

DO ACTION RESEARCHERS EXPEDITIONS CARRY HOPE FOR THE FUTURE OF HUMANITY?
HOW DO WE KNOW?

An enquiry into reconstructing educational theory and educating social formations

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Action research expeditions attempt to communicate the essence of action research; planning, questioning, methodological skill development, the continual rethinking of the journey, collaboration with colleagues and the realization of outcomes, some of which we might expect but others which are results of the natural processes of the journey itself. (AR Expeditions, 2004)

This contribution is grounded in the hope, shared with the creators of AR Expeditions, that action researchers can make a positive contribution to the future of humanity as we hold ourselves individually and publicly accountable in explanations of our own learning, to the values and understandings in our:

- * personal commitments and energy,
- * collaborative support and critique,
- * determination and effort,
- * intellectual and emotional commitments and
- * achievement and satisfaction. (AR Expeditions, 2004)

I am thinking of action research accounts, in which individuals explore what they really care about in their lives as they explore the implications of asking, researching and answering questions of the kind, How do I improve my practice? in ways that connect with the enquiries of others and with influencing the education of the social formations within which the actions are located. The contribution is also made with the excitement of being offered an opportunity to share my experimentation with a visual narrative, using

video-clips and a performance text to communicate the meanings of embodied values as these are lived, clarified and transformed into living standards of judgement in the course of their emergence in practice.

The AR Expedition I am describing here began in 1971 when I was working as a teacher in a London secondary school and I recognised a mistake in the dominant view of educational theory. I recognised this mistake while studying part-time for my masters degree in the psychology of education at the Institute of Education of the University of London. The mistake was the belief that educational theory was constituted by the disciplines of the philosophy, psychology, sociology and history of education. The mistake was in thinking that the embodied values used as practical principles by educators to explain their educational influences in the learning of their students were at best pragmatic maxims that had a crude and superficial justification in practice that in any rational educational theory would be replaced by principles with more theoretical justification from the disciplines of education (Hirst, 1983, p. 18). I imagine that you may have experienced something similar in your academic studies of education, when your own experience and embodied knowledge as an educator appears to be devalued or omitted in the educational knowledge in the Academy.

I set off on my AR Expedition in 1971 to help in the reconstruction of educational theory from the ground of the embodied values of educators and their learning as they explored the implications of asking, How do I improve my practice? With this focus in mind I decided to move from teaching in a secondary school, to researching educational theory in a University and was fortunate to obtain a post as a Lecturer in Education of the University of Bath in 1973 where my AR Expedition has continued over these 31 years.

This account of my learning is focused on five contributions to educational knowledge. They are offered in the hope that they will be of some use to you in your own AR Expeditions. They are also offered in the spirit of an educational enquiry that is open to learning from mistakes. You could help me by sharing your thoughts on how I could improve my practice and by sharing your criticisms where you think my ideas could be mistaken. In this account of my AR Expedition I do not want to be understood as rejecting the contributions that traditional disciplines of education can make to the educational theories created in the course of AR Expeditions. Indeed, I intend to show how these disciplines can make a contribution to a new disciplines approach to educational theory. What I have rejected is the view that constitutes educational theory in terms of these disciplines.

Part One of this contribution to AR Expeditions is focused on the first three of the five contributions. It outlines the growth in my own educational knowledge between 1973-1993 and offers the three contributions in terms of:

the inclusion of I as a living contradiction in educational enquiries of the kind, How do I improve my practice?

a systematic form of action enquiry including I as a living contradiction.

the creation and testing of living educational theories as explanations for learning in educational enquiries of the kind, How do I improve my practice?

Part Two considers the growth of my educational knowledge between 1993-2004 as I continue to create my own living educational theories in the company of others who are sharing enquiries in their AR Expeditions. Two further contributions are presented with the help of a visual narrative and hyperlinks to multi-media accounts through the internet:

A process for clarifying the meanings of embodied values in the course of their emergence in practice and for transforming embodied values into living and communicable standards of educational judgement.

Ways of influencing the education of social formations in AR Expeditions through the creation and testing of living educational theories in a range of cultural and social contexts using multi-media representations.

PART ONE: THE GROWTH OF EDUCATIONAL KNOWLEDGE I CREATING YOUR OWN LIVING EDUCATIONAL THEORIES 1973-1993

One of the great benefits of AR Expeditions is that it is an e-Journal that permits live links to be made to other writings and resources on the internet. This means that I can connect to the chapters in my 1993 book on the growth of educational knowledge and the creation of living educational theories. This live url <http://www.bath.ac.uk/~edsajw/bk93/geki.htm> allows you to move between the contents of the book and this contribution to AR Expeditions.

In my AR Expedition into the Growth of Educational Knowledge I offered three original ideas from the creation of my living educational theory:

What are the three original ideas?

The first is the inclusion of our own Is as living contradictions in research questions of the kind, How do I improve what I am doing? Given the increasing acceptability of self-study in academic research it may be difficult to appreciate the resistance of the Academy to accept I questions as being legitimate questions of scholarly research. Those who are still meeting resistance to these kinds of enquiry now have a substantial body of knowledge to call upon which demonstrates the acceptability of these enquiries in Universities with outstanding international reputations.

The second idea is related to the way in which we improve what we are doing. If you do not recognise what I said above about experiencing yourself as a living contradiction or recognise what I am about to say

about the way in which you have already improved your practice, as you respond to your experience of living contradictions, then you are in a position to question the validity of my claims to educational knowledge. However, until you show that I am mistaken, I will continue to hold my belief that you have already combined your capacities for action and reflection in a systematic approach to problem solving in which you will have wanted to improve something because you believe that your values could be lived more fully in your practice. I think you have already imagined ways forward, designed action plans, acted and gathered evidence on your actions, evaluated your actions in terms of their quality and effectiveness and modified your concerns, ideas and actions in the light of your evaluations.

The third idea concerns our descriptions and explanations of our learning and educational development, in the stories we tell ourselves and others, as we research our attempts to live our values more fully in our practice. I think our explanations are our living educational theories which, along with the theories of others, have profound implications for the future of humanity. I hope to communicate the value of this idea by showing you its potential in the living theory accounts of other teachers, educators, leaders and managers in Part Two. (<http://www.bath.ac.uk/~edsajw/living.shtml>)

If you chose at this point to follow the route of my 1973-1993 AR Expedition at <http://www.bath.ac.uk/~edsajw/bk93/geki.htm> you will see a set of published papers with titles in italics that plot the growth of my understandings from initially researching with teachers into improving students learning as well as my own. My enquiries then focus on questions concerning the nature of educational knowledge and in particular on the standards of judgement that can be used to evaluate claims to educational knowledge. The 1985 paper, *An analysis of an individual's educational development - the basis for personally orientated action research*, marks a synthesis of the three contributions.

The 1989 paper on *Creating a living educational theory from questions of the kind, How do I improve my practice?* is perhaps the most influential of my publications on living educational theory. For the sake of completeness I have also included my 1988 Presidential Address to the British Educational Research Association on ***How do we improve research-based professionalism in education? - A question which includes action research, educational theory and the politics of educational knowledge***. This was not included in the original text of the growth of educational knowledge and the Appendix draws attention to the accredited programmes of action research that marked the successful completion of other AR Expeditions.

As the published papers move on into the contributions to the first and second world congresses on action learning, action research and process management, the growth in my understandings extends from my concerns about the nature of educational knowledge into issues of social transformation and the education of social formations. You can see the extension of this concern in the titles of the papers. In 1990 - *How do I improve my Professional Practice as an Academic and Educational Manager? A dialectical analysis of an individual's educational development and a basis for socially orientated action research*. In 1992 - *How can my philosophy of action research transform and improve my professional practice and produce a good social order? A response to Ortrun Zuber-Skerritt*.

I imagine that you are like me in that we have experienced some difficult and perhaps painful events that have contributed significantly to our learning. In my earlier writings I left out any mention of these

experiences. By 1990 I realised that my responses to some of the difficult experiences had contributed most significantly to my learning in my AR Expeditions and that I should make sure to avoid producing a victory narrative that omitted this recognition.

So the narratives in bold, in the Growth of Educational Knowledge 1973-1993, link the italicised published papers to the following experiences and responses to my existence and learning as a living contradiction in my workplace, the University of Bath.

In 1976, as I was writing up my first account of my action research into improving learning with students, my economic well-being was threatened by an attempt to terminate my employment. If this attempt had succeeded I would not have made the contributions in this AR Expedition from the University of Bath. So, the efforts of those who mobilised sufficient power to counter the power of those seeking the termination of my employment, were vital in the story of the growth of my educational knowledge. Their commitment to prevent what they saw as an injustice, continues to inspire me.

The AR Expedition to transform what counts as educational knowledge and theory also encountered barriers in 1980 and 1982 in my initial attempts to gain academic legitimacy for my ideas on living educational theory. Two Ph.D. submissions were rejected and the rules of governance of the University explicitly resulted in a letter from the University Registrar forbidding me to question the competence of my examiners under any circumstances. This regulation was changed in 1991 to allow questions to be raised on the grounds of bias, prejudice and inadequate assessment. Those readers who may still be working within forms of governance that are not open to question, may draw some hope from the changes in the regulation of the social order of the University of Bath.

The AR Expedition was also subjected to attacks in 1987 as the disciplinary power of the University was mobilised in a threat to my academic freedom. This was expressed in a claim that my activities and writings were a threat to the present and proper organisation of the University. My persistence in continuing my AR Expedition, explicitly recognised by a Senate Working Party on a Matter of Academic Freedom in 1991, was grounded in the continuing delight and pleasure of the faith and belief that the creation and testing of living educational theories are making a worth-while contribution to the future of humanity.

I doubt if you can undertake an AR Expedition that involves living the values that carry hope for the future of humanity, without experiencing some painful (and creative) tensions of encounters with other individuals and groups in a network of power relations that act to deny these values. The story continues in Part Two:

PART TWO: THE GROWTH OF EDUCATIONAL KNOWLEDGE II: CREATING LIVING EDUCATIONAL THEORIES IN THE EDUCATION OF SOCIAL FORMATIONS. 1993-2004

Looking back to see where one has come from and looking forward to where one may be going to, are both parts of my present life. Producing this account for AR Expeditions has given me the time to look back over my enquiries between 1993-2004 and to gather together my understandings of my learning to share in this public forum.

I will begin The Growth of Educational Knowledge II 1993-2004, with iv and v of my contributions to educational knowledge:

A process for clarifying the meanings of embodied values in the course of their emergence in practice and for transforming embodied values into living and communicable standards of educational judgement.

Ways of influencing the education of social formations in AR Expeditions through the creation and testing of living educational theories in a range of cultural and social contexts using multi-media representations.

I want to draw attention to the use of digital technology, visual narratives and performance texts in communicating the meanings of the embodied values we use to account to ourselves for the worthwhileness of our existence. I also want to explain how the visual narratives can help to clarify the meanings of embodied values as these are clarified in the course of their emergence in practice and are transformed, in the process of this clarification, into living standards of judgement that can be used to evaluate the validity of claims to knowledge from within a living theory perspective.

Because of the large files required to make the video-clips referred to in the paper below available you may not be able to access them unless you have access to the fast ethernet speeds of a University network. I do hope that you will be able to view the clips from the links provided in the paper that answers my question:

"How Valid Are Multi-Media Communications Of My Embodied Values In Living Theories And Standards Of Educational Judgement And Practice?"

<http://www.actionresearch.net/multimedia/jimenomov/IIMEW98.html>

My answer to this question contains the fourth and fifth contributions to educational knowledge in this AR Expedition.

The fourth contribution is the dialogical and dialectical visual narrative in the presentation above for clarifying the meanings of embodied values as these emerge in educational enquiries. In the process of

clarification the embodied values are transformed into living and communicable standards of judgement. I am thinking of the values and standards we use to account to ourselves for the worthwhileness of our lives and to account for our lives to others in explanations of what we are doing and learning.

Much of my productive life in education is spent in the supervision of action research programmes where I am seeking to support practitioner-researchers in bringing their embodied knowledge into the public domain. I do this in the belief that the processes of validating and legitimating this knowledge in the Academy is likely to enhance its influence in the learning of others. The first video-clips show the educational conversations in which I am seeking to support Jackie DeLong as she constructs her thesis about cultures of inquiry and I am focusing on the clarity of expression of her originality of mind and critical judgement. The educational conversations are contributing to the transformation of the embodied values of originality of mind and critical judgement two of the criteria used to examine doctoral theses at the University of Bath into living and communicable standards of critical judgement.

The fifth contribution is establishing a connection between the creating and testing of living educational theories and the education of social formations. I am thinking of this education in terms of living more fully the values and understandings that carry hope for the future of humanity. In the visual narrative of my performance text in the above paper I reconstruct my response to a university working party's draft report on a matter of academic freedom that simply recognised that my academic freedom had not been breached. The final report set before the Senate, recognised the fact that my academic freedom had not been breached, was due, in some measure, to my persistence in the face of pressure. This amendment occurred after my appearance before the working party. I have reconstructed this appearance in my performance text. I think that it shows the kind of controlled anger, described by Islamic friends as *hamas*, moved by a moral commitment to live humanising values more fully. I am relating the influence of living educational theories in the education of social formations to the process of learning to live more fully the values that carry hope for the future of humanity.

I will now explore some tentative implications of the most recent events in my AR Expedition:

The AERA Symposium of the 16th April 2004 in San Diego on The transformative potential of individuals' collaborative self-studies for sustainable global educational networks of communication.

The publication of the International Handbook of the Self-Study of Teaching and Teacher Education Practices.

The academic legitimization of living educational theory theses in the Academy

The design and development of the web-site actionresearch.net in extending the educational influence of the interconnecting and branching networks of communication supported by the internet.

Exploring the educational implications of inclusional ways of being.

The AERA Symposium of the 16th April 2004 in San Diego on The transformative potential of individuals' collaborative self-studies for sustainable global educational networks of communication.

The successful proposal and the different contributions from Caitriona McDonagh, Bernie Sullivan, Jean, McNiff, Jack Whitehead, Maggie Farren, Bernie Fitzgerald, Joan Whitehead, Cheryl Black and Jackie Delong, can be accessed at:

<http://www.bath.ac.uk/~edsajw//multimedia/aera04sym.htm>

The proposal explains that:

This session aims to demonstrate the transformative potential of individuals' collaborative self-studies for the development of sustainable global educational networks of communication. For this potential to be realised we see certain practices as necessary. Here we explain some of these practices and how we believe we are achieving and justifying them by making our evidence base and the outcomes visible through multi media representations of our learning.

We are a group of teachers, professional educators, and education administrators, working across the levels of education systems. Each of us asks, How do I improve what I am doing for personal and social good? Each of us aims to generate our personal educational theories to show how we are doing so through our contributions to the education of social formations in our own settings.

The publication of the International Handbook of the Self-Study of Teaching and Teacher Education Practices.

The 14th April 2004 marked the publishers launch of the International Handbook of Self-Study of Teaching and Teacher Education Practices . The contents of the Handbook were written by members of the AERA Self-Study of Teacher Education Practices (S-ISTEP) Special Interest Group. This group was established in 1993 and through a kind invitation by Tom Russell I was enabled to contribute to its formation. In my chapter for the handbook on What counts as evidence in self-studies of teacher education practices? I evaluate the contributions of self-study between 1993 to 2003 in relation to the questions I am asking of my own contributions to educational knowledge for this issue of AR Expeditions:

Is there evidence of the generation and testing of educational theories from my embodied knowledge and the embodied knowledges of other action researchers?

Is there evidence of the transformation of the embodied values of action researchers into the living standards of judgement that can be used to test the validity of action research accounts?

Is there evidence of the emergence of educational research methodologies as distinct from a social science methodology in action research expeditions?

Is there evidence of a logic of educational enquiry emerging from action research expeditions?

Is there evidence from action research expeditions of educational influences in educating oneself, in the education of others and in the education of social formations.

A review of the Handbook makes the point:

This Handbook represents a major breakthrough in our understandings of the importance and usefulness of self study in teaching and teacher education. With this publication, self-study may be seen as a legitimate, commanding, and worthwhile field in educational research. The chapters take self study well beyond the simple bridging of research and practice. They demonstrate the power of the field as an intellectual endeavour with its own set of research criteria, conundrums, and elegant conceptualizations. But perhaps more importantly, this book suggests the potential of self-study to truly reform practice.' (Richardson, 2004 - <http://www.wkap.nl/prod/b/1-4020-1812-6>)

As our AR Expeditions move forward and we strengthen our mutual support, through the sharing of our accounts, we are doing more than suggest the potential of self-study to truly reform practice. We are producing the evidence that demonstrates we are making the possible probable (Whitehead, 2003 - http://www.bath.ac.uk/~edsajw/evol/joanw_files/joanw.htm)

The academic legitimization of living educational theory theses in the Academy

Because I have committed so much of my productive life to the creation, testing and academic legitimation of living educational theories I do urge you to let me know if you think any of my beliefs are mistaken I have still some time left not to persist with those errors I can recognise! If you access <http://www.bath.ac.uk/~edsajw/living.shtml> you will find the living theory theses of individuals whose AR Expeditions I have shared. Each journey, from its beginning to a celebration at the time of graduation, has taken a minimum of five years and the postdoctoral enquiries are continuing. While you will see that there are too many to describe even briefly here, I want to draw attention to the particular contributions I see in the action research of Jean McNiff, Moira Laidlaw, Je Kan Adler-Collins, Maggie Farren, Jackie Delong and Paulus Murray because of the significance of their living educational theories in the education of social formations.

Jean McNiff has documented our shared AR expedition over the past 23 years in her many publications. The Ph.D. theses of Mary Gurney (1988) and Jean McNiff (1989) were the first living theory doctorates to be accredited by the University of Bath some ten years before my own, at my third attempt in 1999! They are missing from my web-site because I don't have an electronic version to share with you. They reside in the University of Bath Library. Without Jean's writings and her generous acknowledgements to the value she has found in the idea of creating her own living educational theory together with the support for her students in the creation of their own (see <http://www.jeanmcniff.com>), living educational theories would not be the influence for social good that they are today. You can see what I mean by Jean's generosity of spirit in the booklet on action research for professional development she has made freely available to celebrate our 21 years of working together at <http://www.jeanmcniff.com/booklet1.html>

Jackie Delong has made original contributions to the creation and testing of living educational theories. In her AR Expedition for her doctoral thesis, *How can I improve my practice as a superintendent of schools and create my own living educational theory?* (<http://www.bath.ac.uk/~edsajw/delong.shtml>) Jackie contributes to the education of a social formation through the development of a culture of enquiry in the educational transformation of the systems influence of a District School Board in Canada. Working with her colleague and friend Cheryl Black, in the creation and development of this culture of enquiry, they have responded to the voices and other teachers and administrators who are working to improve the quality of students learning and made these public in three volumes of *Passion in Professional Practice*.

You can access Volume 2 at <http://schools.gedsb.net/ar/passion/pppii/index.html>

You can access Volume 3 at <http://schools.gedsb.net/ar/passion/pppiii/index.html>

They have also made public their own action research accounts and those of their colleagues that have been awarded higher degrees at <http://schools.gedsb.net/ar/theses/index.html>

Maggie Farren at Dublin City University, Ireland, Paulus Murray at the Royal Agricultural College, UK and Je Kan Adler-Collins at Fukuoka University are writing up their doctorates and you can access their writings through their web-sites and appreciate the shared influences in our interconnecting and branching networks of communication. For example at Maggie's web-site at <http://webpages.dcu.ie/~farrenm/> you will see the Educators section with the evidence that shows the living theories of the learning of professional educators as they research their questions of the kind, How do I improve what I am doing? have been embodied in the social formation of Dublin City University.

Je Kan Adler-Collins is researching his own practice as he seeks to pedagogise (Bernstein, 2000, p. 78) his own living theory of the healing nurse into the nursing curriculum of Fukuoka University. The archives of the e-forum of Je Kan's website living-action-research, show the significance of holding open a healing space for sharing action enquiries and for nurturing our creativities as we share our AR journeys. You can join the e-forum of living-action-research at:

<http://www.jiscmail.ac.uk/cgi-bin/wa.exe?SUBED1=living-action-research&A=1>

Paulus Murray is creating his living postcolonial theory and writes:

When asked what kind of theory is Postcolonial Theory? I will not be satisfied as a humanistic scholar until I can answer from the grounds of my own living postcolonial theory thesis that, Postcolonial Theory is a theory that interlaces stark, difficult, challenging critical deconstruction within a loving spirit of a hopeful future for us all. (Murray, 2004)

I have referred above to our joint presentation on White and Black with White Identities at AERA 2000, and we intend to continue our shared journey in a presentation at the British Educational Research Association 2004 Annual Conference. We also intend to make this presentation available at:

http://www.royagcol.ac.uk/~paul_murray/Sub_Pages/FurtherInformation.htm

and at:

<http://www.bath.ac.uk/~edsajw/writing.shtml>

Moira Laidlaw has also directed the flow of her life-affirming energy into the growth of living educational theories that are influencing the education of social formations. Her doctoral AR Expedition into How can I

create my own living educational theory as I offer you an account of my educational development?
(<http://www.bath.ac.uk/~edsajw/moira2.shtml>)

established the living nature of educational standards of judgement in action research. In her Voluntary Service Overseas since 2000 at Guyuan Teachers College in China, she has worked with Dean Tian Fengjun to create Chinas Centre for Educational Action Research in Foreign Languages Teaching. In helping to develop and communicate Chinese approaches to action research into the global networks of communication Moira is contributing her influence in the education of social formations in a way that carries hope for the future of humanity (<http://www.bath.ac.uk/~edsajw/moira.shtml>)

My supervision of living theory theses and my AR Expedition have also been influenced since 1993 by the establishment of the Centre for Action Research in Professional Practice. In the Department of Education I have had to resist pressure to move my timetabled commitments into areas other than those that are focused on the creation and testing of living educational theories. This pressure was understandable at times when it appeared that there was not sufficient demand for the creation of such theories for a full timetable. Teaching and supervising on the CARPP programmes with students attracted to the Centre largely through the reputations of Peter Reason and Judy Marshall has helped me to avoid the dissipation of my productive activities away from the creation of living educational theories.

I helped to found and develop the Centre for Action Research in Professional Practice (CARPP) at the University of Bath, with David Sims, Peter Reason and Judi Marshall. Peter is the present Director of the Centre. David moved to Brunel University soon after the establishment of the Centre. I am also fortunate to be working with Donna Ladkin who joined our group of tutors in CARPP in 2002. Through the influence of Judy Marshall and Peter Reason I have also been enabled to extend the range of my action research supervisions into different professional contexts with workers in the police, health service, industry and commerce. You can view the work of CARPP at <http://www.bath.ac.uk/carpp/> .

Some of of Judys publications can be accessed at:

<http://www.bath.ac.uk/carpp/judimarshall/paperslist.htm>

Some of Peters publications can be accessed at:

<http://www.bath.ac.uk/~mnspwr/>

Successfully submitted living theory theses by Geoff Mead, Paul Roberts and Jacqui Scholes-Rhodes from the CARPP programme can be accessed at:

<http://www.bath.ac.uk/~edsajw/living.shtml>

The design and development of the web-site [actionresearch.net](http://www.actionresearch.net) in extending the educational influence of the interconnecting and branching networks of communication supported by the internet.

The design and development of the web-site <http://www.actionresearch.net> by Jonathan Whitehead, my son, is enabling me to explore the potential of the interconnecting and branching networks of communication offered by the web. In particular I am seeking, through the internet, to spread and evaluate the influence of living educational theories in the education of individuals and social formations. Jonathan has been a most creative, skilful and caring influence in designing and developing my web-site and in developing his fathers skills in being able to maintain [actionresearch.net](http://www.actionresearch.net) .

You can experience the educational possibilities of Jonathans latest influence in the:

Other Homepages section <http://www.bath.ac.uk/~edsajw/otherpages.shtml>

Values section <http://www.bath.ac.uk/~edsajw/values.shtml>

Masters Programme section <http://www.bath.ac.uk/~edsajw/mastermod.shtml>

Jack Whiteheads Writings section <http://www.bath.ac.uk/~edsajw/writing.shtml>

From the other homepages section you can access Volumes I and II of Passion in Professional Practice. These emphasise the importance of supporting teachers enquiries within the development of a culture of enquiry in the Grand Erie District School Board in Canada. Those interested in enhancing the professional development of global educators through the creation of cultures of enquiry may like to move alongside the AR Expedition of Jackie Delong and Cheryl Black as they research the processes of enhancing the professionalism of teachers and improving student learning through the creation of a culture of enquiry within a District School Board. As you connect with Passion in Professional Practice you could also move alongside the action research masters accounts accredited by the University of Bath in the Masters Programme section above. Ideas are being shared between these AR Expeditions in a way that is helping to engerise and sustain the evolution of the AR Expeditions in the Grand Erie District School Board to create a culture of enquiry and the evolution of my AR Expedition into enhancing the quality of living educational theory accounts of professional learning.

The values section above emphasises the importance of connecting with ones embodied values, the values that give meaning and purpose to life in sustaining a worthwhile existence and contributing to education and educational knowledge. In the masters programme section you will find the accounts of learning in educational enquiries of the kind, How am I improving what I am doing? in the context of seeking to help students to improve their learning. In the Jack Whiteheads writings section you will find the publications in which I offer ideas on including I as a living contradiction in action research enquiries and living

educational theories that show how embodied values are being transformed into living standards of judgement in contributing to the growth of educational knowledge and how they are contributing to the education of social formations (Laidlaw, 1996, <http://www.bath.ac.uk/~edsajw/moira2.shtml>)

Exploring the educational implications of inclusional ways of being

As I look back on the continuing story of my learning in my educational enquiries from 1993 to 2004, I can see that my understandings of educational knowledge are also being transformed with the influence of my daughter Rebeccas lovingly inclusional way of being with her father and others and with the influence of Alan Rayners ideas into inclusional ways of being and knowing in co-creative togetherness:

Inclusionality is an awareness that space, far from passively surrounding and isolating discrete massy objects, is a vital, dynamic inclusion within, around and permeating natural form across all scales of organization, allowing diverse possibilities for movement and communication. Correspondingly, boundaries are not fixed limits - smooth, space-excluding, Euclidean lines or planes - but rather are pivotal places comprising complex, dynamic arrays of voids and relief that both emerge from and pattern the co-creative togetherness of inner and outer domains, as in the banks of a river. (Rayner, 2004
<http://www.bath.ac.uk/~bssadmr/inclusionality/>)

Rebecca sustains such an inclusional and loving way of relating that continues to call me back from my tendency to severance and the pessimism of the intellect, to a sustained and life-affirming optimism of the will that I hope continues to flow through me until the end of my life-time. The extension of my cognitive range and concerns continues in the growth of my educational knowledge through the educational influence of others in my insights into ecological feminism (Ladkin, 2004), post-colonial theory (Murray, 2004) and inclusional ways of being (Rayner, 2004).

I also think that the AERA Symposium at <http://www.bath.ac.uk/~edsajw/multimedia/aera04sym.htm> shows a quality of inclusionality that respects the living boundaries of the identities of the individual researchers, while showing the transformative potential of inclusional self-studies for sustainable global educational networks of communication.

In my introduction to the Symposium I made several claims whose validities are open to your questioning. In relation to my own life of educational enquiry I explained my hope that readers would help me to test the validity of my beliefs about the educational influences of my practice so that I could be helped not to persist in error through understanding and overcoming them in practice. When I write about an ontological commitment (<http://www.bath.ac.uk/~edsajw/multimedia/jwontoaera.htm>) I am meaning an embodied value that gives meaning and purpose to my life and educational practices. At the heart of my ontology is the expression and recognition of a flow of life-affirming energy and pleasure. I know that many people connect their expression of a spiritual energy to their submission, within a religion, to the will of a

deity/God. My own preference is to feel the creative power of such a spiritual energy in the face of the certainty of my own death without experiencing the need to submit to such religious tendencies.

In my paper on my ontological commitments in my AR Expedition you will see that I acknowledge the influence of being certain of my death in living a productive life, in contributing to the growth of educational knowledge and in contributing to post-colonial practices in the inclusional spirit of Ubuntu.

As you may have already seen in the first part of this contribution I insist on including my learnings from the difficulties I encounter while on the AR Expeditions.

In the contribution to the AERA 2004 Symposium my learning moved forward as questions emerged from my experiences of birth and death:

Can I communicate the ontological power of an inclusional 'will to live' and 'will to knowledge' through a Daughter's birth.

How do I express the meaning of a loving warmth of humanity through a Father's death, a Son's birth and a Colleague's death.

How can my ontological commitment to living a productive life be expressed as an epistemological standard of judgment?

What is my ontological commitment to enquiry learning?

How can I communicate an ontological commitment to an inclusional way of being in my educational relationships with my students?

What do I mean by an ontological commitment to post-colonial practice in the spirit of Ubuntu?

My embrace of the spirit of truth and reconciliation of Ubuntu is important to me in recognising the contribution to humanity of an African cosmology. A central value in Ubuntu is that a person is a person

because of other people. I am connecting this value with what I am learning with Simon Riding, a teacher and doctoral researcher in Living myself through others (Riding, 2004 at <http://www.actionresearch.net/module/srmadis.doc>).

I can also see a growth in my understanding of post-colonial theory and practice, race and identity as I enquire with Paulus Murray into our White and Black with White Identities in Self-Studies of Teacher Education Practices for our joint presentation at AERA 2000.
<http://www.bath.ac.uk/~edsajw/A2/aerapj.htm>

(See also Paulus Murrays homepage at http://www.royalcol.ac.uk/~paul_murray/Sub_Pages/FurtherInformation.htm)

I am also connecting the loving and inclusional spirit of Ubuntu with the embodied value of alongsideness expressed and lived by Robyn Pound in the course of her AR Doctoral Expedition *How can I improve my health visiting support of parenting? The creation of an alongside epistemology through action enquiry.* (<http://www.bath.ac.uk/~edsajw/pound.shtml>)

and I agree with Eden Charless response to Robyns ideas in the e-Forum of Living-Action Research:

I celebrate your questioning around the timing of alongsideness in a sequence (or, process/es) of activity designed to lead to greater social justice. Social justice is of key importance. I guess I am raising whether there are other discussions we need to explore alongside the ones that you raise. I want to work alongside others in creating new, fairer human relationships characterised by equity, justice and love more than by uniformity. For me, this can only happen if the emphasis is not only on including me within the existing order but includes working alongside me in evolving another one. This would involve all of us changing some. (Charles, 9 May 2004 Archives of Living-Action-Research)

Living Conclusion

My reason for highlighting multi-media narratives of our learning as we seek to live the values of our humanities more fully is because I believe that the sharing of accounts of our learning and influence and our openness to listening and responding to the creative and critical evaluations of others from within the inclusive flow of our loving spirits, are probably the values that carry most hope for the future of humanity. Yet, even as I write, I am surrounded by images in the media from the war in Iraq that violate these values.

What I have in mind here is a global response to the beheading of Nick Berg in Iraq and an image from Abu Ghraib jail, showing a soldier serving in Iraq, holding the leash of a naked Iraqi, lying on the floor, and the words:

Take a close look at the leather strap, the pain on the prisoners face. No sadistic movie could outdo the damage of this image. (Robert Fisk, 2004)

The grounds given for beheading Nick Berg were:

So we tell you that the dignity of the Muslim men and women in Abu Ghraib and others is not redeemed except by blood and souls. You will not receive anything from us but coffins after coffins. How can a free Muslim sleep well as he sees Islam slaughtered and its dignity bleeding, and the pictures of shame and the news of the devilish scorn of the people of Islam men and women in the prison of Abu Ghraib? (Buncombe & Huggler, 2004, p. 7)

I want to focus on the hope in our responses to the image in our AR expeditions and to the beheading of Nick Berg in Iraq.

Each living educational theory that shows an influence in the education of social formations in learning how to transform the living contradictions, experienced in holding together our humanity and the lack of humanity evoked by the image, into hope for the future of humanity as we respond together in the flow of our loving spirits. I think this hope flows through our recognition of the loving and life-affirming dignity in and to those who are suffering in a crime against humanity and in our researching together in our AR Expeditions how we can bring the values that carry this hope more fully into our world.

In the Growth of Educational Knowledge Part I you will see that I use peoples real names. This is my ethical choice and I am accountable to you for this choice. I hesitated above and choose to say that the image showed a soldier serving in Iraq, rather than naming Lynddie England, the soldier in the picture. Yet, I do name Lynddie England, not to demonise her but to stress that she is a human being whose humanity is threatened by the culture of abuse around her. I know my own tendency for hamoq, in the sense of the blood lust that motivated the beheading of Nick Berg. A lesson from my AR Expedition I continue to learn is that the interests of the future of humanity are not served by its spontaneous release in violence. Yet I can also recognise that it can be a life-saving response in particular circumstances and hence protect the survival of my own humanity. I find one of the great challenges in life is to enable the creative energy of a loving spirit to connect with and transcend the spontaneity of the rage I personally experience when subjected to colonising pressures and other threats to my well-being. I think you will only have to watch the performance text of my encounter with the Working Party on a Matter of Academic Freedom to detect the power of hamoq in me. This is one of the great benefits of inclusional ways of being in that in living and working with others it is possible that the humanising influence of a community in ones AR Expedition can help one to continue to live more fully the values that carry hope for the future of humanity.

Because of the generative power drawn on by AR Expeditions interconnecting and branching communications through the internet, I have been able for the first time to present the 31 years growth of my educational knowledge through my AR Expeditions and to present the visual narrative in the Growth of Educational Knowledge Part 11. I am hopeful that you will find useful the five contributions to educational knowledge and that you will find the time to respond to the ideas from within your own creative and critical spirits of educational enquiry.

As my expedition continues I hope that you will see its influence in the education of the social formation of my own workplace, the University of Bath, and I hope to be able to report in 2009 that the distinctive identity of the University is associated with the creating and testing of educational theories that carry hope for the future of humanity:

"The task before us is to ensure that by 2009..... the University of Bath will be internationally recognised as a leading UK university with a distinctive approach to teaching, research and knowledge transfer. The emphasis here is upon distinctiveness. We must establish a strong understanding of our unique identity." (University of Bath, 2004, p.1)

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