Educational Knowledge Creation, Preservation & Access In Living Educational Theory Cultures of Inquiry, Through Community Based Participatory Action Research.

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Purpose and Aim

Our purpose is to provide an evidence-based explanation of how a community of practitioner-researchers are expressing their educational responsibilities within and between their different cultural contexts to create and preserve their contributions to a Living Educational Theory Culture of Inquiry. Our aims are:

i) To present the evidence, from living-educational-theories in over 60 doctoral theses and masters dissertations, that individual practitioner-researchers can explain their educational influences in their own learning and in the learning of others through the generation of their unique living-educational-theory methodologies. These draw on methods from self-study, narrative inquiry, action research, autoethnography and qualitative meta-analysis.

ii) To present the meanings of the values used by practitioner-researchers as explanatory principles in their explanations of educational influences in learning with the values of human flourishing that distinguish their educational practices as global citizens with Living Educational Theory Cultures of Inquiry. This includes our expressions of values with our life-affirming energies.

While we have supported, tutored, mentored practitioner-researchers to create their own-living-educational-theories since the 90's, our recent experiences in 2020/2021 working in a global culture of inquiry with colleagues in India, US, Nepal have helped us to expand our understandings of the challenges internationally of educational knowledge creation, preservation and access. Within our relationally dynamic values as standards of judgment, we have challenged our euro-centric ways of being, engaged with "intercultural translation" (Santos, 2014) and increased our awareness of colonization.

We present evidence, from living-educational-theories in over 60 doctoral theses and masters dissertations, that individual practitioner-researchers can explain their educational influences in their own learning and in the learning of others through the generation of their unique living-educational-theory methodologies. These draw on methods from self-study, narrative inquiry, action research, autoethnography and meta-analysis.

Over the 2020-2021 years in our global culture of inquiry, we worked with Jackie's mentees, Michelle Vaughan, Parbati Dhungana, and Shivani Mishra, in "loving educational conversations" to live our commonly-understood values of love, vulnerability, connection and concern. We each wrote an individual paper based on our individual research in our own

contexts and included within it our supportive responses and co-learning in the community. First, our papers were ones of individuals and then of a co-learning and cooperative endeavour. We met regularly on Mondays in our own time zones and shared our research progress, our concerns and constraints and our encouragement and support for each other. The Zoom meetings were recorded and became essential data for evidence of our claims to know. Our global culture of inquiry became our validation group and we used modifications of Habermas' (1976) four criteria of social validity, concerning comprehensibility, evidence, sociohistorical and sociocultural understandings and authenticity, to enhance the validity of our research in creating our living-educational-theories.

Jackie and mentees

As precursor to our global culture of inquiry focused on educational responsibility, Jackie worked with individual practitioner-researchers, Michelle in Florida, USA in 2018, Parbati in Katmandu, Nepal in 2018, Shivani in Gujarat, India in 2020. In the cases of Michelle and Parbati, the practitioner-researcher followed up from her invitation at a conference session to be "loved into learning" (Campbell, 2018) in the process of creating her own living-educational theory. Both Michelle and Parbati created their living educational-theory and published it in EJOLTs in a year. In addition, Michelle and Jackie wrote a joint paper for EJOLTs (Vaughan & Delong, 2019) where they described their journey together and clarified the nature of their culture of inquiry. Shivani had been mentored by Swaroop Rawal, had met with Jack at a Worcester conference in 2019, and connected with Jackie through an article that she submitted to EJOLTs that needed some revision and then asked for her help in writing her paper for AERA 2021. This group then combined with Jack in a symposium proposal that was accepted, worked together over 2020 through Zoom and presented their papers in April at the virtual 2021 AERA conference.

Theoretical Perspectives

We draw insights from 'Living Educational Theory Research' (Whitehead, 2019) and 'Building Living Theory Cultures of Educational Inquiry' (Delong, 2021) in explaining how, in our community of practice we fulfil our educational responsibility to improve our educational practices and to contribute to the global knowledgebase of education. We draw insights from Delong's (2002) research on cultures of inquiry and Living Educational Theory cultures of inquiry in explaining our educational influences in learning as global citizens with values of human flourishing. In Living Educational Theory Research, individual researchers generate and share an evidence-based explanation of their educational influences in their own learning, in the learning of others and in the learning of the social formations which influence practice and understanding. Our theoretical perspectives have also been influenced by Dadds and Hart's (2001) idea of methodological inventiveness:

> " The importance of methodological inventiveness
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> Perhaps the most important new insight for both of us has been awareness that, for some practitioner researchers, creating their own unique way through their research may be as important as their self-chosen research focus. We had understood for many years that

substantive choice was fundamental to the motivation and effectiveness of practitioner research (Dadds 1995); that what practitioners chose to research was important to their sense of engagement and purpose. But we had understood far less well that how practitioners chose to research, and their sense of control over this, could be equally important to their motivation, their sense of identity within the research and their research outcomes." (Dadds & Hart, p. 166)

In relation to researching educational influences in the learning of social formations, the building of Living Theory cultures of educational enquiry is of fundamental importance. This is because each individual's living-educational-theory is an explanation of educational influence in learning with values of human flourishing. These explanations are contributions to a culture of inquiry which, as Said says, includes values of human flourishing 'with a refining and elevating element in each society's reservoir of the best that has been known and thought' (Said, pp. xii-xiv, 1993).

Methods

The methods we use include empathetic resonance with digital visual data to clarify the meanings of the energy-flowing values of hope, vulnerability; dialogue (Delong, 2021). We use validation groups of some 3-8 peers to enhance the comprehensibility, evidence, normative understandings and authenticity (drawing on Habermas, 1976) of the claims to educational knowledge. A qualitative meta-analysis of the data (Whitehead & Williamson, 2021) is a significant method in this research as we gather together insights from the collection of living-educational-theories in the data sources below, to strengthen our contributions to a Living Educational Theory culture of educational inquiry.

For example, if you click on https://www.actionresearch.net/living/living.shtml you will see a list of Living Educational Theory doctorates that have been awarded by different Universities around the world. The procedures of internal and external examination for doctoral theses usually involve the application of the criterion of an original contribution to knowledge. This criterion must be met before the award of the degree. The global culture of academic knowledge has been influenced through the inclusion of these Living Educational Theory doctorates.

Rather than accepting Creswell's (2007) instruction that researchers must choose a methodology, we draw insights from a range of methods within the methodologies of narrative research, action research, self-study of teacher education practices, phenomenology and autoethnography. For example, we think that the inclusion of 'I' in an inquiry of the kind, 'How do I improve what I am doing?', includes a self-study of one's practice. Communicating the educational influences in the learning of such an inquiry is in the form of a narrative. The fundamental insight of phenomenology is that one seeks to understand phenomena from within the researcher's experience of the phenomena as is the case in Living Educational Theory Research. The methods of autoethnography are important as they include the individual 'I's engagement with cultural influences and their contribution to these influences.

For example, Anne Keizer-Remmer's (2017) doctorate on - Underneath The Surface Of Cosmopolitanism: In Search of Cosmopolitanism In Higher Education includes the following cultural understandings:

Thus, after a general introduction to cosmopolitanism, I describe what I liked about Nussbaum's and Appiah's notion of cosmopolitanism. What are their idea(l)s, their style, and the applicability of their ideas for education? The main informants and drivers of this type of moral cosmopolitanism were Nussbaum's three capacities for "cultivating humanity" and framing the "world citizen" ideal (Nussbaum, 1997, pp. 9-11): (1) critical or 'Socratic' self-examination; (2) a loyalty to and concern for fellow human beings beyond one's own nation, and (3) "narrative imagination", a concept close to empathy.

Eden Charles (2007) in his doctoral thesis on, 'How Can I bring Ubuntu As A Living Standard Of Judgment Into The Academy? Moving Beyond Decolonisation Through Societal Reidentification And Guiltless Recognition.', engages with cultural influences in his autoethnographical narrative in which he generates his own living-educational-theory:

> Two key approaches are identified and described in depth: 'guiltless recognition' and 'societal re-identification'. These emerge from a perception of self that is distinct within but not isolated in an awareness of 'inclusionality'. They are intimately related concepts. Guiltless recognition allows us to move beyond the guilt and blame that maintains separation and closes down possibility. It provides a basis for action and conception that moves us towards the imagined possibilities of societal reidentification with Ubuntu.
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> Both 'guiltless recognition' and 'societal reidentification' embody strategic and epistemological practices that move away from severing, colonising thought, towards ways of being that open up new possibilities for people of African origin and for humanity generally.

We use the action-reflection cycles of action research as these seem to appeal to the common sense understandings of practitioners as a process they use to improve their practice (Whitehead, 2017).

We are informed as well by a current publication, Lupson and Hayes (2021) distinguish 5 great mistakes in education policy in terms of: Turning to the market; Letting test scores drive policy; over-prescribing teachers' work; misunderstanding inequalities; Leaving education out of education policy making.

The significance of our paper is that it highlights limitations in education policy that are related to the failure of education researchers to generate valid forms of educational theories that can explain the educational influences in the learning of individuals in their own learning, in the learning of others and in the learning of the social formations within which their practice is located. This failure can be traced to the disciplines approach to educational theory This approach held that educational theory was constituted by the disciplines of philosophy, psychology, sociology and history. This approach eliminated the explanations that practitioner-researchers generated to explain their educational influences in learning. The failure is at the heart of research in the American and British Educational Research Associations. Overcoming this failure, through legitimating the living-educational-theories of practitioner-researchers, is at

the heart of co-creating knowledge and empowering communities through living educational theory research with values of human flourishing.

Data Sources

The data sources include over 60 Living Educational Theory masters and doctoral degrees that have been awarded at universities around the world. Using a meta-analysis (Williamson & Whitehead, 2021) the data sources are used to provide evidence of educational knowledge creation, preservation and access through the community-based participatory action research of communities of practice. These are associated with the Culture of Inquiry that has supported the eleven years of publications in the Educational Journal of Living Theories.

The main sources of our data are the data archives at http://www.actionresearch.net and https://www.actionresearch.net/writings/ActionResearch/purpose/index.html . The data sources include:

i)   Eight volumes of Passion in Professional Practice produced by teachers and advisers in the Grand Erie School Board in their continuing professional development programmes, supported financially by the School Board.

Passion in Professional Practice accessed from
https://www.actionresearch.net/writings/ActionResearch/passion/index.html

ii)   The Masters and Doctoral Theses accessed from
https://www.actionresearch.net/writings/ActionResearch/theses/index.html

These include:

PhD: Jackie Delong: How Can I Improve My Practice As A Superintendent of Schools and Create My Own Living Educational Theory?
MEd: Geoff Suderman-Gladwell: The Ethics of Personal Subjective Narrative Research
        MEd: Timothy Pugh: From Impostership to Authenticity: One Teacher's Journey Toward a Curriculum

iii)   Published Work accessed from
https://www.actionresearch.net/writings/ActionResearch/pub_work/index.html

iv)   Papers accessed from https://www.actionresearch.net/writings/writing.shtml

These include:

Whitehead, J., Delong, J., Huxtable, M., Campbell, E., Griffin, C. & Mounter, M. (2020) Self-Study in Elementa Secondary Teaching: A Living Theory Approach, in Kitchen, J., Berry, A., Bullock, S., Crowe, A., Taylor, M, G & Thomas, L. (2020). 2nd International Handbook of Self-Study of Teaching and Teacher Education Practices. I Netherlands: Springer. Accessed from https://www.actionresearch.net/writings/jack/STEPchpt4june2020.pdf

Whitehead, J. (2020) Contributing to moving action research to activism with Living Theory research. Canadian Action Research, 20(3) 55-73. Accessed from https://journals.nipissingu.ca/index.php/cjar/article/view/467

    v)   Living-posters accessed from https://www.actionresearch.net/writings/posters/homepage2021.pdf

    vi)   Living Educational Theory Research doctorates accessed from https://www.actionresearch.net/living

    vii)   The archive of the Educational Journal of Living Theories between 2008-2020, accessed from https://ejolts.net/current

We use the above data sources to provide evidence to support our claim that educational knowledge creation, preservation and access is being generated through the community-based participatory action research communities of practice, that are generating their living-educational-theories in Cultures of Inquiry.

Results

The results include the evidence of the knowledge creation, preservation, access and the spreading educational influence of Cultures of Inquiry with practitioner-researchers (Delong, et al., 2021; Delong, 2021). The results have emerged from these practitioner-researchers who have accepted their educational responsibilities to live values of human flourishing as fully as possible whilst generating and sharing their living-educational-theories. The evidence includes the Living Educational Theory doctorates gathered together at https://www.actionresearch.net/living/living.shtml (Whitehead, 2020)

Significance

The significance is in the explanation of how Living Educational Theory cultures of inquiry are spreading, global educational influences in learning of practitioner-researchers through their community-based participatory action research. The analyses of the explanations (Delong, et al. 2021) show how approaches to research are being influenced by the researchers' own cultural and individual values, and how they can make these transparent as they strive to contribute to the global educational-knowledge base of Living Educational Theory researchers.

The significance can also be related to the ideas of Maxwell (2021) in overcoming what he sees as three blunders in the Traditional Enlightenment and 5 policy mistakes in education, distinguished by Lupson and Hayes (2021).

Maxwell (2021) makes a distinction between the 'Traditional Enlightenment' and the 'Profound Enlightenment'. Maxwell distinguishes the following three blunders in the Traditional Enlightenment and explains how they can be overcome in wisdom-inquiry:

    i)   The Traditional Enlightenment believes that scientific method involved accepting and rejecting theories solely on the basis of evidence, nothing being accepted as a part of scientific knowledge independently of evidence.

ii)   The Traditional Enlightenment generalized this concept of method, in effect, so that it could be applied to social science.

iii)   The Traditional Enlightenment sought to develop social science alongside nature science.

Maxwell states that 'the outcome of these three blunders, academia devoted to the pursuit of knowledge, is still with us today' (p.38).

Lupson and Hayes (2021) distinguish the 5 policy mistakes as: Turning to the market; Letting test scores drive policy; over-prescribing teachers' work; misunderstanding inequalities; Leaving education out of education policy making. In addition to these mistakes we add the failure to focus on enhancing professionalism in education to improve the quality of educational practices. In our Living Educational Theory approach to enhancing professionalism in cultures of educational inquiry we are contributing to overcoming this additional failure.

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