

## How Am I Gathering Data And Explaining My Influence In Living Educational Theory Research As A Social Movement?

Jack Whitehead, DRAFT 01 October 2015

This paper marks a transformation in the focus in my educational research onto Living Educational Theory research as a Social Movement. This new focus seeks to emphasise the importance of researching living-educational-theories as social movements that are enhancing the influence of values and understandings that carry hope for the flourishing of humanity. The paper builds on my previous research into the generation and sharing of explanations of the educational influences of individuals in their own learning, in the learning of others and in the learning of the social formations that influence their practice and understandings. It is transformatory in placing myself, in this self-study, within a network of relationships in which I am expressing a value that Pound has distinguished, from her research as a health visitor, as alongsideness. I shall relate this value to theoretical perspectives such as Hilton's (2015) analysis of family relationships as key to tackling inequalities in society.

The data I show below is gathered to enable me to produce an evidence-based and valid explanation of my influence in Living Theory research as a social movement. This data gathering was largely intuitive and includes:

- 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 whilst leading a workshop in Durban University of Technology in 2011 and participated in the session at AERA.
- v)** The 2014 American Educational Research Association (AERA) in Philadelphia – this is focused on contributions to the 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 8<sup>th</sup> 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, University of Cumbria, 3<sup>rd</sup> June 2015.

- x) Network Educational Action Research Ireland (NEARI) 12 September 2015.
- xi) Living-theories with creative computing with John Reeves and Daniella Vass.

In my use of this data as evidence in my explanation below I draw insights from various theoretical perspectives: from Pound on aloneness; on a modification of Ubuntu ways of being in a relational way of being that can be represented as 'I am because we are ~ we are because I am' or, drawing on the ideas of Huxtable as i~we~i; from Delong's idea of a culture of inquiry. Before I focus on gathering data for an evidence-based explanation of educational influence in Living Theory research as a social movement, 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.

### Context

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, 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 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 individual, as a practitioner-researcher, can produce a valid explanation of 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 understandings, as their living-educational-theory 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 focused on living, as fully as possible, the values that carry hope for the flourishing of humanity.

For most of my working life in education I have focused on supporting the explication 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 my 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?*

As my question includes the idea of a 'social movement' I want to draw attention to the following distinction I made 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.

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 conclude I am wondering if I have persuaded you that the expression and representation of such flows of energy, with values, require action researchers to move beyond limitations of printed text based narratives into multi-media accounts of their values based influences in the world? (Whitehead, 2009, pp. 96-97)

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.

### **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 represented by i~we~I', her creation of the method of living-posters for gathering and representing data on an individual's ontological, relational and productive values in relation to others'.

### **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. Here are the 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 now focus on my use of 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 then show how I use these values in 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.

### Gathering data for an evidence-based explanation of educational influence in Living Theory research as a social movement.

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 18<sup>th</sup> 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 cannot carry 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 when 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 life. The following visual data was collected from groups and events in which I express my ontological, relational and productive values.



## **Visual data for 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 clarifying and communicating the ontological, relational and productive values I am expressing in enhancing my contribution to Living Theory research as a social movement, from the 11 groups listed above:

### **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

**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

**Lynn Spurrell**  
Coaching, change management

**Sonia Hutchison**  
Sustainable leadership

**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. 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 was, along with the other foundation members, wanted 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' (Whitehead, 1998) 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**

**Team Members:**

- 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
- Sigrid 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 both 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 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 recognise 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 4<sup>th</sup> 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/jwjaera2014paperok.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 29<sup>th</sup> August 2009 to make my 65<sup>th</sup> Birthday and ending of my tenured contract with the University of Bath after 36 years on the 31<sup>st</sup> August 2009.

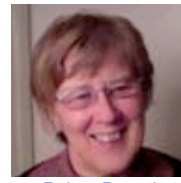
In relation to my productive values, the Living Theory research support group enables me to continue to support others in the generation and sharing of their living-theories as they seek to live as fully as possible the values and understandings that carry hope for the flourishing of humanity.



[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.



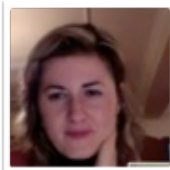
[Surrinder Sandham-Bains](#)  
Caring, health visiting CPD



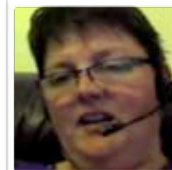
[Sonia Hutchison](#)  
Sustainable  
leadership



[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 20<sup>th</sup> September 2015**



**From the 13<sup>th</sup> September 2015**



**viii) 2015 Action Research Network of the America's (ARNA) Town Hall Meeting, 8<sup>th</sup> 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. Mentoring Practitioner Researcher Group. 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 LivingTheory 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 on the 3 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 12<sup>th</sup> 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.

**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 questions:

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 17<sup>th</sup> September 2015 I video-taped a presentation made by Daniella 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 Daniella's presentation at:

<https://www.youtube.com/watch?v=1mxBiX0CQEO>

I intend to do what I can to support Daniella 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. The above data was not gathered at random. It was guided by intuitions about relevance that were influenced by the following explanatory principles. I was 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.

### **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 as to 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:

- i) My educational influence in my own learning.
- ii) My educational influence in the learning of others.
- iii) My educational influence in the learning of social formations.

In my previous writings I have focused on the nature of the explanations in i) and ii). I shall now focus on the explanations in iii) as I explain my contribution to enhancing Living Theory research as a social movement.

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, p. 145, 1990)

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, 2014). 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, 2014, 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 intend to show the importance of internal conversations 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 are energy-flowing, ontological, relationally dynamic and productive values.



**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 of Jacqueline DeLong's graduation with her doctorate on the 18<sup>th</sup> 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 and this is his response:

**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. Up to this point I used both propositional and dialectical logics in my explanations of educational influence.

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 ~ in i~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~i in personal correspondence), we use i~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 above, 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  $\sim$  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 between individuals, including myself, in the different spaces. These communications are necessary in supporting Living Theory research as a social movement. For example, in the post-doctoral living theory group on the 20<sup>th</sup> 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 20<sup>th</sup> September 2015 shows these communications in action:

[https://youtu.be/QoTvJTF\\_qPI](https://youtu.be/QoTvJTF_qPI)

Serendipity has intervened because as I wrote the above the following e-mail came through from Judy McBride:

Begin forwarded message:

**From:** Judy McBride <judy.judymcbride@gmail.com>

**Subject: Re: Post-doctoral enquiry conversation 20th September 2015**

**Date:** 21 September 2015 13:30:41 BST

**To:** swaroop rawal <dearswaroop@hotmail.com>

**Cc:** Jack Whitehead <jack@actionresearch.net>, Moira Laidlaw <moirafrog@gmail.com>, Bruce Ferguson <pip.ferguson@dcu.ie>, Marie Huxtable <marie\_huxtable@yahoo.co.uk>, Jackie Delong <jddelong@gmail.com>

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 20<sup>th</sup> September) I am very grateful for this opportunity.  
Judy

**By productive values** I draw on the sense of what it means to produce something as a human being, from the early writings of Karl Marx:

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

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

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

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

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

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 things, 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.

I was fortunate in being able to fulfill, between 1973-2009, 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, pp. xii-xiv, 1993)

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 that I am confused 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 of inequalities in society and what to do about them. Here are some of the ideas that are part of my confusion.

For example, 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 excesses at the top.*

Chapter 2 showed how so much of the wealth at the top is derived, in one way or another, from rent seeking and rules of the game that are tilted to advantage those at the top. The distortions and perversions of our economic system are pervasive, but the following seven reforms would make a big difference.

Curbing the financial sector.

... Here are six further reforms that are urgent:

- (a) Curb excessive risk taking and the too-big-to-fail and too-interconnected-to-fail financial institutions; they're a lethal combination that has led to the repeated bailouts that have marked the last thirty years....
- (b) Make banks more transparent, especially in their treatment of over-the-counter derivatives...
- (c) Make the banks and credit card companies more competitive and ensure that they *act* competitively...
- (d) Make it more difficult for banks to engage in predatory lending and abusive credit card practices, including by putting stricter limits on usury (excessively high interest rates).
- (e) Curb the bonuses that encourage excessive risk taking and shortsighted behavior.
- (f) Close down the offshore banking centers (and their onshore counterparts) that have been so successful both at circumventing regulations and at promoting tax evasion and avoidance.

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) 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).

So, I am moving into the final section of this paper 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.

## Here is 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 above visual data, I shall explain why the data can enable me to generate a justifiable explanation of my influence in Living Theory research as a social movement. This explanation is focused on my understanding of:

- i) Robyn Pound's (2003) idea of alongsideness.
- ii) Responsibility.
- iii) Dialogue.
- iv) Jacqueline Delong's (2002) idea of a Culture of inquiry.
- v) Marie Huxtable's (2015) idea of Living-posters as a research method.
- vi) A form of participatory democracy.

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 20<sup>th</sup> September 2015 and the research support group from the 20<sup>th</sup> September 2015 and the 9<sup>th</sup> August 2015.

### The post-doctoral Living Theory research group on the 20<sup>th</sup> September 2015

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 an analysis of Living Theory

research as a social movement, with each individual expressing democratic, dialogical and other values.

The Research Support Group conversation from the 20<sup>th</sup> September 2015 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 9<sup>th</sup> 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. These ideas inform my gathering of the above data as relevant to my evidence-based explanation:

### **Robyn Pound's (2003) idea of alongsideness**

In explaining her support for developing family relationships Pound created her idea of alongsideness as her way of creating and sustaining connections that enhance collaborative enquiry is clearly grounded in enhancing social relationships. I am using alongsideness as an explanatory principle in explaining my education influence in Living Theory research as a social movement and in my understanding of social change and social movement. I also understand the significance of Pound's focus on developing family relationships in Hilton's (2015) terms that long term structural inequality can best be tackled by making parenting aspirational.

Here is Pound's PhD 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, alongsideness emerges as an explanation I found appropriate to my parenting, health visiting and researching. Alongsideness, 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 alongsideness 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 alongsideness 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 a presentation by Pound on alongsideness at:

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

## **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 I-You relationships in the sense of an Ubuntu way of being with a responsibility towards the other. I identify with Biesta's (2006) use of responsibility:

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 responsibly and responsibly to otherness and difference in our own, unique ways. (p. ix)

In expressing my responsibility towards the other in alongsideness relationships I want to stress that I am not taking responsibility for the other. 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.

## **Dialogue**

In my meanings of dialogic or conversational relationships I have been influenced by and identify with Buber's (1947) ideas of humility, dialogue, trust mutuality and friendship. In the research support group I continue to express my responsibility as an educator whilst in the post-doctoral living theory group I feel that mutuality is being expressed within a communal spirit of friendship:

"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)

"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. Because this human being exists, in the darkness the light lies hidden, in fear salvation, and in the callousness of one's fellow-men the great Love.

Because this human being exists; therefore he must be really there, really facing the child, not merely there in spirit. He may not let himself be represented by a phantom: the death of the phantom would be a catastrophe for the child's pristine soul. He need possess none of the perfections which the child may dream he possesses; but he must be really there. In order to be and to remain truly present to the child he must have gathered the child's presence into his own store as one of the bearers of his communion with the world, one of the focuses of his responsibilities for the world. Of course he cannot be continually concerned with the child, either in thought or in deed, not ought he to be. But if he has really gathered the child into his life then that subterranean dialogic, 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)

"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." (128)

Jane Spiro has described our relationship during her doctoral research programme in a way the seems to me to include the above qualities:

<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 paraellism:

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.

**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). I use Delong's idea of a living culture of inquiry in the creation of living-educational-theories as a social movement, because the idea of a culture is necessarily social and the idea of a 'culture of inquiry' emphasizes 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 and experienced in the video of the post-doctoral Living Theory group of the 20<sup>th</sup> September 2015. This is where I am using the above data as evidence in my claim about what can be seen and experienced as a living culture of inquiry:

### **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 Town Hall meeting, with the imagines 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 explanations. As I was presenting the living-posters at the Action Research Network of the Americas in Toronto on the 8<sup>th</sup> May 2015, Huxtable was presenting her ideas of the living-posters as a research method to the Higher Education Special Interest Group of the British Educational Research Association in London.

### **A form of participatory democracy.**

In the conversation between the post-doctoral living theory research group of the 20<sup>th</sup> 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. I explain my 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 that 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 alongsidness, 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 sociohistorical and sociocultural 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 7<sup>th</sup> 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](mailto: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](mailto: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, hide  
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, Debrorah 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

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 16<sup>th</sup> 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 8<sup>th</sup> May 2015 in Toronto, Canada.

On Saturday 7<sup>th</sup> 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.

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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.

To be continued...

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