dynamic values. I represent an explanatory principle, in explaining my influence in Living Theory research as a social movement, by $i\sim we\sim i$. This connects with an Ubuntu way of being in the recognition of 'I am because we are', with the additional and transformatory recognition of 'We are because I am'.

In stressing the importance of relationally-dynamic values I use Huxtable's idea of living boundaries:

We use ~ to stand for living-boundaries (Huxtable, 2012): trustworthy, respectful, co-creative space, where individuals, collectives and the complex worlds of practice, knowledge and socio-historical cultures they inhabit and embody, touch. (Huxtable & Whitehead, 2015)

What is not shown in the visual data above is that there are communications of relationally-dynamic values between individuals, including myself, in the different spaces with living boundaries. These communications are necessary in supporting Living Theory research as a social movement. For example, in the post-doctoral living theory group on the 20th September 2015, Swaroop Rawal explains, from India, how her life-skills curriculum is being made part of an accredited programme by the Gujarat Ministry of Education. Swaroop raises questions about the nature of an appropriate form of assessment to develop with this curriculum. Ideas are shared from the UK, Canada, Ireland and India as they move through the living-boundaries of each individual's professional context into the educational space of the post-doctoral Living Theory group. Whilst a static image cannot communicate the sharing of ideas through living-boundaries, the visual data from the video of the 20th September 2015 shows these communications in action:

https://youtu.be/QoTvJTF_qPI

Serendipity has intervened because as I wrote the above, the following e-mail came through from Judy McBride who had recently joined the post-doctoral Living Theory research group:

Thanks to everyone for welcoming me into the conversation. Since I joined there have been questions asked about influence. I think it may be evidenced in the shared energy, the direction and determination to be found in and beyond our thinking and our work (individual or collaborative), and made more powerful by the sharing. It can be *felt* in the screen shot attached above! (This is the screen shot above from the 20th September)

I am very grateful for this opportunity.
Judy (Personal communication)

iv) In my meaning of productive values I continue to be influenced by my reading of Erich Fromm's (1960) point from his *Fear of Freedom* where he says that if a person can face the truth without panic they will realise that there is no purpose to life other than that which they create for themselves through their loving relationships and productive work (p. 18).

I continue to use Fromm's distinction between a productive and a marketing orientation to life in relation to the pressures of the policies of economic rationalism leading to de-valuation and de-moralisation. As Fromm recommends I continue to seek to unite with the world in the spontaneity of love and

productive work rather than seek a kind of security within economic rationality that destroys my integrity and freedom. In my value of living a productive life I continue to be influenced by Marx's early writings on what it means to produce something as a human being. I relate closely to the following in seeking to live a productive life:

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 re-integration 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)

In explaining my contribution to enhancing Living Theory research as a social movement, I use the explanatory principle of productive values. At the heart of my productive values is the idea and assumption that most individuals wish to produce, in the above sense, as human beings. There are many ways in which individuals can live productive lives. My own choice of education, as a vocation, began with the desire and opportunities, through my teaching and role as Head of a Science Department in a Comprehensive School, to help young people to develop their scientific understandings. My vocation changed when I recognized, during 1971-72, that the dominant form of educational theory, known as the disciplines approach, was mistaken in that it could not produce a valid explanation for my educational influences in my own learning and in the learning of my students.

Between 1973-2009 I was fortunate in being able to fulfill my changed vocation to contribute to the production of educational theories that could produce valid explanations for the educational influences of individuals, with my appointment in 1973 as a Lecturer in Education at the University of Bath. This tenured full-time contract ended in 2009, with my last doctoral supervisions at the University being in 2012. Between 2013-2018 I have a contract as a Visiting Professor in

Education at the University of Cumbria where I am continuing to supervise Living Theory doctorates.

The value that has motivated my productive life is that individuals can be helped to live productive lives and learn from others as they create and share their explanations of their educational influences with values that carry hope for the flourishing of humanity. I am thinking of their educational influences in learning as they ask, research and answer questions of the kind, 'How do I improve what I am doing in my professional practice?' I see this as a process of personal and social accountability which stems from a desire to understand the influence one is having with oneself, others and the social (including the political and economic influences) and cultural contexts which influence one's life. Following Said (1993) I am using the word, 'culture' in two ways:

First of all it means all those practices, like the arts of description, communication, and representation, that have relative autonomy from the economic, social, and political realms and that often exist in aesthetic forms, one of whose principal aims is pleasure. Included, of course, are both the popular stock of lore about distant parts of the world and specialized knowledge available in such learned disciplines as ethnography, historiography, philology, sociology, and literary history.....

Second, and almost imperceptible, culture is a concept that includes a refining and elevating element, each society's reservoir of the best that has been known and thought. As Matthew Arnold put it in the 1860s.... In time, culture comes to be associated, often aggressively, with the nation of the state; this differentiates 'us' from 'them', almost always with some degree of xenophobia. Culture in this sense is a source of identity, and a rather combative one at that, as we see in recent 'returns' to culture and tradition. (Said, 1993, pp. xii-xiv)

In walking my own talk I have produced and shared evidence-based and valid explanations of my educational influences in my own learning, in the learning of others and in the learning of the social formations within which my practice is located. The evidence that others have found these explanations useful in the generation of their own living-theories is acknowledged in the living-theory theses at <http://www.actionresearch.net/living/living.shtml> and in 'Jack Whitehead Validations' (Pound, Laidlaw and Huxtable, 2009).

I am assuming (and this assumption is open to question) that part of an individual's productive life is generating and sharing explanations of their educational influence in which they are accountable to themselves and others for seeking to live as fully as possible the values that carry hope for the flourishing of humanity. Our productive lives are influenced, amongst other relationships, by politics, economics and culture. In explaining my educational influence in Educational Theory as a social movement I acknowledge some confusion about the nature of the influences of these relationships. I am hoping that I can clarify my understandings of these relationships in the course of producing my explanation. My greatest confusion is focused on the nature and influences of

economic inequalities in society and what to do about them. My confusions are focused on a tension between my understanding of forms of economic rationality that seem to negate, through de-valuation and de-moralization (McTaggart, 1992, p. 50), the values that carry hope for the flourishing of humanity, and my recognition and understanding that individuals are living good and productive lives, in expressing values that carry this hope, whilst living alongside these negations. Here are some of the ideas that are helping me to move into some clarity beyond my confusions with ideas from Hilton (2015), Stiglitz (2013), Piketty (2014) and Hutchison (2015).

Hilton (2015) puts forward the radical idea that long-term structural inequality can best be tackled by making parenting aspirational:

Here's the big idea. The easiest, more effective, most *cost*-effective way to end poverty, reduce inequality, promote better health and well-being, cut crime and anti-social behavior, spur entrepreneurship and innovation; the best way to achieve the outcomes we all want for our society and economy; the single most valuable thing we can do in government and outside of it to make the world a better place for all, is to invest in the infrastructure that matters most: the human infrastructure of the family. (p. 194)...

Nonetheless, public awareness is still low and we have much more work to do to create a culture more receptive to parenting support. Here's the bottom line: we need to make parenting education aspirational. Instead of being seen as something that's done to you by the government because you're a bad parent, it needs to be something everyone chooses to do, because it's part of being a good parent. This single change could be the one that makes the most difference to long-term, structural inequality. (p. 227)

Stiglitz (2013) makes a very different point to Hilton about tackling structural inequalities when he says some of the causes of inequality may be largely beyond our control, others we can affect only gradually, in the long run, but there are still others that we address immediately. Stiglitz's approach focuses on seven economic reforms, without mentioned the family or parenting.

Curbing the financial sector; Stronger and more effectively enforced competition laws; Improving corporate governance – especially to limit the power of the CEOs to divert so much of corporate resources for their own benefit; Comprehensive reform of bankruptcy laws – from the treatment of derivatives to underwater homes and to student loans; End government giveaways – whether in the disposition of public assets or in procurement; End corporate welfare – including hidden subsidies; Legal reform – democratizing access to justice, and diminishing the arms race. (pp. (269-70)

Piketty, (2014) in his analysis of Capitalism in the 21st Century, differs from both Hilton and Stiglitz in his emphasis on the influence of democratic debate in creating a just society:

...I am interested in contributing, however modestly, to the debate about the best way to organize society and the most appropriate institutions and policies to achieve a just social order. Furthermore, I would like to see justice achieved effectively and efficiently under the rule of law, which should apply equally to all and derive from universally understood statutes subject to democratic debate. (p. 31).

On the 9th October 2015 I accepted an invitation from Sonia Hutchison, the executive director of the Carers' Centre in Bath, to attend and video-tape the Annual General Meeting and the Awards Ceremony for Carers'. As I listened to Sonia's introduction to the AGM she thanked all of the sponsors of the Centre and the Awards. This was a long list of contributors from organisations that one would normally associate with support for capitalism. What I realised, as I watched the awards ceremony for Carers' sponsored by these contributors was that Sonia's living theory of care-giving (Hutchison, 2013) offered a way for me to relate to the living-boundaries of alonsideness in a way that connected these economic influences of capitalist organisations with the lives of care-givers in a way which enhanced the flow of values that carry hope for the flourishing of humanity. I identify these values with Pound's (2002) value of alonsideness and its expression in her health visitor practices with parents, families and babies.

In making parenting aspirational in relation to living a productive life I want to draw attention to Peter Mellett's living-poster as he asks, researches and answers his question, 'How can I work with others to sustain and develop Paulo's creative values as we try to make the world a better place?'

You can access the following living-poster with all the live links and explanations at:

<http://www.actionresearch.net/writings/aran/aranposters/1RUG2704.pdf>

Paulo and this website



Click Pete's Image



The **focus** of this website is the role of permaculture in the regeneration of the web of life on this planet.

The **aim** of this website is for it to be an educational resource, as you come to it asking questions of the sort: *How can I improve the quality of my practice / my life / the lives of others?*



The **perspective** of this website draws on the values implicit in the work of Paulo Mellett (1979–2014).



We hold values that we try to express in our lives and creative endeavours; however, we exist as living contradictions because the forms of our lives often cause us to deny those values in practice. Unusually, Paulo lived his values fully in his endeavour to make the world a better place – he rarely found himself acting as a living contradiction.

Paulo's work here ended in 2014 but his values remain highly relevant to addressing the world's problems. Part of the educational intent of this website will be to explore the integration of his values into the forms of our own lives as we strive to improve what we are doing - as we ask questions of the sort:

"How can I work with others to sustain and develop Paulo's creative values as we try to make the world a better place?"

Now access **Paulo's Roots** via the menu at the top of this page

So, I am moving into the final section of this Chapter by acknowledging a lack of clarity about the main influences of inequalities in the world and what to do about them, as I explain my educational influence in contributing to Living Theory research as a social movement. Whilst this aspect of my own living-educational-theory lacks clarity, I continue to feel a sense of fulfillment in the evaluation of my influences in supporting others in the generation and sharing of their living-theories. I am seeking to deepen and extend this sense of fulfilling my living a productive life in my multi-media explanation below of my educational influence in contributing to Living Theory research as a social movement. In this process I am seeking clarification on how to become more effective in enhancing equality as I continue to evolve my practice in living-global-citizenship.

CHAPTER THREE

A multi-media explanation of my educational influence in contributing to Living Theory research as a social movement

Rather than beginning my evidence-based explanation with the visual data in Part Three, I shall begin by identifying and communicating the meanings of the values I use as explanatory principles in my explanation of influence. I am thinking of the meanings of:

- i) Valuing the post-doctoral Living Theory research group on the 20th September 2015 and my contribution to Living Theory research as a social movement.
- ii) Valuing the research support group.
- iii) Valuing Robyn Pound's (2003) idea and embodied expression. of alongsideness.
- iv) Valuing Responsibility.
- v) Valuing Dialogue.
- vi) Valuing Jacqueline Delong's (2002) idea of a Culture of inquiry.
- vii) Valuing Marie Huxtable's (2015) idea of Living-posters as a research method.
- viii) Valuing a form of participatory democracy in valuing living-global-citizenship.

I shall produce my evidence based explanation below with data from the conversations taking place in the post-doctoral Living Theory research group on the 20th September 2015 and the research support group from the 9th August and 20th September 2015.

i) Valuing the post-doctoral Living Theory research group on the 20th September 2015 and my contribution to Living Theory research as a social movement.

On the top row of the image of the post-doctoral group from left to right are Marie Huxtable, Moira Laidlaw and Jacqueline Delong. On the bottom row are Judy McBride, Pip Bruce Ferguson, Swaroop Rawal and myself.



Here is a 1:35 minute extract from the conversation:

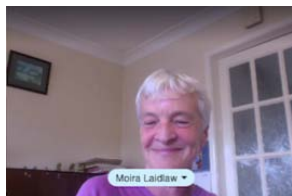
<https://www.youtube.com/watch?v=KAqg61p-lcl&feature=youtu.be>

The sound goes in and out a couple of times, but I think that the communications over the conversations are clear and help to support, in the following way an explanation of my influence in Living Theory research as a social movement, with each individual expressing democratic, dialogical and other values.

To understand the explanation it is necessary to understand what I am meaning by 'I am because we are ~ we are because I am' as an explanatory principle. In the above image the 'we' is constituted by Marie Huxtable, Moira Laidlaw, Jacqueline Delong, Judy McBride, Pip Bruce Ferguson, Swaroop Rawal and myself. The 'I' refers to myself in the bottom right hand corner. If any particular 'I' is removed from the group the 'We' changes.

The ~ in 'I am because we are ~ we are because I am' is intended to communicate the relational dynamic between 'I and We'.

In explaining my contribution to Living Theory research as a social movement I am contributing to sustaining a space in which my values of alongsideness, responsibility and dialogue are being expressed. I experience this expression as carrying hope for the flourishing of humanity. At the same time as bringing my own unique constellation of values and understandings into this space, the other contributors are doing the same in terms of their unique constellations of values and understandings and contributions to Living Theory research as a social movement.



In 1996 Moira introduced me to the idea of living standards of judgment. This idea continues to inform my understandings. Moira pointed out that my values and standards of judgment were evolving in the course of the enquiry.

Until this insight, I had focused on clarifying the meanings of my values in the course of their emergence in practice. I had not understood that my values and standards were themselves evolving in the course of the enquiry and clarification.

In relation to contributions to Living Theory research as a social movement, Moira brings her embodied knowledge into this dialogical space. This includes her 2015 paper for the Educational Journal of Living Theories on 'Towards a more helpful framing of my practice' (see the open reviewing responses at <http://ejolts.org/mod/forum/discuss.php?d=167>) with Robyn Pound's comment:

I love the idea of living theory as a social movement and have no doubt that your living theory is conducted through a rigorous methodology of

shared reflection for promoting thoughtful, confident actions with a moral educational purpose for 'good'. I hope the comments in the text are helpful.

In the Abstract to this paper, Moira shares her claim that she is now contributing to Living Theory as a social movement:

I conclude that 'conscientisation' has become a living standard of judgement in the evaluation of my work in the service of humanity as I seek to lead a better life in the direction of particular values, such as love, compassion and now, conscientisation. Because of my emphasis on the latter – amongst other things – I believe I am now contributing to Living Theory as a social movement (Coombes, Potts and Whitehead, 2014).

Each individual, in the post-doctoral Living Theory research group is bringing their own embodied knowledge with their unique constellation of values and understandings into the space, just as Moira Laidlaw and myself are doing. You can access some of these unique constellations from the Living Posters I describe in vii) below with Huxtable's (2015) idea of 'living-posters' as a research method.

ii) Valuing the Research Support Group

The Research Support Group conversation from the 4th October 2015, the 20th September 2015 and the 9th August 2015.

The 4th October conversation is with Arianna Briganti, Per Jensen, Robyn Pound, Marie Huxtable, Sonia Hutchison and Jack Whitehead



The 20th September conversation is with Arianna Briganti, Marie Huxtable and Robyn Pound from left to right on the top row and Joy Mounter, Per Jensen and myself on the bottom row.



The research support group conversation from the 9th August 2015 with Tammy Nichols and Marie Huxtable on the top row and Joy Mounter, Desiree Domingo, Robyn Pound, Sonia Hutchison, Teri Young and myself on the bottom row. This image is included to emphasise the changing participants in the sustained and sustaining conversations.



In my explanation of influence in Living Theory research as a social movement I draw on the following ideas to communicate my meanings of the expression of my embodied ontological values that I use to give meaning and purpose to my life. I use these meanings as explanatory principles in my explanations of educational influence. These ideas also inform and influence my gathering of the above data as relevant to my evidence-based explanation:

iii) Valuing Robyn Pound's (2003) idea and embodied expression of alonsidness

In explaining her support for developing family relationships Pound created her idea of alongsideness as a descriptive and explanatory principle for her way of creating and sustaining connections that contribute to collaborative enquiries for enhancing children's well-being in family life. Collaborative enquiries are grounded in my understandings of how social relationships in such collaborations can contribute to a social movement.

Rather than focusing on enhancing children's well-being in family life, I am using my understanding of alongsideness as an explanatory principle in explaining my educational influence in Living Theory research as a social movement. Because of Pound's original work on alongsideness I am checking with her that my meanings can be related to her own as I acknowledge her influence in my use of alongsideness as an explanatory principle in my explanation of influence. Here is how I am understanding Pound's embodied expression of alongsideness in a research support conversation.

In the following video-clips from research support conversation of the 4th October 2015 Robyn Pound is responding to a concern, expressed by Per Jensen and Arianna Briganti about their work together in Albania. Arianna is asking, researching and answering her question in her doctoral enquiry, *As a development practitioner how do I generate my own living theory?* Per is supporting Arianna's work as a development practitioner in the design, implementation and evaluation of workshops in Albania.

3:04 minute video on How alongsideness can help collaborative projects



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

1:06 minute video on starting from where the other is and not imposing one's own concern with alongsideness



<https://www.youtube.com/watch?v=3NC-qkzrlDo>

I also understand the significance of Pound's focus on developing family relationships in Hilton's (2015, p. 194) terms above, that long-term structural inequality can best be tackled by making parenting aspirational.

Here is Pound's (2003) Ph.D. Abstract:

Motivated initially by rights for children, particularly freedom from violence, this thesis explores the enhancement of children's well-being in family life. It shows the creation of a living theory of health visiting as I seek to understand, improve, evaluate and explain my support of developing family relationships. From increasingly collaborative relationships with parents, colleagues, educational researchers and others, alongsidness emerges as an explanation I found appropriate to my parenting, health visiting and researching. Alongsidness, meaning creating and sustaining connections that enhance collaborative enquiry, intends to support the generation of personal theory for application in practice.

The thesis shows how I found theory of human emotional need useful for understanding and raising awareness about the needs of people in relationships and for problem-solving. It illuminates the health-enhancing and educational possibilities of alongsidness for myself, children, their families and the communities they form. It shows how I question personal beliefs arising from my history, as I reflect on my values and attempt to embody them for living as I practise. Self-study enabled me to grapple with the dynamic, multi-dimensions of alongsidness in diverse situations, the dilemmas arising for understanding myself and for clarifying my practice values.

The thesis contributes to a new scholarship of enquiry for health visiting. It shows how values generated and embodied in the process of enquiring can be transformed into living standards of judgement both for evaluating practice and for judging my claims to knowledge. It explains how the generation of living theory through reflective action enquiry has potential for the improvement and explanation of practice.

You can hear and see another presentation by Pound on alongsidness at:

<https://www.youtube.com/watch?v=4v5kKiYMk2Q>

Whilst Pound's original idea of alongsidness was developed from her health-visiting relationships with families, I believe that I have integrated insights from alongsidness, into my embodied expressions of an explanatory principle, in my explanation of my educational influences in the adult relationships that are constituting Living Theory research as a social movement. In making this claim I am aware of making the further claim that Pound's idea and embodied expression of alongsidness, as expressed in the above video-clips, can be extended, from an explanation of how to enhance children's well-being in families, into an explanation of one's contribution to Living Theory research as a

social movement.

I am also claiming that my embodied expression of alonsidness as an explanatory principle includes the following expression of responsibility.

iv) Valuing Responsibility

In the images and video-clips of the conversations in the post-doctoral living theory group and the research support group I see myself expressing my value of responsibility towards the other. I make a distinction between the responsibility I accept as a tutor or supervisor of masters and doctoral students and the responsibility towards the other I express where I do not have a responsibility as a tutor or supervisor. Martin Buber (1947) has expressed this distinction in educational relationships in terms of mutuality:

“But however intense the mutuality of giving and taking with which he is bound to his pupil, inclusion cannot be mutual in this case. He experiences the pupil’s being educated, but the pupils cannot experience the educating of the educator. The educator stands at both ends of the common situation, the pupil only at one end. In the moment when the pupil is able to throw himself across and experience from over there, the educative relation would be bust asunder, or change into friendship.

We call friendship the third form of the dialogical relation, which is based on a concrete and mutual experience of inclusion. It is the true inclusion of one another by human souls.” (p. 128)

I also identify with Biesta’s (2006) meaning of the responsibility of the educator:

One of the central ideas of the book is that we come into the world as unique individuals through the ways in which we respond responsibly to what and who is other. I argue that the responsibility of the educator not only lies in the cultivation of “worldly spaces” in which the encounter with otherness and difference is a real possibility, but that it extends to asking “difficult questions”: questions that summon us to respond responsively and responsibly to otherness and difference in our own, unique ways. (p. ix)

In expressing my responsibility both as an educator and towards other individuals I seek to express what Buber refers to as the special humility of the educator:

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

decisive factor to which his 'hierarchical' recognition is subordinated."
(122)

In expressing my responsibility towards the other in relationships of alonsidness I want to stress that I am not taking responsibility for the other, as argued for by Levinas (1969). For me, each individual has a responsibility for themselves. I express my responsibility towards the other in a way that does not deny the responsibility the other expresses for themselves.

Jane Spiro has described our relationship during my supervision of her doctoral research programme in her paper, *Learner and Teacher as Fellow Travellers: A Story Tribute to Jack Whitehead*, in a way the seems to me to include the above quality of my responsibility as an educator:

<http://www.hltmag.co.uk/feb09/sart07.htm>

Erica Holley refers to our relationship, during my supervision of her M.Phil. degree, as a form of collaborative parallelism. In our relationship I am expressing my responsibility as an educator:

You offer acceptance of me for what I am and push at the boundaries of what I could become. You accept ideas, puzzlement and confusion from me as part of a process of me coming to understand but the understanding reached seems always a new understanding for us both. I think I've seen our work as collaborative parallelism.

In the post-doctoral living-theory research group and the EJOLTS editorial conversations my responsibility towards the other does not include my responsibility as a tutor or supervisor. I see my expression of responsibility towards the other as being focused on supporting the other to share their embodied knowledge, and its evolution, in a way that carries hope for the flourishing of humanity whilst continuing to express the special humility of the educator. I also claim that I am living this sense of responsibility towards myself in making public my own living-educational-theory.

I express my responsibility towards the other in my embodied expression of alonsidness and through dialogue.

v) Valuing Dialogue

In my meanings of dialogic or conversational relationships I have been influenced by, and identity with, Gadamer's (1975) ideas on the art of conversation:

To conduct a dialogue requires first of all that the partners do not talk at cross purposes. Hence it necessarily has the structure of question and answer. The first condition of the art of conversation is ensuring that the other person is with us. ... To conduct a conversation means to allow oneself to be conducted by the subject matter to which the partners in the

dialogue are oriented. It requires that one does not try to argue the other person down but that one really considers the weight of the other's opinion. Hence it is an art of testing. But the art of testing is the art of questioning. For we have seen that to question means to lay open, to place in the open. As against the fixity of opinions, questioning makes the object and all the possibilities fluid. A person skilled in the 'art' of questioning is a person who can prevent questions being suppressed by the dominant opinion. A person who possess this art will himself search for everything in favour of an opinion. Dialectic consists not in trying to discover the weakness of what is said, but in bringing out its real strength. It is not the art of arguing (which can make a strong case out of a weak one) but in the art of thinking (which can strengthen objections by referring to the subject matter). (p. 367)

In my dialogues with those I have a responsibility towards as an educator, as well as others such as individuals in the post-doctoral living theory group, I feel that I express the quality of trust described by Buber and seek to establish the potential presence of the one to the other:

“The relation in education is one of pure dialogue..... Trust, trust in the world, because this human being exists – that is the most inward achievement of the relation in education. Because this human being exists, meaninglessness, however hard pressed you are by it, cannot be the real truth.

...that steady potential presence of the one to the other is established and endures. Then there is really *between* them, there is mutuality.” (125-126)

In seeking to contribute to Living Theory research as a social movement I recognize the importance of cultural influences in the creation of both social formations and social movements. This recognition has been deepened and extending by Delong's idea and embodied expression of a culture of inquiry.

vi) Valuing Jacqueline Delong's (2002) meaning of a (living) culture of inquiry

Another idea I use in my meaning of Living Theory research as a social movement, is drawn from Jacqueline Delong's research into a living culture of inquiry. I have explained above my understanding of 'culture' drawn from the work of Said (1993).

Whilst supervising Delong's doctoral programme between 1996-2002 I was influenced by Delong's embodied expression of systemic influence and developing and sustaining a culture of inquiry. As a Superintendent of School in the Grand Erie District School Board in Ontario, Delong expressed her systemic responsibilities in a family of 16 schools. Delong's (2002) was the first living-theory research to show me the importance of systemic engagement in supporting Living Theory research as a social movement.

I also experienced the value of a culture of inquiry in Living Theory research as a social movement through:

- i) Delong's supervision of the Brantford Masters' Cohorts of 2009 and 2013 and of the Bluewater Master's Cohort between 2009-2011 (see - <http://www.spanglefish.com/ActionResearchCanada/>)
- ii) Her understanding of the importance of securing financial support for teacher-research in the base-budget of a District School Board.
- iii) Delong's editing and publishing of eight volumes of Passion in Professional Practice in which teacher-researchers shared their inquiries (see - <http://schools.gedsb.net/ar/passion/index.html>)

I included these insights into the extension and deepening of my understandings of the nature of educational influences that could contribute to the learning of social formations.

In particular, I observed Delong submitting her explanation of her influence, for validation to an evaluation group made up of the Principals from her family of schools and colleagues from the District School Board, as well as myself. One of the Principals chaired the meeting and I recognized, through the democratic organization of the validation group, the importance of the power of rational discussion, rather than the exercise of the power of position in validating explanations of influence. This valuing of democratic organization is reflected in my value of participatory democracy described below.

I use Delong's idea of a living culture of inquiry in the creation of living-educational-theories as part of Living Theory as a social movement. This is because the idea of a culture is necessarily social and I am using the idea of a 'culture of inquiry' to emphasize the dynamic nature of Living Theory research as an inquiring process in a social movement. This expression of a living culture of inquiry can be seen above and experienced in the video of the post-doctoral Living Theory group of the 20th September 2015. I am using the above data as evidence in my claim about what can be seen and experienced as a living culture of inquiry:

vii) Valuing Huxtable's (2015) idea of 'living-posters' as a research method

As I was writing an earlier draft of this paper I was struggling with how to show visual data from the various groups of practitioner-researchers I feel in community with and which could help me to produce an evidence-based explanation of my influence in Living Theory research as a social movement. As I was going through my data I saw the living-posters I had presented at the ARNA Town Hall meeting, convened by Jacqueline Delong, with the images of the multi-screen SKYPE conversations with international practitioner-researchers. I could immediately see that I had already presented the data I needed, with the living-posters, for my evidence-based explanation in the collection of living-posters below. If you drag and drop this pdf file of living-posters onto your desktop, you should be able to open all of the living-posters. What Marie did, in producing this

homepage of living-posters was to use, in its organization and presentation, three original ideas from her doctoral thesis, *How do I Evolve Living-Educational-Theory Praxis in Living-boundaries?* (Huxtable, 2012) on Living Theory praxis, living-boundaries and Living Theory TASC (thinking actively in a social context).

Huxtable's thesis offers an original contribution to knowledge as a multimedia narrative. It communicates her ontological values of a loving recognition, respectful connectedness and educational responsibility, and social values of an inclusive, emancipating and egalitarian society. She clarifies meanings of her values, 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 know her practice:

Living-Educational-Theory praxis, highlighting the fundamental importance of educators creating 'values-based explanation of their educational influences in learning' (Whitehead, 1989a), as they research to develop praxis within living-boundaries.

Living-boundaries as co-creative space within which energy-flowing values can be clarified and communicated.

Inclusive gifted and talented education developed from an educational perspective, which enables each learner to develop and offer talents, expertise and knowledge as life-affirming and life-enhancing gifts. The knowledge is that created of the world, of self, and self in and of the world.

Living-Theory TASC, a relationally-dynamic and multidimensional approach to research and developing praxis, which integrates Living-Theory (Whitehead, 1989a) with Thinking Actively in a Social Context (TASC) (Wallace and Adams, 1993). (Huxtable, 2012, Abstract)

Huxtable is expressing her embodied social values of an inclusive, emancipating and egalitarian society in contributing to Living Theory research as a social movement.

Sonia Hutchison is presenting a workshop at the Action Learning Action Research Association World Congress on the 7th November 2015 in Pretoria in which she intends to show participants these living-posters, together with the participation of living-theory researchers from international contexts, through multi-screen SKYPE. Whilst the image below appears static, there are living boundaries between the groups and the individuals, through which dialogues are sharing ideas and extending the influence of the living-educational-theories of individuals in building Living Theory research as a social movement.



At the heart of my commitment to enhance the influence of Living Theory research as a social movement is my procedural value of democracy.

viii) Valuing a form of participatory democracy in valuing living-global-citizenship

In the conversation between the post-doctoral living theory research group of the 20th September 2015 we are all both supporting each other in our responses to the inquiries of others and sharing our own.



We have all, in our writings, affirmed the value of democracy. For example, one of Moira Laidlaw's (1994) earlier articles focusing on 'The democratizing Potential of Dialogical Focus in an Action Enquiry'. Jacqueline Delong explores possibilities for democratic and non-hierarchical systems in her doctoral thesis:

These studies connect my value and standard of practice of valuing the other in professional practice to my sustained support for a relational form of educational leadership that explores possibilities for democratic and non-hierarchical systems in the context of extending my educative influence. (p. 9)

In the mutuality of our i~we~i relationship Jacqueline shares her embodied knowledge of building a culture of inquiry, reflection and scholarship as she explains her contributions to mobilizing systems to enhance teachers' research-based professionalism in improving student learning and for sustaining support for inquiry

The second part of Chapter Three analyses how I have managed to provide sustaining support for inquiry, reflection and scholarship as a systems manager. It focuses in particular on my influence on the development of a culture of inquiry and reflection as I mobilize system supports and then create sustained supports through contributing to building communities and networks. (p. 127)

I explain my own influence in Living Theory research as a social movement with the democratic values I bring into the conversation. I see this value expressed in terms of i~we~I relationships in the sense of 'I am because we are ~ we are because I am'. In 1991 in a text with Jean McNiff and Moira Laidlaw, on 'Creating a Good Social Order Through Action Research, I say, in relation to creating the text:

It also enables someone like myself to retain a view of their own individual integrity in which you've just said, the capacity to reflect back into one's own history, and see what was actually latent and not project it to a future form. But the recognition also that it is being done

collaboratively within a community and is part of that community's development, so I think that should then enable someone like myself to hold both the one and the many at the same time. (McNiff, Whitehead & Laidlaw, 1991, p. xxii)

In moving on from action research into Living Theory research I am now explaining my influence in Living Theory research as a social movement.

I am using 'participatory' to distinguish this form of democracy from representative democracy as practiced in the UK. I am seeing the form of social order expressed in the conversational dynamics of the post-doctoral living theory research group as participatory because of the qualities of equality, responsibility and dialogue that distinguish the conversations.

In explaining my influence in Living Theory research as a social movement I have brought, for the first time into my explanations of educational influences, the constellation of values of alongsideness, responsibility towards the other, culture of inquiry, dialogue, living posters and participatory democracy. Each of these values is relationally-dynamic and inclusive in the sense of 'I am because we are ~ we are because I am'.

In explaining this influence I have presented the kind of digital and visual data that has enabled me to produce an evidence-based explanation of my influence in Living Theory research as a social movement. This explanation is focused on the third strand of my living-educational-theory. The first strand explains my educational influence in my own learning. The second strand explains my educational influence in the learning of others. This third strand now deepens and extends my explanation of my educational influence in the learning of social formations. To strengthen the validity of the explanation offered above I am submitting it to your validating responses as I ask you to respond and to include responses to my questions:

How could I enhance the comprehensibility of my explanation?

How could I strengthen the evidence to justify the claims I make in my explanation?

How could I deepen and extend my socio-historical and socio-cultural understandings of their influence in my practice and understandings?

How could I enhance the authenticity of my explanations in showing that I am living the ontological values I claim to hold, as fully as I can?

In explaining my educational influences, my understanding of my present practice includes an evaluation of my past and an intention to create a future that is not yet in existence. This intention is focused on fulfilling my responsibility as global citizen with my value of living global citizenship (Coombs, Potts and Whitehead, 2014). It includes:

- i) Suggestions for extending the global communications with living-posters and multi-screen SKYPEs in a workshop convened by Sonia

Hutchison at the Action Learning Action Research Association, World Conference in Pretoria, South Africa on the 7th November 2015.

- ii) Responding to Hilary Bradbury's invitation to connect the global community of action researchers and others who are "AR Friendly":

On 28 Sep 2015, at 18:50, Hilary Bradbury <hilary@hilarybradbury.net> wrote:

Thanks Pip, Hi Jack!

Your notion of living theory offers - I think - an excellent emphasis for an integrative approach to AR.

I will add your link to our AR+ community map as a first step and hope we will be in conversation...(<http://www.actionresearch.net/>)
Would it make sense for you to join us during our global video conferencing ...?

Sunday May 8th at 18.00 Central European time (suitable for North and South America; Europe)

Monday May 9th at 10.00 Central European time (suitable for Asia and Australia and EU)

PURPOSE/BACKGROUND: CHI (an AR practice-think tank at Chalmers, Sweden and a first partner in the nascent AR+ Learning Collaborative) is hosting a meeting of the boards of Action Research journal and AR+ on May 8th and 9th 2016 in Gothenburg Sweden. **We want to use that opportunity to connect more broadly with individual leaders in action research throughout the global community. In that spirit we invite you to one of the following video conferences.** Our purpose in inviting you is also to see if we'd want to meet and host others, in person, in 2018. What's key is connecting with those communities of practice that are "AR friendly" so that our cross fertilization, over time, can be innovative. If this speaks to your own interests, please follow up and specify which one of the following works for you to meet by video:

I look forward to being in more contact Jack,

All best in the meantime,
h

Hilary Bradbury, Ph.D.

e: hilary@hilarybradbury.net

c: 1 626 372 1516

Principal, Integrating Catalysts: <http://www.integratingcatalysts.com>

Convener, ActionResearchPlus: <http://actionresearchplus.com>

Here is my response to Hilary that contains a projection into the future.

On 1 Oct 2015, at 12:53, Jack Whitehead <jack@actionresearch.net> wrote to 58 recipients:

Jack Whitehead @

Today 12:53

To: mary.brydon-miller@uc.edu, David.Coghlan@tcd.ie, Hilary Bradbury, Ruth Balogh, Lonnie Rowell, Shosh, Joe, Jackie DeLong, Lesley Wood, Marie Huxtable, Pip Ferguson, Ernie Stringer, Mairin Glenn, Caitriona McDonagh, Bernie Sullivan, Mary Roche, Kathleen Pithouse-Morgan, Daisy Pillay, Pieter duToit, Liz Wolvaardt, Delysia Norelle Timm, Linda Vargas, Lee Nicole Scott, Sonia Hutchison, Boyd, Pete, swaroop rawal, Mustafa Trond Smistad, Sigrid Gjøtterud
Cc: mita B, Steve Coombs, Mark Potts, Phil Tattersall, Jane Spiro, Peter Mellett
Bcc: Chris Jones, Nigel Harrison, Sonia Hutchison, Joao Roe, Lynn Spurrell, lynn_spurrell@bathnes.gov.uk, Briony Waite, Ian Sandham-Bains, kate kemp, Robyn Pound, Deborrah Jane, William House, Shelagh Hetreed, andrew henon, Vickie Brooks, dm.gaywood@virgin.net, Per Jensen, Arianna Briganti, Moira Laidlaw, TAMMY NICHOLLS, teri Young, Judy McBride, Robyn Pound, Jekan Adler-Collins, Cathy Griffin, Liz Campbell, Shelagh Hetreed, William House, Joan Lucy Conolly
Enhancing our communications and influence

hide

Dear Hilary (and all),

Good to hear about the initiative to create the AR+ Learning Collaborative, supported by the web-site AR+ at <http://actionresearchplus.com>. I was also delighted to hear of your interest in connecting with action researchers throughout the global community and with communities of practice that are "AR Friendly". You probably know most of the following individuals but I just wanted to share some thoughts/connections that might help to support your initiative.

As well as your editing of the 2015 Third Edition of the SAGE Handbook of Action Research I've been inspired by David Coghlan's and Mary Brydon-Miller's editing of the 2014 SAGE Encyclopedia of Action Research. I know that David is at Trinity College in Dublin. I'm hoping to share some ideas on Action Research and Living Theory at the Network Educational Action Research Ireland (NEARI) gathering in Dublin on the 16th January 2016 with Pip Bruce Ferguson, Mairin Glenn, Caitriona McDonagh, Bernie Sullivan and Mary Roche. The sharing will include the evolving living-posters (see - <http://www.actionresearch.net/writings/arna/1aARNAposterhomepage270415.pdf>) produced by living-theory practitioner-researchers. These were coordinated by Marie Huxtable in the UK and first presented at the Town Hall meeting, convened by Jacqueline DeLong, at the Action Research Network of the Americas (ARNA) on the 8th May 2015 in Toronto, Canada.

On Saturday 7th November 2015, 10:00-11:30am, at the Action Learning Action Research Association (ALARA) Conference in Pretoria, South Africa, Sonia Hutchison is presenting a workshop. I am hoping to support the inclusion, through multi-screen SKYPE, of Action Researchers from

different parts of the world who are sharing their living-theories, through their living-posters. At the same time Ruth Bulogh (Lead Coordinator) is at the Collaborative Action Research Network (CARN) Conference in Braga, Portugal.

The Action Research Network of the Americas (ARNA) leadership team for 2015-16 can be accessed at <http://www.arnacconnect.org/aboutarna/leadership> and I know that Lonnie Rowell (Knowledge Mobilization) and Joe Shosh (Chair) are intending to connect through another initiative with SKYPE, perhaps with Ruth, whilst attending CARN 2015 and ALARA 2015. I have these homepages listed at <http://www.actionresearch.net/otherpages.shtml>. I'll pause here whilst looking forward to sustaining our conversations. To emphasise the importance of sharing ourselves and our work through social media, here is a 6:52 minute clip of Ernie Stringer talking last night about some of his participatory work with an Aboriginal group, with a group of NEARI researchers including Pip Bruce Ferguson, who will be attending the ALARA conference in Pretoria.

<https://youtu.be/JPX1cr47h7c>



I'll send round another note next week with information on how to share your own living-poster if you would like to.

Love Jack.

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

Jack Whitehead , Visiting Professor in Education at the University of Cumbria.

Life-time member of OMNIBUS (All Bath University Staff).

Secretary of Bath and West Co-operative Party.

web-site <http://www.actionresearch.net> with email address.

See the Educational Journal of Living Theories (EJOLTS) at:

<http://ejolts.net> .

Do participate in the open review process of EJOLTS at <http://ejolts.org> and see the submissions.

You can access the Community Space of EJOLTS at <http://ejolts.org/login/index.php>

Latest publications:

Whitehead, J. (2015) The Practice of Helping Students to Find Their First Person Voice in Creating Living-Theories for Education, pp. 247-255 in Bradbury, H. (Ed) (2015) The SAGE Handbook of Action Research, Third Edition, London; Sage.

Whitehead, J. (2014) Enacting Educational Reflexivity in Supervising Research into Creating living-educational-theories. Journal Educational Research for Social Change 3(2); 81-93. Retrieved 20 October 2014 from <http://www.actionresearch.net/writings/jack/jwERSC6-2-031014.pdf>

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

CHAPTER FOUR

Gathering data for evidence in clarifying meanings of ontological, relational and productive values in an explanation of influence in Living Theory research as a social movement.

I now want to focus on the data from the 11 groups listed below that I am using to clarify and communicate the meanings of the ontological, relational and productive values I use to explain my contribution to Living Theory research as a social movement.

- i) Weekly Breakfast Café Conversations – 2007 to present.
- ii) The Educational Journal of Living Theories (EJOLTS) Community 2008 to present.
- iii) My 2011 inaugural Nelson Mandela Day lecture in South Africa – This enabled me to explain the inspirational influence of the life of Nelson Mandela and the inclusion of an Ubuntu way of being as a value in my life and research.
- iv) A Transformation(al) Self-study (TES) Symposium at AERA 2012 in Vancouver – I supported the writing and submission of the successful proposal to AERA whilst leading a workshop in Durban University of Technology in 2011 and I participated as discussant in the symposium.
- v) The 2014 American Educational Research Association (AERA) in Philadelphia – this is focused on contributions to Self-study of Teacher Education Practices (S-step) – a Special Interest group of AERA of which I'm a founder member in 1993.
- vi) Living Theory research support group 2015
- vii) Post-doctoral Living Theory research group 2015
- viii) A contribution to the Town Hall Meeting, with living-posters at the Action Research Network of the Americas (ARNA) Conference in Toronto on the 8th May 2015 – This marked the first use of living-posters as a research method combined with multi-screen SKYPE contributions from international Living Theory researchers, in the creation and evolution of a living-culture-of-inquiry.
- ix) A Workshop On Living Theory Research at University of Cumbria on the 3rd June 2015.
- x) A meeting of the Network Educational Action Research Ireland (NEARI) 12 September 2015.
- xi) Living-theories with creative computing with John Reeves and Daniella Vass.

i) Weekly Breakfast Café Conversations – 2007-present

The weekly Breakfast Café Conversations were inaugurated in 2007 by Nigel Harrison, Marie Huxtable and Chris Jones. The participants have changed over the years but the format remains the same. The conversations begin with individuals sharing a 'buzz' from their week. This can be anything that has

evoked pleasure. The choice of images below shows a relational expression that communicates to me the ontological experience of being recognized by another. As Fukuyama (1992) says about Thymos in the ontological and relational sense of recognition:

Human beings seek recognition of their own worth, or of the people, things, or principles that they invest with worth. The desire for recognition, and the accompanying emotions of anger, shame and pride, are parts of the human personality critical to political life. According to Hegel, they are what drives the whole historical process. (Fukuyama, 1992, p. xvii)

The existence of a moral dimension in the human personality that constantly evaluates both the self and others does not, however, mean that there will be any agreement on the substantive content of morality. In a world of thymotic moral selves, they will be constantly disagreeing and arguing and growing angry with one another over a host of questions, large and small. Hence thymos is, even in its most humble manifestations, the starting point for human conflict. (pp. 181-182).

In seeking recognition in the thymotic sense of 'spiritness' (Fukuyama, 1992, p. xvi) I want to overcome any tendency to megalothymia in the sense of a search to be recognised as superior to others. Each individual in Conversation Café is explicitly engaged with living as fully as they can the values that, for them, carry hope for the flourishing of humanity. As the image below shows we each have our own unique contexts, foci and constellation of values that we show in the conversations. My own desires are focused on supporting each individual to make public and evolve their values and embodied knowledge in their own living-theories.

Jack Whitehead
Academic & practitioner educational research

Robyn Pound
Alongsideness, health visiting provision

William House
Community action, holistic medicine

Chris Jones
Empowering leadership, inclusion

Nigel Harrison
Authentic leadership, school practice

Marie Huxtable
Passion-led learning

Andrew Henon
Socially engaged art

Sonia Hutchison
Sustainable leadership

Shelagh Hetreed
Scarred identities, marginalised communities

Joao Roe
Children with sensory impairment

Deborah Jane
Love, justice, lifelong learning

Surrinder Sandham-Bains
Carer, health visiting, CPD

Kate Kemp
Listening, loving, laughing, living

CONVERSATION CAFE

The Conversation Cafe research support group has been meeting early in the morning weekly for many years at venues in and around Bath, UK. Members have joined, left and returned as their personal and work circumstances have changed. Whoever has been part of these conversations have helped to create a consistently vibrant, convivial, and energising space for sharing and supporting our individual and collective efforts to contribute to the flourishing of humanity by researching our practice to improve it and offer valid accounts of our explanations of our educational influence in our own learning, the learning of others and the learning of the social formations we are part of (our living-educational-theories)

Members

of the Conversation Cafe research group, some of whom you can see above, share a common passion to contribute to the flourishing of humanity through researching our practice to improve it, making public valid accounts of our living-theories and spreading knowledge of the transformational and life-affirming and life-enhancing possibilities Living Theory research offers.

ii) The Educational Journal of Living Theories (EJOLTS) Community 2008-present.

The Educational Journal of Living Theories was established in 2008 with Branko Bognar, a pedagogue and educational researcher from Croatia, being the central influence in the creation of EJOLTS as a multi-media journal. My own interest in helping to establish EJOLTS was to create a multi-media Journal where visual evidence could be included within explanations of educational influence. I wanted, along with the other foundation members, to create a forum for spreading

the ideas and influence of Living Theory research and individual living-educational-theories. If you access <http://ejolts.org> you can see our statement of values, details with access to our open reviewing process, our EJOLTS teams and our Community Space. In looking at the images below I feel both recognized and recognizing the life-affirming energy, relational and productive values of others in the EJOLTS Community.

EJOLTS
Educational Journal of Living Theories

Home | Current Issue | Archive | Published Papers | Abstracting & Indexing | Publication Ethics | Impressum

Commitment and scope

The Educational Journal of Living Theories (EJOLTS) is committed to publishing living-educational-theory (often shortened to living-theory) accounts of practitioner-researchers from a wide range of global, social, cultural and professional contexts. We welcome submissions from all Living Educational Theory (often shortened to Living Theory) researchers who wish to contribute rigorous and valid accounts of their living-theories to improving educational knowledge.

The journal focuses on the living-theories of practitioner-researchers. Researchers generate their living-theories as their values-based 'explanations for their educational influences in their own learning, the learning of others and the learning of social formations' (Whitheat, 1992) in the process of researching questions such as, 'How do I improve what I am doing'. The values at the heart of Living Educational Theory research:

EJOLTS

- Home
- Current Issue
- Archive
- Published Papers
- Abstracting & Indexing
- Publication Ethics
- Impressum

Papers

- Submission
- Submission Guidelines
- Submission Form
- Review Process

Teams

- Development Team
- Editorial Board
- Peer-Reviewers

Virtual space of cooperation

Jack Whitehead
Academic & practitioner educational research

Branko Bognar
Teacher education, creativity

Je Kan Adler-Collins
Nursing, caring

Moira Laidlaw
Emancipating learners

Pip Bruce Ferguson
Staff development

Jackie Delong
Practitioner research

Jane Spiro
Teacher education, creative writing

Swaroop Rawal
Teacher education, drama

Mark Potts
Living Global Citizenship

Sigrd Gjotterud
Teacher education, community development

Liz Wolvaardt & Pieter du Toit
Values-based supervision

Peter Mellett
Permaculture, regenerative development

Joy Mounter
Academic librarianship, pedagogy

Sonia Hutchison
Sustainable leadership

Jacqui Scholes-Rhodes
Facilitating learning journeys

Marie Huxtable
Passion-led learning

The EJOLTS community (some of who you can see above). Between us we circle the globe and share a common passion to contribute to the flourishing of humanity through our practice, making public valid accounts of our living-theories and spreading knowledge of the transformational and life-affirming and life-enhancing possibilities Living Theory research offers.

Educational Journal of Living Theories free access from <http://ejolts.net/>



iii) My 2011 inaugural Nelson Mandela Day lecture in South Africa

In accepting and presenting the 2011 Inaugural Nelson Mandela Day lecture at Durban University of Technology I can see myself, on the 1:03:41 hour video, expressing my ontological, relational and productive values and understanding.

This enabled me to explain the inspirational influence of the life of Nelson Mandela and the inclusion of an Ubuntu way of being as a value in my life and research. I am not expecting you to view the lecture but the video and notes are accessible here, if you are interested.

I have included my image from the ending of the lecture at 1:02:56 hours, because it communicates to me my feeling that I have been able to share my ontological, relational and productive values whilst acknowledge the inspirational life and work of Nelson Mandela.



<https://www.youtube.com/watch?v=Pm-MTNeXXBY>

You can access the notes for the lecture at:

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

iv) A Transformation(al) Self-study (TES) Symposium at AERA 2012 in Vancouver

You can access the original successful funding of the TES proposal from <http://www.actionresearch.net/writings/southafrica/TESproposalopt.pdf>.

The overarching research question of the project was: 'How do I transform my educational practice as....?'

I supported the writing and submission of the successful proposal for a TES Symposium at AERA 2012 whilst leading a workshop in Durban University of Technology in 2011. As I participated in the session at AERA I am expressing my concern about the i~we relationship by participants in the project as can be seen in this 27 second clip. I am expressing my ontological, relational and productive values with the intention of highlighting the importance of recognising the mutually constitutive relationship of i~we~I relationships in a way that avoids the colonization of the I in the We.



<https://www.youtube.com/watch?v=ZkMRxJKroW4>

- v) **A presentation at the American Educational Research association on the 4th April 2014 in Philadelphia, USA, to a session of the Self-Study of Teacher Education Practices Special Interest Group (SIG) on *Self-study contributions to the history of the Self-Study of Teacher Education*:**

The Self-study of Teacher Education Practices (S-step), Special Interest group of AERA was created in 1993 and I was delighted to be a founder member.

In the following 6:37 minute introduction, I am explaining what I understand to be my contributions to educational knowledge in my self-study enquiry, 'How do I improve my practice?'



<https://www.youtube.com/watch?v=uJS3VLGalpQ>

You can access the full paper from:

<http://www.actionresearch.net/writings/aera14/jwjdaera2014paperok.pdf>

The paper begins with its three purposes which are part of my productive life and values:

The first is to make self-study contributions to a valid history of S-STEP as additions to the history of S-STEP presented by Hamilton at the 2013 AGM of the AERA, S-STEP SIG, in relation to the theme of AERA 2014 on the power of education research for innovation in practice and policy. The second is to provide an evidence-based justification for the use of multi-media narratives with digital technology in S-STEP research to supplement printed text-based media for communicating valid explanations of educational influences in learning. The third is to present new living standards of judgment and explanatory principles in terms of the energy-flowing, relational, and inclusional values of self-study researchers whose inquiries are taking place in a range of international contexts.

vi) Living Theory research support group 2015

Whilst the Breakfast Café Conversations tend to flow from the concerns and interests of each participant with values of care, respect, equality and democracy, the research support group includes those, like myself who have already received their doctorates and who are willing to give their time freely with a mentoring role in supporting new researchers and researchers engaged in their masters and doctoral enquiries. I see my participation in such support groups as a continuing of my professional role as supervisor and tutor whilst being employed full time at the University of Bath and now as a doctoral supervisor at the University of Cumbria as a Visiting Professor in Education.

In this context I believe that I am continuing to express the ontological and relational values that others affirmed they experienced me living in 'Jack Whitehead Validations' (accessible from <http://www.actionresearch.net/writings/jack/jackvalidationsb.htm>). Jack Whitehead Validations was edited by Robyn Pound, Moira Laidlaw and Marie Huxtable and presented to me on the 29th August 2009 to mark my 65th Birthday and ending of my tenured contract with the University of Bath after 36 years on the 31st August 2009.

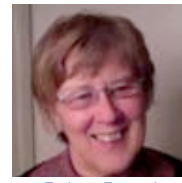
In relation to my productive values, the Living Theory research support group enables me to continue to support others in the generation and sharing of their living-theories as they seek to live as fully as possible the values and understandings that carry hope for the flourishing of humanity.



[Jack Whitehead](#)
Academic & practitioner
educational research



[Marie Huxtable](#)
Passion-led learning



[Robyn Pound](#)
Alongsideness, health
visiting provision



[Per Jensen](#)
Growth mindset,
teacher training

Members of this SKYPE Living Theory research support group, are based in various countries, cultures and fields of practice. We have various interconnections, for instance some are supervising doctoral researchers registered with Cumbria University, some are members of the Conversation Cafe research group, some have formed connections 'off piste'. As well as Living Theory research we each have a variety of commitments and interests. What we have in common is a commitment to doing what we can to contribute to the flourishing of humanity and spreading the educational influence of Living Theory research.



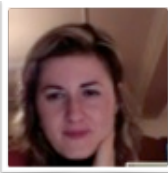
[Surrinder Sandham-Bains](#)
Caring, health visiting CPD



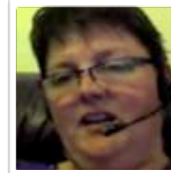
[Sonia Hutchison](#)
Sustainable
leadership



[Teri Young](#)
Teacher education



[Arianna Briganti](#)
Sustainable
development



Tammy Nicholls
disadvantage, classroom practice

SKYPE Living Theory research support group

There is a weekly SKYPE group meeting and various email exchanges in between. We share our research and provide a safe, critical, supportive context to help each other improve our practice and create valid accounts of our explanations of our educational influence in our own learning, the learning of others and the learning of the social formations within which we live and work. Some members of the [University of Cumbria Living Theory research group](#) do not directly participate and not all members are able to join every meeting and take part in all the email exchanges but none-the-less their presence and contributions are always valued and valuable and new, productive working relationships are continually emerging.

vii) Post-doctoral Living Theory research group 2015

The images below from the post-doctoral research group show different meetings in which participants share their enquiries.

From the 20th September 2015



From the 13th September 2015



viii) 2015 Action Research Network of the America's (ARNA) Town Hall Meeting, 8th May at the University of Toronto.

The theme of the ARNA conference was *Joint Action - Learning with and from one another* and the title of the Town Hall Meeting was *Come and join our live conversation with an international community of practitioner action researchers.*

This Town Hall meeting marked the first use of living-posters as a research method combined with multi-screen SKYPE contributions from international

Living Theory researchers in the creation and evolution of a living-culture-of-inquiry.

The successful proposal for the session states:

The intent of this Town Hall meeting is to engage practitioner-researchers across the globe as on site and virtual, through the internet, attendees in a living-culture-of-inquiry through values-based dialogue in creating living-theories (explanations of our influence).

Multi-screen SKYPE conversations are shown to be influencing our perceptions of the idea of Ubuntu that 'I am because we are/we are because I am' or i~we for shorthand and enabling us to 'pool' our life-affirming and life-enhancing energies, as well as sharing and evolving our relationally-dynamic culture of inquiry and Living Theory research.

In small groups of 6-7, we will share our experience with these sorts of dialogues and invite others to participate in conversations that are influencing our teaching and research practice and hope to encourage use of this interactive process as a model for joint action, learning with and from each other.

The 11:46 minute video clip below shows this introduction of living-posters with the multi-screen SKYPE presentations to the face-to-face participants. I shall return to this data as I use it as evidence in my explanation of my contribution to enhancing the influence of Living Theory research as a social movement.



<https://www.youtube.com/watch?v=KWOf0hh4i8>

You can see **Swaroop Rawal** from India on the large screen. If you listen to the 11:46 minute video you can hear contributions from:

Bernie Sullivan in Ireland on her research on achieving social justice with traveller's children.

Pieter Du Toit (supervisor) and **Liz Woolvaardt** with her living-theory doctorate in health and care from the University of Pretoria in South Africa, talking about their living theory poster, on the supervisory process and in learning from one another.

Pip Bruce Ferguson from Dublin City University in Ireland talking about peer reviewing for the Educational Journal of Living Theories (EJOLTS) with love in an educational context.

Sonia Hutchison from the UK and Executive Director of a Carers' Network on her a doctoral enquiry into how can we sustain the hope that we can be the changes that we want to be?

Delysia Timms from Durban University of Technology with Lee Scott and Linda Vargas. Delysia completed her doctoral study in 2013 looking at processes of learning with values of love and joy. Delysia is a staff developer and a reverend canon in the church. Delysia explains that what keeps her going is the love and the joy we share. For Lee, one of the most important things was the word well-being from Marie as in the classroom learning depends on well being. Linda isn't on this extract from the video but has focused her research "Out the box: Flamenco dance as educational." A Living Theory study of dance in primary education (see <http://www.actionresearch.net/living/vargas.shtml>)

In the Town Hall Meetings there were also SKYPE contributions from Swaroop Rawal, Teri Young from the USA and Andrew Henon from the UK.

You can access the Living Theory posters shown on the video clip at:

<http://www.actionresearch.net/writings/arna/arnaposters270415.pdf>



ix) A Workshop On Living Theory Research, University of Cumbria, 3rd June 2015.

This workshop was presented by Marie Huxtable and Jack Whitehead at University of Cumbria in June 2015. This workshop is another contribution to spreading the influence of Living Theory research as a social movement and the notes from the workshop can be accessed at:

<http://www.actionresearch.net/writings/jack/jwmhcumbria310515.pdf>

with the Abstract:

This paper introduces some research methods used by educational practitioner researchers developing evidence-based and validated explanation of their educational influences in their own learning and in the learning of their students; developing knowledge through enquiries of the kind, 'How do I improve what I am doing?' and making public their embodied knowledge as an educator both for accreditation in masters and doctorate degrees and as a contribution to the growth of an educational knowledge-base.

x) Network Educational Action Research Ireland (NEARI), 12 September 2015.

In 1998 I presented a paper at the Annual Conference of Educational Studies Association of Ireland, in Dublin on developing research-based professionalism

through living educational theories (Whitehead, 1998). This can be seen as an early attempt to spread the influence of Living Theory research as a social movement. Five educators, Mary Roche, Caitriona McDonagh, Mairin Glenn, Bernie Sullivan and Margaret Cahill, received their doctorates for their Living Educational Theories from Limerick University (2006-2007). In 2015, Mary Roche, Caitriona McDonagh, Mairin Glenn and Bernie Sullivan were supported by Pip Bruce Ferguson and Jane O' Connell in organizing a meeting of the Network Educational Action Research Ireland (NEARIE).

Here is a screen shot from a SKYPE conversation for NEARI in Dublin on the 12th September 2013 with Mary Roche, Caitriona McDonagh, Pip Bruce Ferguson, Mairin Glenn, Bernie Sullivan and Jane O' Connell in Dublin and myself, in Bath, UK.



I have accepted an invitation to make a presentation to a NEARI gathering in Dublin on the 16th January 2016, where I shall be seeking to enhance my contribution to Living Theory research as a social movement by focusing on the implications of the living-theory doctorates already legitimated by the University of Limerick. I also intend to focus on the publications of members of NEARI and the review process of the Educational Journal of Living Theories, supported by Pip Bruce Ferguson in explaining contributions to Living Theory research as a social movement for enhancing the flowing of values that carry hope for the flourishing of humanity. I intend this presentation to show how the creation and sharing of the living-theories of master and doctor educators can enhance contributions to Living Theory research as a social movement in the Republic of

Ireland and throughout the world. In doing this I shall build on the report commissioned by the Teaching Council of Ireland on 'Practice-based Research Encompassing Professional Development Project' (Glenn, et. al. 2012 – see <http://www.teachingcouncil.ie/en/Publications/Research/Documents/Practice-based-Research-Encompassing-Professional-Development-Project.pdf>)

xi) Living-theories in Creative Computing with John Reeves and Daniella Vass.

Working with John Reeves and Daniella Vass in generating living-theories of creative computing in schools marks a new context for spreading the influence of Living Theory research as a social movement.



In September 2015 John was accepted as a Ph.D. candidate at the University of Cumbria for his proposal to ask, research and answer his question:

How do I contribute to enhancing the educational value of the new computing curriculum in the learning of teachers and children?

You can access his full proposal at:

<http://www.actionresearch.net/writings/reeves/johnreevesphdproposal0715.pdf>

with three of his supplementary questions:

i) How do I contribute to the use of traditional educational tools of creativity, meaning making and supporting structures with computing to increase participation and engagement amongst under-represented groups, developing their long term interests in computational subjects?

ii) How do I contribute to increasing participation in computing by under-represented groups, influencing an increased awareness of minority

groups by the majority in computing and a reduction in perceived hostility caused by the norms and values of the majority, as a beneficial outcome that has been observed in other social groups?

iii) How do I contribute to the use of creative computing to provide an educational benefit, showing that an increased participation by under-represented groups in computing as a creative discipline leads to an increase in attainment in other subjects?

On the 17th September 2015 I video-taped a presentation made by Danielle at The Hub in Bath that focused on the issues of tackling the inequalities between boys and girls studying and receiving qualifications in computer-technologies.

You can access the video of Danielle's presentation at:

<https://www.youtube.com/watch?v=1mxBiX0CQEo>

I intend to do what I can to support Danielle in generating her living-theory of creative computing in a way that engages with this gender issue, as part of extending my contribution to Living Theory as a social movement. Danielle has recently gained support for a Kickstarter Project, Project Tigr (see <https://gist.github.com/daniellevass/99b4573d92c2d30b5cda>). You can also see Danielle presenting at the Droidcon NYC 2015 conference, the world's largest community-driven Android develop conference <https://www.youtube.com/watch?v=NFfNiO3CR6w>.

The above data was not gathered at random. It was guided by intuitions about relevance that were influenced by the following explanatory principles. I want to stress that in Living Theory research, the meanings of principles are clarified in the course of their emergence through practice. This emergence of the meanings of the expression of embodied principles, differs from the application of pre-existing rules.

Interim Conclusion

My explanation of my contribution to Living Theory research as a social movement has a different form and content from my explanations of educational influence in my own learning and in the learning of others. In my book on the Growth of Educational Knowledge: Creating your own living educational theories (Whitehead, 1993) and in my doctoral thesis on 'How do I improve my practice: Creating a discipline of education through educational enquiry' (Whitehead, 1999), my explanations of my educational influence in my own learning and in the learning of others focused on a valuing of my productive life in terms of generating and gaining academic legitimacy for living-educational-theories.

I believe that there is sufficient evidence at <http://www.actionresearch.net/living/living.shtml> to demonstrate that this has been accomplished in a range of universities around the world. Individual practitioner-researchers have used their methodological inventiveness (Dadds &

Hart, 2001, p. 166) to generate their own living-educational-theories with the legitimation of their own unique constellation of values as explanatory principles and living standards of judgment. Each one of these living-educational-theories acknowledged the influence of ideas from my own research, with many explicitly acknowledging the influence of my relationship as a supervisor.

My sense of living a productive life, through generating my living-educational-theory and supporting others to generate their own, now has a primary focus on extending the influence of Living Theory research as a social movement. Developing the above explanation of this influence has required a transformation in my practice, my data-gathering and my understanding of the relevant relationally-dynamic values that form my explanatory principles.

Whilst I continue to supervise Living Theory doctorates and support the generation of other researchers who are generating their living-educational-theories, most of my practice is focused on working with others, as shown in the data presented above, to enhance the local, regional, national and global influences of Living Theory research.

Gathering this data has benefitted from the use of digital technology, especially through video and social media, such as youtube. The above data shows me participating in conversations with a wide range of different individuals in different social contexts with the intention of enhancing the influence of Living Theory research as a social movement. In my initial gathering of data, such as that at <http://www.actionresearch.net/living/living.shtml> I was focused on the academic legitimation of living-educational-theories and used this data in explaining my educational influence in my own learning and in the learning of others. As I now focus on explaining my educational influence in the learning of social formations with Living Theory research as a social movement, I am seeing the data through a different lens and using this data as evidence of the value of living-global-citizenship in Living Theory research as a social movement.

Perhaps the most significant transformation in my explanations of influence concerns the nature of the relevant relationally-dynamic values that form my explanatory principles. In the explanations of my educational influence in my own learning and in the learning of others, I focused on the data and evidence that demonstrated the academic legitimacy of living-educational-theories as original and other contributions to educational knowledge. My explanations of influence focused on the clarification and communication of the ontological values that formed the explanatory principles and living standards of judgment in living-educational-theories.

The transformation in my explanations of influence can be understood in the meanings of my relationally-dynamic values in my practice of contributing to enhancing Living Theory research as a social movement. I am thinking for example of my values of alongsideness and living-global-citizenship as well as the other values that I describe above. I am using these values and understandings as the explanatory principles I am using to explain my present influence in Living Theory research as a social movement. I hold these values

together in my value of living a productive life and of sharing my explanations of my educational influence in my living legacy (Forester, 2015). I am claiming that, for me, these values are focused on communicating and spreading the educational influence of Living Theory research in the learning of social formations.

This communication and influence includes the extension of living-theory-posters as a way of sharing and enhancing communications through living boundaries (Huxtable, 2012) of values and understandings that carry hope for the flourishing of humanity. My value of living a productive life includes supporting DeLong's influence in extending cultures of inquiry in the way outlined above. It includes promoting Laidlaw's (2015) insights into conscientisation as a living standard of judgment in accounting for one's own life.

When offering my previous explanations of influence to validation groups I asked questions that were influenced by, rather than derived from, Habermas' (1976, pp. 2-3) four criteria of social validity:

How could I improve the comprehensibility of my explanation?

How could I strengthen the evidence I use to justify my explanation?

How could I deepen and extend my understanding of the socio-cultural and socio-historical influence in my practice and explanation?

How could I enhance the authenticity of my explanation in the sense of living as fully as possible the values I claim to hold?

In sharing this book, for validation, and as a contribution to Living Theory research as a social movement, I am asking you to help me to understand how to enhance my contribution to Living Theory research as a social movement and to enhance the validity of my explanation of my influence. Do please use the above questions if you find them helpful in making a response. Because the nature of my explanation of this influence differs radically from my previous explanations of educational influence in my own learning and in the learning of others, I may need to amend or transform the questions I ask to enhance the validity of my explanations. I am hoping that you will help me.

Continuing...

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