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**HOW DO I IMPROVE MY PRACTICE? CREATING A DISCIPLINE OF
EDUCATION THROUGH EDUCATIONAL ENQUIRY**

Submitted by Jack Whitehead,
for the degree of Ph.D.
of the University of Bath
1999

VOLUME 1

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Note to the Reader.

The thesis is presented in two volumes. Volume One contains the narrative commentaries which link the six parts of the thesis. The parts contain the papers published between 1977-1999. Presenting the commentaries together may help a reader who wishes to develop a sense of the thesis as a whole before moving into the different parts. Volume Two contains both the publications and the narrative commentaries. The commentaries are included on yellow paper between the different parts. They are intended to help the reader move to the different parts and access the publications.

Because of the different page numbers in the different publications, I have adopted a system of referencing in the narrative introductions which refers to the part number and the page number in the original publication. So, for example,

“The significance of self-study has been highlighted by Zeichner (1998) who has said that ‘The birth of the self study in teacher education movement around 1990 has been probably the single most significant development ever in the field of teacher education research’.” (4.6, p.241),

refers you to Part 4, Paper 6, Page 241. References in the narrative introductions have been collected together at the end of the whole work.

Acknowledgements

I know how much the love of my parents and their passion for education has helped me to sustain my enquiries. I know how much my wife, Joan, my daughter, Rebecca, my son, Jonathan, and my brother, Graham, have contributed to my sense of well-being.

The people who have contributed so much to my sustained commitment to this educational enquiry are acknowledged in my publications. I feel sure you know how much I have valued your company and help in moving on my enquiries. Thank you.

In particular I want to bear in mind those practitioner researchers who have asked me to supervise their action research programmes. As I look through the Appendix of my Presidential Address to BERA in 1988 I recall our time together and the pleasure we shared on the successful completion of this phase of your enquiry. As I look at the living theory section of my action research homepage on <http://www.actionresearch.net> I feel the delight in seeing your original contributions to knowledge of our subject, education. I also feel affirmed in your acknowledgements of the value you found in our conversations and in our being together. Those of you who continue to attend our Monday evening sessions know what energy you give back to me.

As I complete this phase of my professional practice I am fortunate to work with colleagues in the University. I am thinking of Sarah Fletcher, Judi Marshall and Peter Reason. Sarah's enthusiasm for her students, and their education is an inspiration. Judi has provided me with a remarkable quality of attention and questioning. Without Peter's commitment to create the Centre for Action Research in Professional Practice in the University of Bath, I would not have such a remarkable group of researchers to work with. I'm smiling with the pleasure. Thank you.

ABSTRACT

This thesis shows how living educational standards of originality of mind and critical judgement in educational enquiries has created a discipline of education.

The meanings of these standards emerged from an analysis of my research published between 1977-1999. The analysis proceeds from the base of my experience of myself, my 'I', as a living contradiction in the question 'How do I improve this process of education here?'

An 'educational' methodology, which includes 'I' as a living contradiction, emerges from the application of a four-fold classification of methodologies of the social sciences. Then the idea of living educational theories emerges in terms of the descriptions and explanations which individual learners produce for their own educational development.

A logic of the question, 'How do I improve my practice?', emerges from my engagement with the ideas of others and from an exploration of the question in the practical contradictions between the power of truth and the truth of power in my workplace.

A discipline of education, with its standards of originality of mind and critical judgement, is defined and extended into my educative influences as a professional educator in the enquiry, 'How do I help you to improve your learning?'

My living educational theory continues to develop in the enquiry, 'How do I live my values more fully in my practice?'. I explain my present practice in terms of an evaluation of my past learning, in terms of my present experiences of spiritual, aesthetic and ethical contradictions in my educative relations and in terms of my proposals for living my values more fully in the future.

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2.5. Whitehead, J. (1989a) Creating a Living Educational Theory from Questions of the Kind, ‘How do I improve my Practice?’, *Cambridge Journal of Education*, Vol. 19, No.1, pp. 41-52.

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4.5. Whitehead, J. (1999b) Creating a new discipline of educational enquiry in the context of the politics and economics of educational knowledge. Paper presented at the BERA symposium at AERA Montreal, April 1999.

4.6. Lomax, P., Evans, M., Parker, Z. & Whitehead, J. (1999) Knowing ourselves as teacher educators: joint self-study through electronic mail, *Educational Action Research*, Vol.7, No.2, pp. 239-262 (in press).

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5.7. Whitehead, J. (1996) Living Educational Theories and Living Contradictions: a response to Mike Newby, *Journal of Philosophy of Education*, Vol. 30, No.3, pp. 457-461.

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PART ONE

INTRODUCING ‘EDUCATIVE RELATIONS IN A NEW ERA’

1.1 Narrative

One of the reasons I wanted to become a professional educator came from the feeling that there was something wrong with the ways I was taught at school and university. When I graduated with a science degree in 1965, I looked back on my experiences as a learner and felt that I had not been recognised by my teachers as a centre of consciousness who creating his own curriculum from the curriculum on offer and who could take responsibility for his own learning. This thesis provides the opportunity for me to explain my educational development, from my first publication in a Journal of Education in 1977 to my latest publication in 1999, as a process of educational enquiry in which I have taken responsibility for my own learning.

For the award of a Ph.D. from the University of Bath the explanation which forms this thesis must meet the examiners’ standards of originality of mind and critical judgement. My intentions are to comply with these standards in a creative way as I define a discipline of education.

I have arrived at a discipline of education which has emerged in the course of four educational enquiries.

- 2 How do I improve this process of education here?
- 3 How do I improve my practice?
- 4 How do I help you to improve your learning?
- 5 How do I live my values more fully in my practice?

In the first enquiry, ‘How do I improve this process of education here, the standards are expressed in terms of a distinction between an ‘educational’ research methodology and

social science methodologies and in terms of the genesis and definition of the idea of living educational theories.

In the second enquiry, ‘How do I improve my practice?’ the standards are expressed in terms a logic of the question, ‘How do I improve my practice?’. These standards give a logical form to my discipline of education which includes an exploration into the politics of educational knowledge.

From framing the questions above centred on my own practice, I moved to consider my influence on others. Thus, in the third enquiry, ‘How do I help you to improve your learning?’, the standards are expressed in terms of an extension of my discipline of education into my educative relations as a supervisor of Ph.D. practitioner-researchers.

In the fourth enquiry ‘How do I live my values more fully in my practice?’, the standards are expressed in the development my living educational theory in terms of representing the spiritual, aesthetic and ethical values in my professional practice.

My purpose in submitting this thesis has its genesis in 1967, in a special study I produced on my initial teacher education course. It was entitled, ‘The way to professionalism in education?’. For this study I read *Ethics and Education* (Peters, 1966) and I was struck by the lack of a high status, professional knowledge base in education. By this I mean that teachers’ knowledge, the knowledge they embody in their educative relationships with their students, did not appear to be worthy of legitimation as educational knowledge, in the Academy.

I began to appreciate more fully the nature of the problem in 1971. This appreciation came after four years teaching in London Comprehensive Schools and three concurrent years of part-time study of educational theory at London University. The problem was that teaching, as a form of educational enquiry, was not viewed by the Academy as constituting a disciplined form of knowledge. Education was not viewed as a ‘discipline’ in the sense that it had its own distinctive conceptual frameworks and methods of

validation. In reflecting on my experiences of teaching and my studies of education, I felt a gap between the theory and my educational practices which focused on the lack of the capacity of educational theory to produce valid explanations for my educative influence with my pupils.

On becoming a university teacher and researcher in 1973, I set myself the task of creating educational theories which could explain an individual's educational development and which could be related directly to the educative influences between teachers and students.

Just as Richard Peters (1966) explored the implications for a person who seriously asks themselves questions of the kind, 'What ought I to do?', my exploration also began with a question. I explored the implications of asking, 'How do I improve this process of education here?'

From the base of this question, I have analysed twenty two years of publications (1977-1999). In this analysis my standards of originality of mind are first expressed in the inclusion of 'I' as a living contradiction in the above enquiry as I construct my discipline of education.

I want to stress that these are 'living' standards in the sense that their meanings change as my enquiry moves on into the question, 'How do I improve my practice?'. One of these practices, as a university academic and educational researcher, is the publication of my ideas in journals, books and conferences. Another practice, as a professional educator, is my educative influence with my students. The practice which holds these together is the educational action research in which I publish my ideas. My standards of originality of mind and critical judgement are emerging and developing through my educational enquiries and they constitute my discipline of education.

In Part Two my question, 'How do I improve this process of education here?', is focused on my own education as I search for an appropriate methodological base for answering

this question. In exploring the methodological implications I engage with the methodological analyses of Mitroff and Kilman (1978), Popper, (1959, 1963, 1972), Medawar, (1969), and Kosok, (1976). I am also searching for an educational theory which can explain my educational development.

In this exploration I distinguish an 'educational' from a 'social science' basis for my methodology and originate the idea of living educational theories. The question 'How do I improve this process of education here?', includes 'I' as a living contradiction. By this I mean that I hold together two mutually exclusive opposites such as 'I am free'/'I am not free', 'I value enquiry'/'I negate my value of enquiry', 'I value I-You relations'/'I violate I-You relations'. In my educational enquiries my methodological base is established as an action/reflection cycle. By this I mean that I imagine what I can do to resolve such contradictions. I decide on an action. I act. I evaluate and I modify my concerns, ideas and actions in the light of my evaluations.

In Part Two I also explain, using my standards of originality of mind and critical judgement, how this methodological base emerged from my evaluation of my research programme. I publish my idea that living educational theories are constituted by the descriptions and explanations which individuals produce for their own educational development. They are living in the sense that an explanation of present practice includes both an evaluation of past learning and an intention to live values more fully in a future practice.

In Part Three the meanings of both standards changes as the focus of my concern moves onto the logic of question and answer in my enquiry 'How do I improve my practice?'. From the base of 'I' as a living contradiction I draw on Ilyenkov's (1977) question, 'If an object exists as a living contradiction what must the thought be that expresses it?'. In exploring the implications of asking, 'How do I improve my practice?', I answer Ilyenkov's question and move on to consider the logic of my question. Gadamer (1975, p. 333), through his work on the logic of question and answer, helps me to see that I needed to develop such a logic. I move through my action enquiry cycles of defining my

concerns, imagining ways forward, acting and evaluating until I understand the logic of my education enquiry which can hold together both propositional theories and my living theories.

This logic of the question does not exclude contradiction. It includes 'I' as a living contradiction. It also includes propositional theories within the processes of transformation of the meanings of my standards of originality of mind and critical judgement as they constitute my discipline of education. This distinguishes my discipline of education from the early views of Richard Peters (1977) where he says that education is not a distinct discipline but a field where a group of disciplines have application. In exploring the development of my logic of education I draw on Foucault's (1977) ideas on the truth of power and the power of truth. I engage with the politics of truth in my presentation (3.2) in 1990 to the First World Congress on Action Learning, Action Research and Process Management. I extend my understanding of the politics of truth in a collaborative analysis of the process of legitimising an educational action research Ph.D. (3.2).

In Part Four my concerns refocus on the issues of how to represent and explain, in my living educational theory, my educative influence in my supervision of Ph.D. practitioner-researchers. My enquiry moves on in the question, 'How do I help you to improve your learning?'. The meanings of my standards of originality of mind and critical judgement continue to change as they become two of the standards I use to test the validity of my claims to know my educative influences with my students. These are the standards which must be met by Ph.D. Theses submitted to the University of Bath.

Part Four also brings me to my present practice in which my living educational theory is developing as I construct an explanation for my learning in terms of an evaluation of my past learning and an intention to live my values more fully in my future practice. In my present practice I focus on my experience of contradictions in my spiritual, aesthetic and ethical values within my educative relations with research students. I also present a paper

in which my originality of mind is moving me to focus on the use of the standards of originality of mind and critical judgement in creating a discipline of education.

Before I outline my future intentions, in terms of a self-appraisal and four proposals to the American Educational Research Association, I ask the reader to suspend judgement on these intentions. By placing the critical papers and report in Part Five, between the analysis of my present practice in Part Four and my future intentions in Part Six, I intend to stress the intimate relationship between my originality of mind and critical judgement as they alternative and interact. They do this in a way which breaks the linear account of my story. Such breaks have been important in my learning. After critical judgements have convinced me that my present ways of thinking and acting need to change, it does take time for my originality of mind to form ideas in a way which can take my enquiry forward.

Part Five is a collection of the ‘critical’ papers and a booklet in which I have engaged with and responded to the ideas of others (Sève, 1978; Wilson, 1983; Rudduck, 1989; Zuber-Skerrit, 1991; Newby, 1994). In these responses I have clarified my ideas on methodology, theory, logic, values, standards and educative relations. I am using the term ‘critical’ in the sense of clarifying and testing the validity of my ideas and those of others in relation to particular principles. For example, in ‘A Dialectician’s Guide for Educational Researchers’, (5.2, p.23-32) I exercise such critical judgements in clarifying my problems with contradiction, with relating statements of fact to statements of value, with imposing a structure on practical decisions in education and with conceptualising ‘I’. I exercise my critical judgement in the sense of testing the validity of ideas in my rejection of what had become known as the disciplines approach to educational theory (5.2, p. 18-23).

In Part Six I move into my future intentions as I enquire, ‘How do I live my values more fully in my practice?’. My originality of mind and critical judgement are intimately related in a personal overview in my formal university appraisal of the year 1998-1999. In this overview I explain why I am beginning to focus my concern on the values of

well-being in the workplace. This should enable me to research the political and economic influences of these values on my learning. In terms of my educative relations my intention is to continue my enquiries into the influences of spiritual, aesthetic, and ethical values and the politics of educational knowledge on my educative influences. My action plans for my educative relations are contained in four published proposals to the American Educational Research Association in New Orleans in 2000.

Schön (1995) writes of introducing the new scholarship into institutions of higher education in terms of becoming involved in an epistemological battle:

“It is a battle of snails, proceeding so slowly that you have to look very carefully in order to see it going on. But it is happening nonetheless.” (1995, p. 32).

It has taken this particular snail some 22 years to articulate the ideas in this thesis and the battles have been internal as well as external.

Rather than present my papers in their chronological order which might leave you in too much doubt as to the end in view, I will include in Part One a proof copy, with corrections, of my latest paper on *Educative Relations in a New Era*. The collection of papers also contains a proof copy of another 1999 publication on ‘*Knowing ourselves as teacher educators*’. Showing the errors in a proof serves to emphasise the importance of recognising and correcting errors in the scholarly activity of constituting my discipline of education in the movement between the six parts of this thesis.

- PART 1) INTRODUCING ‘EDUCATIVE RELATIONS IN A NEW ERA’.
- PART 2) HOW DO I IMPROVE THIS PROCESS OF EDUCATION HERE? AN ENQUIRY INTO AN EDUCATIONAL RESEARCH METHODOLOGY AND LIVING EDUCATIONAL THEORIES.
- PART 3) THE LOGIC OF THE QUESTION, HOW DO I IMPROVE MY PRACTICE?
- PART 4) HOW DO I HELP YOU TO IMPROVE YOUR LEARNING?
SPIRITUAL, AESTHETIC AND ETHICAL CONTRADICTIONS IN MY DISCIPLINE OF EDUCATION.
- PART 5) CRITICAL JUDGEMENTS IN ENGAGING WITH THE IDEAS OF OTHERS.

PART 6) ENDPIECE/MOVING ON WITH SPIRITUAL, AESTHETIC AND ETHICAL
 VALUES IN THE QUESTION, HOW DO I LIVE MY VALUES MORE FULLY IN
 MY PRACTICE?

Here is my 1999 paper on *Educative Relations in a New Era* in which I introduce the
above ideas and analyse my educative influence with Kevin Eames, a Ph.D. teacher-
researcher.

PART TWO

HOW DO I IMPROVE THIS PROCESS OF EDUCATION HERE? AN ENQUIRY INTO LIVING CONTRADICTIONS, EDUCATIONAL RESEARCH METHODOLOGIES AND LIVING EDUCATIONAL THEORIES.

2.1 Narrative

I now want to go back from my 1999 paper above to 1977, with my first publication in a Journal of Education. This provides a baseline for judging the living standards of originality and critical judgement which have emerged through the 22 years of publications. I am thinking about my living standards as I explore a distinctively ‘educational’ research methodology and develop the idea of living educational theories.

Before you engage with the papers I want to clarify a methodological question. The question is whether there is an ‘educational’ research methodology, which can be distinguished from social science methodologies, for enquiries of the kind, ‘How do I improve this process of education here?’.

In my initiation into the disciplines approach to educational theory with Richard Peters in 1968 at the University of London, it was held that the first step in answering a practical educational question was to break it down into its component parts. These separate components were to be informed by contributions from the disciplines of education and integrated back into the solution of the practical problem. Educational research methodology, like educational theory, was seen to be derivative in that it was constituted by the methods and conceptual frameworks of the philosophy, psychology, sociology and history of education.

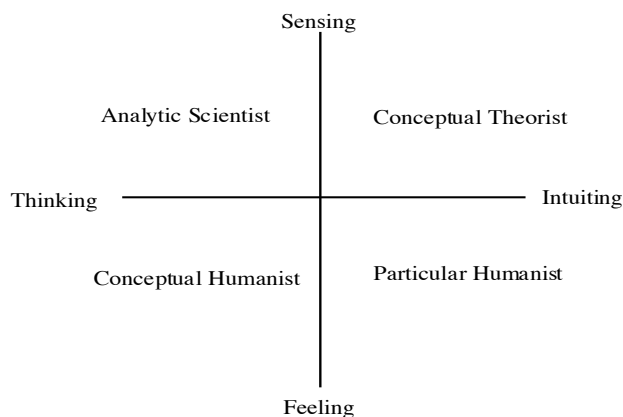
My rejection of this approach to educational research methodology was based on an analysis of nine research reports I produced between 1970-1980. I analysed my own education as my learning moved on through the reports (2.3, 80). I gave the following explanation for my own educational development:

- 3 I experience a problem because some of my educational values are negated
- 4 I imagine a solution to my problem.
- 5 I act in the direction of this solution.
- 6 I evaluate the outcomes of my action.
- 7 I modify my problems, ideas and actions in the light of my evaluations.

I was clear about the existence of ‘I’ as a living contradiction (2.3, 75-76) in my question and answer.

The originality of mind which distinguished this basis for an ‘educational’ methodology from social science methodologies emerged from an initial satisfaction and then a tension as I applied Mitroff’s and Kilman’s (1978) classification of social science methodologies to my enquiry. In his autobiography of research in four world views, Allender (1991) uses the Mitroff and Kilman classification in a similar way to myself and states:

A model of scientific world views that has received little attention but is probably the most comprehensive, is based on the Jungian framework (Mitroff and Kilman, 1978). Two dimensions - one ranging from sensing to intuition and the other from thinking to feeling - are used to form a four-quadrant typology: 1) the analytic scientist, 2) the conceptual theorist, 3) the conceptual humanist, and 4) the particular humanist. The typology is proposed as a complete universe into which all research orientations can fit. (Allender, 1991, p. 14.).



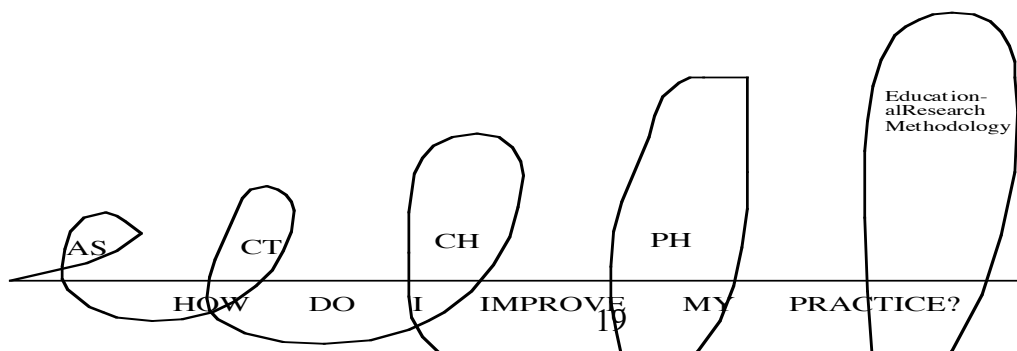
The typology can be represented as follows:

Each methodology was distinguished by differences between its preferred logic and method of enquiry. The full details of my analysis are in ‘ A Dialectician’s Guide for Educational Researchers (3.2, pp. 61-67).

As I applied the above typology to the nine reports in my enquiry (2.3, p. 80), I felt a similar kind of satisfaction to the one I felt in 1968-70, when studying and accepting the disciplines approach to educational theory. I felt that I had a comprehensive model for understanding my methodological approaches to my enquiry. I could understand my ‘educational’ enquiry within the preferred logics and methods of enquiry of an analytic scientist, a conceptual theorist, a conceptual humanist and a particular humanist (3.2, pp. 62-63).

I then began to feel uneasy because one of my reports appeared to fall outside the classification. This report was a story of my educational development as I moved through the four methodological approaches to the social sciences. Whilst using these methodologies I was still taking the first step of the disciplines approach and breaking my question up into component parts. I was not seeing that I could hold my enquiry together with an ‘educational’ methodology which had its own preferred logic and method of enquiry.

It may be helpful if I represent the emergence of my ‘educational’ methodology in terms of a spiral. This stresses its living and dynamic nature. I have drawn this freehand to stress that the development is ‘ragged’, sometimes fragmented and anything but ‘smooth’!



I move through the four methodological approaches to the social sciences into the creation of the fifth 'educational' methodology (EM) for enquiries of the form, 'How do I improve my practice?':

- i) I experience a problem because some of my educational values are negated
- ii) I imagine a solution to my problem.
- iii) I act in the direction of this solution.
- iv) I evaluate the outcomes of my action.
- v) I modify my problems, ideas and actions in the light of my evaluations.

Looking back some twenty years I can recall with some humour the responses by other scholars to my insistence that the personal pronoun, my 'I', could be included in a question worthy of research. Yet, I know of a recent case where a university research committee have asked for the personal pronoun to be removed from an action researcher's question! From the basis of the above answer to my question I began to focus on my practice as an educational researcher whose primary focus was the reconstruction of educational theory.

The paper *'An analysis of an individual's educational development'* (2.4) marks the redefinition of my view of educational theory:

"My purpose is to draw your attention to the development of a living form of educational theory. The theory is grounded in the lives of professional educators and their pupils and has the power to integrate within itself the traditional disciplines of education." (2.4, p. 97)

Rather than being constituted by the philosophy, sociology, psychology and history of education, I now see that it can be constituted by the claims of professional educators to

know their own educational development. The epistemological enquiries into my claims to know are focused on the nature of the critical standards which can be used to test the validity of the claims to knowledge:

“Questions concerning the academic legitimacy of a claim to knowledge are often focused upon the criticism of a particular piece of work. The work being criticised can be a single hypothesis or theory (Popper 1972) or a research programme (Lakatos 1972). Whatever is being criticised is known as the unit of appraisal. In criticising a claim to knowledge it is important to be clear about the unit and the standards of judgement which can legitimately be used in the criticism. There is some dispute amongst philosophers about the nature of the standards which can be used to criticise a claim to knowledge.

The unit of appraisal in my conception of educational theory is the individual’s claim to know his or her own educational development. Although this unit may appear strange to most educational researchers I think that it is clearly comprehensible. The standards of judgement are however more difficult to communicate. I use both personal and social standards in justifying my own claims to know my own educational development. (2.4, p. 99)

My enquiry then moves on in the paper on *Creating a Living Educational Theory* (2.5) into a fuller exposition of the central concerns of my thesis as a whole:

“In a living educational theory the logic of the propositional forms, whilst existing within the explanations given by practitioners in making sense of their practice, does not characterise the explanation. Rather the explanation is characterised by the logic of question and answer used in the exploration of questions of the form, ‘How do I improve my practice?’.

In developing such an approach I have had to come to terms with questions concerning an appropriate methodology for enquiries such as ‘How do I improve this process of education here?’. In looking at video-tapes of my practice I have had to confront questions which arise on recognising the ‘I’ in the question as existing as a living contradiction. In the production of an explanation for my practice I have had to question how to include and present values whose meaning can only be clarified in the course of their emergence in practice. I have had to face questions related to validity and generalisability. I have also had to question the power relations which influence the academic legitimacy of a living educational theory. In such a short article all I can do is outline the present state of my thinking in relation to these questions.” (2.5, p. 43).

The four papers which follow are:

2.2 (1977) Improving Learning in Schools – An In-service problem.

2.3 (1983) Assessing and Evaluating an Individual's Higher Education.

2.4 (1985) The Analysis of an Individual's Educational Development .

2.5 (1989) Creating a Living Educational Theory from Questions of the Kind, 'How do I improve my Practice?.'

PART THREE

THE LOGIC OF THE QUESTION, HOW DO I IMPROVE MY PRACTICE?

3.1 Narrative

Having moved through the 1977 to 1989 papers with their enquiries into educational research methodologies and educational theories, I want to turn to the issue of the logic of education. This takes me back to 1970, when I accepted the disciplines approach to educational theory.

In 1970, I was studying the philosophy of education with two of its originators, Professors Paul Hirst and Richard Peters when their book was published on, *The Logic of Education* (Hirst & Peters, 1970). The following statements from this text will serve to highlight my need for a logic of the question, ‘How do I improve my practice?’.

“Of course detailed practical decisions in these areas will depend in part on empirical facts which it is the business of psychologists, sociologists and historians to contribute. But such facts are only relevant to practical decisions about educational matters in so far as they are made relevant by some general view of what we are about when we are educating people. It is the purpose of this book to show the ways in which a view of education must impose such a structure on our practical decisions.

The thesis of this book, therefore, has relevance at a time when there is much talk of ‘integrated studies’. For one of the problems about ‘integration’ is to understand the way in which ‘wholeness’ can be imposed on a collection of disparate enquiries.....This book, however contains no such exhaustive treatment of the issues raised by the analysis put forward, though it does contain suggestions for further reading for those who wish to explore them. All it attempts to do is to sketch the ways in which this conception of education must impose its stamp on the curriculum, teaching, relationships with pupils, authority structure of the school or college community.” (p. 15/16)

The logic of education which structured the disciplines approach to educational theory, led its proponents to impose a conceptual structure on practical decisions, to impose wholeness on disparate entities and to impose its stamp on the curriculum.

However, what I needed was a logic of my question, 'How do I improve my practice?'. I needed a logic which could include my experience of education as a creative and critical process of transformation which was open to the possibilities which life itself permitted.

Gadamer (1975, p.333) highlighted the importance of developing a logic of the question and drew my attention to Collingwood's (1939, pp.29-43) ideas on the logic of question and answer. Here is what I wrote to my master's degree students in 1990 on the primacy of asking a question, in an M.Ed. Tutorial booklet for an Action Research Module at the University of Bath. The heading of the section was, "*What constitutes an enquiry as 'educational'? The primacy of asking a question*".

"I want to start by claiming that you and I are similar in that you, like me, are conscious of asking yourself a question of the form, 'How do I improve what I am doing?'. I also want to locate such questioning within the value-laden contexts of your practical activities in education. I also want to test the validity of my assumption that you are also a reflective practitioner in the sense that you can offer a description and explanation for your own educational activities when asked for one. My third assumption is that you will recognise in your actions, a form of problem solving in which you have experienced a tension because you are not living fully your values in your practice, you will have imagined ways of improving the quality of your practice, chosen a plan to act on, acted and evaluated your effectiveness in the process of change.

From the basis of these three assumptions I want to convince you of the value of describing and explaining your own educational development. What I have in mind is the development of a new view of educational theory which is constituted by the descriptions and explanations which individual learners are producing for their own educational development. I have characterised this view as a 'living' educational theory because it is embodied in yours and other learners' living practice (Whitehead 1989). It is 'embodied' in the sense that your descriptions and explanations of present practice contain both an

evaluation of past practice and an intention to produce an improvement in practice which is not, as yet, in existence. It is this crucial human capacity to engage in goal directed activities which permits the development of a 'living' theory. When I use the term 'values' I am thinking of those qualities which we use to give our lives their particular forms. I see values, as qualities whose meaning becomes clarified in the course of their emergence in practice in particular contexts. We will be exploring the nature of educational values in the next session and I will be suggesting that we adopt a view of an educational enquiry as a form of enquiry in which we ask questions of the kind, 'How do I live more fully my values in my practice?'

Starting from this base in your capacities to make sense of your life experiences I want to locate our present activities within their social context. I want to do this because I see an understanding of the processes, of living values more fully in practice, as located in particular social contexts. Part of our social context consists of the ideas and practices of other individuals and I thus judge a process as 'educative' partly in terms of the evidence which shows an integration of the ideas of others in one's own understandings. For example as part of the process of answering the question, 'What constitutes an enquiry as educational?', I will integrate some ideas from Gadamer and Collingwood.

Gadamer's ideas appealed to me because I could identify with his emphasis on the importance of forming a question. For Gadamer, questioning is a 'passion'. He says that questions press upon us when our experiences conflict with our preconceived opinions. He believes that the art of questioning is not the art of avoiding the pressure of opinion.

"It is not an art in the sense that the Greeks speak of techne, not a craft that can be taught and by means of which we would master the knowledge of truth".

Drawing on Plato's Seventh Letter, Gadamer distinguishes the unique character of the art of dialectic. He does not see the art of dialectic as the art of being able to win every argument. On the contrary, he says it is possible that someone who is practising the art of dialectic, i.e. the art of questioning and of seeking truth, comes off worse in the argument in the eyes of those listening to it. (Gadamer, 1975. p.330).

According to Gadamer, dialectic, as the art of asking questions, proves itself only because the person who knows how to ask questions is able to persist in his questioning. I see a characteristic of this persistence as being able to preserve one's openness to the possibilities which life itself permits. The art of questioning is that of being able to continue with one's questions. Gadamer refers to dialectic as the art of conducting a real conversation.

*"To conduct a conversation requires first of all that the partners to it do not talk at cross purposes. Hence its necessary structure is that of question and answer. The first condition of the art of conversation is to ensure that the other person is with us.... To conduct a conversation.... requires that one does not try to out-argue the other person, but that one really considers the weight of the other's opinion. Hence it is an art of testing. But the art of testing is the art of questioning. For we have seen that to question means to lay open, to place in the open. As against the solidity of opinions, questioning makes the object and all its possibilities fluid. A person who possesses the 'art' of questioning is a person who is able to prevent the suppression of questions by the dominant opinion.... **Thus the meaning of a sentence is relative to the question to which it is a reply** (my emphasis) , i.e. it necessarily goes beyond what is said in it. The logic of the human sciences is, then, as appears from what we have said a logic of the question. Despite Plato we are not very ready for such a logic." (pp. 330-333)*

I was shocked by this last sentence. What could it mean? Despite Plato we are not very ready for a logic of question and answer. I read on with increasing excitement to the point where he states that R.G. Collingwood developed the idea of a logic of question and answer, but unfortunately did not develop it systematically before he died. Having assimilated Gadamer's views on the art of conversation and of the necessity of finding a common language I then found myself disagreeing with the following ideas on the relationship between 'I', 'language' and 'the world'.

"Our enquiry has been guided by the basic idea that language is a central point where 'I' and the world meet or, rather, manifest their original unity." (p. 431)

The basic difference between Gadamer's enquiry and my own is that I do not hold that language is a central point where 'I' and the world manifest their original unity. I begin with the experience of 'I' as a living contradiction in the world in which I am conscious of

holding values which are at the same time negated in practice. I have no understanding of any 'original unity'. If there is to be unity I see my enquiry as an attempt to understand how to create a unity between 'I' and the world.

I did however find myself in complete accord with the following ideas of Collingwood (1939, Chapter 5. Question and Answer) on the relationship between a dialectical, or question and answer form, and the propositional form,

"I began by observing that you cannot find out what a man means by simply studying his spoken or written statements, even though he has spoken or written with perfect command of language and perfectly truthful intention. In order to find out his meaning you must also know what the question was (a question in his own mind, and presumed by him to be in yours) to which the thing he has said or written was meant as an answer(p.31)....."

Here I parted company with what I called propositional logic, and its offspring the generally recognized theories of truth. According to propositional logic (under which denomination I include the so-called 'traditional' logic, the 'idealistic' logic of the eighteenth and nineteenth centuries, and the 'symbolic' logic of the nineteenth and twentieth) truth or falsehood, which are what logic is chiefly concerned with, belongs to propositions as such (p.33-34)....."

By 'right' I do not mean 'true'. The 'right' answer to a question is the answer which enables us to get ahead with the process of questioning and answering.It follows, too, and this is what especially struck me at the time, that whereas no two propositions can be in themselves mutually contradictory, there are many cases in which one and the same pair of propositions are capable of being thought either that or the opposites, according as the questions they were meant to answer are reconstructed in one way or in another". (Collingwood, 1939. P. 37. Chapt.5)

I accept and live with Collingwood's point below that there is an intimate and mutual dependence between theory and practice, *'thought depending upon what the thinker learned by experience in action, action depending upon how he thought of himself and the world'*. I also accept the implications of working in education as a vocation in the sense that education, as a value-laden practical activity places a responsibility on the educator to live values in practice. I see educators as moral agents in Collingwood's sense below.

" There were, I held, no merely moral actions, no merely political actions, and no merely economic actions. Every action was moral, political, and economic. But although actions were not to be divided into three separate classes - the moral, the political and the economic - these three characteristics, their morality, their politicality, and their economicity, must be distinguished and not confused as they are, for example, by utilitarianism, which offers an account of economicity when professing to offer one of morality (p.149).....The rapprochement between theory and practice was equally incomplete. I no longer thought of them as mutually independent: It was that the relation between them was one of intimate and mutual dependence, thought depending upon what the thinker learned by experience in action, action depending upon how he thought of himself and the world".(Collingwood, 1939. P.150)

These assumptions are open to challenge. They will not be abandoned lightly but have been opened up for your criticism because of my commitment to a view of research-based professionalism in education in which it is a responsibility of the researcher to submit her or his work to public tests of validity. I relate this commitment to Macintyre's view (1988) that,

"The rival claims to truth of contending traditions of enquiry depend for their vindication upon the adequacy and the explanatory power of the histories which the resources of each of those traditions in conflict enable their adherents to write." (p. 403)

I intend to make your criticisms welcome and to 'practise what I preach' in the sense of helping to develop a conversational research community in which you experience the value of academic freedom in helping to take your own enquiries forward.

At the time of writing the above in 1980, I was searching for a logic of my question, 'How do I improve my practice?', which contained 'I' as a living contradiction, I exercised my critical judgements in 1982 in producing, 'A Dialectician's Guide for Educational Researchers (5.2). Here are some extracts from the booklet to illustrate my critical engagements with the ideas of others on linguistic and materialist concepts.

"The problem of conceptualising 'I'.

'I' exists in the question, 'How do I improve this process of education here?', as a concrete living individual. My own investigation of this question has lasted some fourteen years. I am still investigating the question. In the fourteen years the 'I' has changed. In any attempt to understand my analysis of my educational development it is important to comprehend that 'I' has become a materialist concept whose essence is my personality. By personality I am meaning the total system of activity which forms and develops throughout my life and whose evolution constitutes the essential components of my biography (Sève, 1978).

I will attempt to clarify the nature of my problem of conceptualising 'I' by reference to the work of Hegel and Sève. Hegel says;

“ 'I' is in essence and act the universal, and such partnership is a form, though an external form of universality. All other men have it in common with me to be 'I'; just as it is common to all my sensations and conceptions to be mine. But 'I' in the abstract, as such, is the mere act of self-concentration or self-relation,, in which we make abstraction from all conception and feeling, from every state of mind and every peculiarity of nature, talent and experience. To this extent, 'I' is the existence of a wholly abstract universality, a principle of abstract freedom. Hence thought viewed as a subject, is what is expressed by the word 'I'; and since I am at the same time in all my sensations, conceptions and statements of consciousness, thought is everywhere present, and is a category that runs through all these modifications.”

I take it that the above statement is referring to 'I' as an abstract universal. In contrast to this idea I posit myself in my enquiry as the concrete singular 'I', who as a materialist 'I', is asking the question, 'How do I improve this process of education here?'. That is, I am looking at the subject of my enquiry as my own 'I' in the process of investigating my problem.

In looking upon 'I' as a materialist concept I need to distinguish my materialist use of the term 'concept', from the term as it is used by linguistic philosophers. Consider the statement made by Peters and Hirst (1970) that understanding what it is to have a concept involves both grasping a principle and the ability to use words correctly. Contrast this statement with the idea of a concept use by Sève (1978).

According to Sève, the task of conceptual thought is to express the logic of the essential processes through which the development of the object is brought about. Doing which, he says, the concepts absolutely do not tell us how the singular concrete is in general but in general how the singular concrete is produced. He says that in this way the essence can then be reached in its concrete reality, the singular grasped in the generality of the concept.

In dialectical forms of abstraction the essence is not what appears common to the object and to others which are compared to it. It is the necessary internal movement of the object grasped in itself. The generality of the concept is not constituted by eliminating the singular but by raising the singular to the level of its internal logic (i.e. it constitutes the ‘specific logic of the specific object’).

I would distinguish my materialist use of the term ‘concept’ from its purely linguistic use by contrasting having a concept in the linguistic sense with being a concept in a materialist sense. As Peters and Hirst (1970) say, we can look upon understanding what it is to have a concept in the sense of grasping a principle and the ability to use words correctly. In my materialist view, understanding what it is to be a concept involves a reflection upon the process through which one’s own concrete singularity was produced and the struggle to live correctly. In other words we can contrast:

- 8 Having a concept with Being a concept.
- 9 Grasping a principle with a reflection upon the process through which one’s own concrete singularity was produced.
- 3) The ability to use words correctly with the struggle to live correctly.

The point about my dialectical view of ‘I’ as a materialist concept is that I am attempting to show how in general the concrete singular is produced. I am not accepting Hegel’s

point that 'I' is the existence of a wholly abstract universality, a principle of abstract freedom. I am taking 'I' as a wholly concrete singular which is a principle of concrete freedom.

I would also distinguish my materialist 'I' from the 'I' of Hegel at the point where Hegel says;

“And when the individual 'I', or in other words personality is under discussion (of a personality in its own nature universal) such a personality is a thought and falls within the province of thought only.”

When I use 'I', I am using the word to mean my personality as a singular concrete person with actual corporeal existence as a thinking body.

I am raising the issue of 'I' as a materialist concept, as a problem to be worked through in the course of my analysis. I am conscious that in a linguistic form of conceptual analysis, such as the ones carried out by Peters (1966) in exploring enquiries of the form, 'What ought I to do?', my 'I' would be treated as inessential to the analysis as it would be subsumed under the concept 'person' or 'teacher'. These concepts would be used in a propositional form of discourse which would conform to the Law of Contradiction.

In my dialectical enquiry, 'I' is a concept which exists as a living contradiction in the sense that it is constituted by mutually opposite determinations. In my work the 'I' becomes a materialist concept in the sense that it is raised to the level of its internal logic and shows how in general the concrete singular is produced.....” (5.2, pp. 29-32)

Drawing on the work of Sartre (1963), Kosok (1976), Ilyenkov (1977) and Sève (1978), I will suggest that one way forward in the presentation of a dialectical theory of human development would be to take our own development, as dialectical psychologists, as both the object and the subject of study and to offer dialectical descriptions and explanations for this development.

In his work, 'Towards a Dialectical Theory of Development', Riegel (1975) points out that contradiction is an essential part of such a dialectical theory;

As soon as the development task is completed and synchrony attained, new questions, doubts and contradictions arise within the individual and within society. With this shift of emphasis, contradiction and discordance have become essential parts of a dialectical theory of development. In the continuous process of transformation and change, the individual, the society and even outer nature are never at rest and in their restlessness, they are rarely in perfect harmony.

His clearest statement on contradiction is to be found in the paper, 'Dialectical Operations: The Final Period of Cognitive Development', (1973). Riegel says that the issues of identity and contradiction separate Hegel's dialectical logic from the logic of his predecessor's, especially Aristotle and Kant. Riegel quotes the following passage from Hegel to distinguish the formal logic of Kant and Aristotle from the dialectical logic of Hegel;

"But it is one of the basic prejudices of traditional logic and of common sense concept that contradiction is not such an essential and immanent determination as identity; indeed, if we were to consider a rank order and if both determinations were to be kept separate, contradiction would have to be accepted as deeper and more essential. For identity, in contrast to it, is only the recognition of the singular immediate, the dead being, but contradiction is the source of all motion and vitality; only in so far as something contains contradiction does it move, have drive and activity."

In my critical analysis of Riegel's notion of contradiction I say that Riegel contradicts his own assertions in the form of his presentation but that his contradiction provides us with a way forward. I suggest a way forward can be found with the assistance of the following four insights.

Sartre says that each questioner must understand how the questioned – that is one's self – exists one's own alienation, how one struggles to transcend this alienation and in the process of transcending the alienation becomes alienated once more.

Ilyenkov in his exposition of dialectical logic in action poses the problem of contradiction: *Contradiction as the concrete unity of mutually exclusive opposites is the*

real nucleus of dialectics, its central category If any object is a 'living contradiction', what must the thought (statement about the object) be that expresses it?

Kosok shows how any open-ended non-linear dialectic process can be depicted as a self-linearizing form which reveals transition structures as nodal points of self-reflection.

Sève points out that a materialist conception of an individual's dialectical development would attempt to show how in general the concrete individual was produced in the division of labour. The effort would be to raise the explanation, for the dialectical development of the concrete individual, to the logic of its development in a way which could show how in general concrete individuals were produced within the division of labour.

If we take ourselves, in the division of labour, to exist as living contradictions in the sense that our dialectical unities, expressed in 'I', contain mutually opposed determinations, then it could well be that we should, as dialectical psychologists, be showing how we ourselves develop. In this way we could overcome the problem of starting our analysis from within the logic (and linguistic form) which excludes the basis of contradiction from which we are working. By starting with our own 'I' in the division of labour we must however be careful to distinguish this 'I' from the Hegelian 'I'.

I am saying that by starting our investigations with our 'I' in the division of labour, not as the Hegelian 'I' in the sense of abstract freedom but as the embodiment of concrete freedom, then we would discover dialectical forms for the presentation of a dialectical theory of development which would include the existence of our 'I' as living contradictions and would not eliminate such contradictions within the formal structure of our linguistic representations of our practice. In this way I am suggesting that we would overcome Ilyenkov's problem of contradiction, we could take Sartre's point seriously, demonstrate how an open-ended nonlinear dialectic process can be depicted as a self-linearizing form which reveals transition structures and raise the explanation, for the dialectical development of the concrete individual, to the level of the logic of the development of the specific logic of the specific object." (5.2, pp. 113-116)

In Ilyenkov's (1977) view the problem of raising 'the explanation, for the dialectical development of the concrete individual, to the level of the logic of the development of the specific logic of the specific object', required 'writing' Logic, because a full description cannot be any means be given by a 'definition' but only by 'developing the essence of the matter' (1977, p. 9). One of the reasons Ilyenkov may have failed to answer his question 'If an object exists as a living contradiction what must the thought be that expresses it?', may have been that he focused on 'writing logic', rather than studying the logic of his explanations for his learning in enquiries of the kind, 'How do I improve my practice?'

The next paper, (3.2) 'How do I improve my professional practice as an academic and educational manager?', presents such a dialectical explanation for my educational development. I ground the analysis within my living contradictions in my workplace.

"I am offering the following account of my struggle to support the good order and the power of truth of a University as part of my enquiry into the relationship between action, educational theory, the politics of truth and social evolution. I see this enquiry as developing from my earlier analysis of an individual's educational development which has provided the basis for personally orientated action research (Whitehead, 1985b). I am now attempting to produce a basis for social orientated action research which will incorporate my earlier ideas". (3.2, p. 95).

Contradictions within my workplace have influenced my educational enquiries. However, they have been omitted from my writings between 1977-1989. I am thinking of my existence as a living contradiction in the process of resisting the termination of my employment in 1976, of living with the rejection of two Ph.D. submissions in 1980 and 1982 and of responding to a disciplinary hearing within the University in 1987. The tension of the second Ph.D. rejection moved me to exercise my critical judgements in clarifying my materialist conception of 'I' as a living contradiction and the need for me to develop a 'specific logic of the specific object'. I clarified these ideas in producing the booklet '*A Dialectician's Guide for Educational Researchers*' (5.2, pp. 29-32, 113-116).

This booklet was published for a round-table discussion at BERA, 1982. It needs more scholarly attention to referencing, It does however contain significant evidence on the nature of my critical judgements in relation to my own ideas and the ideas of others. These are documented in the narrative introductions.

As I continued to explore the implications for my learning, in my existence as a living contradiction, I moved my enquiry forward with the questions:

“Can I relate action research to social evolution through an analysis of an individual’s educational development? I think Foucault (1980) points the way to answer this question through his idea that as a university academic I occupy a specific position in the economy which is linked to the politics of truth within our society. If I use this idea to show how I am changing power relations which are related to that regime of truth which is essential to the structure and functioning of our society and our world have I not established the practical principle that this individual’s actions can be related to social evolution?” (3.2, p.99)

The second paper (3.3) continues my engagement with the politics of educational knowledge. It is focused on the legitimisation of an educational action research thesis for the award of a Ph.D. Degree within such a regime of truth. Following the examiners’ initial rejection on grounds which included a point that the sampling was not representative enough, I was asked to help with the resubmission. In the paper I share an analysis with Jacqui Hughes, the researcher, and Paul Denley, the supervisor, of some of the power relations involved in living through such contradictions in the process of legitimising Hughes’ Ph.D. thesis. This is what Denley says about his learning with me about the politics of educational knowledge in the process of our collaboration as I helped Jacqui to construct her own living educational theory:

“What I appreciated as I saw the differences between the first and second submissions was that I had been satisfied with a technical piece of writing with a high level of rigorous analysis of data. I had not appreciated how much further Jacqui would want to go in creating an original contribution to educational knowledge herself. The whole process has challenged some of my own ideas and broadened my understanding of the issues to do with the representations of such enquiries.

The major learning for me in this has been to raise my awareness of the need to see

supervision and legitimation of educational research within the political context in which it takes place.” (3.2, p. 442)

The processes of ‘collaborating’ in an analysis of my learning in the context of a Ph.D. supervision moves me into Part Four of my analysis. I focus my enquiry and analysis on my educative relationships with Ph.D. researchers. To be successful these researchers must, like myself, satisfy their examiners that they have demonstrated appropriate standards of originality of mind and critical judgement. In Part Four I will focus on revealing the meanings of the values which are now forming these living standards of originality of mind and critical judgement in disciplining my educational enquiry, ‘How do I help you to improve your learning?’. I use these standards in my claims to know my educative influences on my students and their learning.

Here are the two papers which explore the implications of existing as a living contradiction in my workplace as I encounter the power of truth and the truth of power in the politics of educational knowledge. I am using the power of truth and the truth of power in Foucault’s (1977) sense. By ‘truth’ he means the ensemble of rules according to which the true and the false are separated and specific effects of power attached to the true. The struggles ‘around truth’ are not ‘on behalf’ of the truth, but about the status of truth and the economic and political role it plays.

In the paper 3.2, I respond to the contradictions which affected my research in the sense that they contained a threat to my employment. They questioned my value of academic freedom and my view of educational knowledge in the curriculum of the School of Education:

“I was thus faced with holding together my support for the power of truth in researching the politics of truth within my University with the truth of power within the University which was attempting to block this research.” (3.2, p. 98)

In the paper , 3.3, I respond to judgements on an action research thesis which claimed that the sample needed extending. This judgement, supported by the regime of truth in my University, contradicted my understanding of action research.

3.2) (1991) A Dialectical Analysis of an Individual's Educational Development and a Basis for Socially Orientated Action Research.

3.3) (1998) How do we Make Sense of the Process of Legitimising an Educational Action Research Thesis for the Award of a Ph.D. degree - a contribution to educational theory (With Jacqui Hughes and Paul Denley).

PART FOUR

HOW DO I HELP YOU TO IMPROVE YOUR LEARNING? SPIRITUAL, AESTHETIC AND ETHICAL CONTRADICTIONS IN MY DISCIPLINE OF EDUCATION.

4.1 Narrative

In Part Two, I explained the significance of my standards of originality of mind and critical judgement for my methodological enquiries. I then moved on to the idea of creating living educational theories.

In Part Three I focused on my standards of originality and critical judgements in exploring the logic of the question, ‘How do I improve my practice?’. In this part of my enquiry I was interested in exploring the extent to which I could develop a specific logic of the specific object (myself) by standing firm, through time, in an enquiry which contained ‘I’ as a living contradiction. My living educational theories were focused on explanations for my own learning as I engaged with issues of methodology, logic and the politics of truth in my educational enquiry.

In moving my enquiry forward, into what I consider to be my present practice, I am focusing on my learning as I engage with the question, ‘How do I help you (my students) to improve your learning?’. In my paper on Educative Relations in a New Era (1.2) and the paper below on Creating a New Discipline of Educational Enquiry (4.5) I explain my educative influence with Kevin Eames, a Ph.D. researcher . I do this in terms of my living curriculum theorising as I bring into my dialogues my learning from my own educational journey into living contradictions, the logic of education and my spiritual, aesthetic and ethical values:

“Eames moves from a position where he experiences himself as a living contradiction in attempting to communicate his understanding of dialectics from within a propositional

form, to a position where he is showing his own living curriculum theorising in action in an analysis of his own learning.

In my research supervision I bring into my educative relationships a set of values, skills, understandings and disciplinary knowledge which constitutes part of my own curriculum vitae.

In the dialogues below I am valuing:

- 1) the logics of educational knowledge in creating a new discipline of educational enquiry;*
- 2) including 'I' as a living contradiction in educational enquiries;*
- 3) understanding educational enquiries as living processes of self-creation and transformation which cannot be captured solely within an idea of 'structure' or 'framework';*
- 4) recognising that important human values, such as the spiritual, aesthetic and ethical values which motivate and form part of educational explanations, cannot be communicated in a solely linguistic form." (2.1 p. 81).*

In 1995, at the time Schön published his paper on the need to create an epistemology of practice, Eames (1995) submitted his Ph.D. thesis on, *How do I, as a teacher and an educational action-researcher, describe and explain the nature of my professional knowledge?* In the papers (1.2 & 4.5) I explain my educative influence with Eames as he creates his own epistemology of practice from the experience of himself as a living contradiction.

My educative relation with Eames moved forward on the ground of his experience of himself as a living contraction. It also moved forward as I engaged with his learning in terms of the above four values (2.1, p. 81). I want to contrast this movement forward in Eames' thinking to the following experiences of contradiction in my supervision of the research programmes of other researchers and colleagues.

When something comes up which is not as good as it could be I want to make sure that part of my practice is not to excuse myself without reviewing these experiences for my learning. This is part of my theorising from my ground as a living contradiction.

In my present practice I am seeking to clarify further the meanings of my living standards of originality of mind and critical judgement in my educative relations with my students.

I intend to do this by focusing on contradictions in my spiritual, aesthetic and ethical values.

John Elliott (1998) has focused on standards in his analysis of the work of the Ford Teaching Project. He has shown how a professional knowledge-base can be constructed through action research as teachers engage in standards-setting. I accept his recommendation that teachers engage in a form of 'creative compliance' in relation to external standards setting. He advocates that the teaching profession responds to external requirements by developing the capacity to accommodate and to creatively reinterpret the external standards as part of the professions well articulated and publicly defensible standards framework. This is what I am attempting to do here in my work as an educational researcher and university teacher as I seek legitimisation for my ideas in the Academy by 'creatively complying' with his external standards of originality of mind and critical judgement.

One of my difficulties in communicating the changing meanings of my educational standards concerns their relationship to my spiritual, aesthetic and ethical values . Let me explain what I mean through my experience of contradiction in my supervisory relationships.

My attempts to contribute to the knowledge-base of education have focused on the idea that professional educators can create their own living theories in the descriptions and explanations for their own learning in enquiries of the kind, 'How do I improve my practice?'. Because of my belief that enhancing the professional status of teaching will include the construction of a professional knowledge-base in which teaching can be seen to be a form of educational enquiry, I have committed much of my working life to supervising teachers' action research programmes.

Going back to Ryle's (1949) point that efficient practice precedes the theory of it, I want to point to the evidence of my practice as a professional educator from the Appendix of my Presidential Address to BERA '88 (5.3, p. 14-17). Apart from the first thesis by Vera

Coghill in this list, I solely or jointly supervised these action research and 'living theory' Ph.D. Theses and Masters Dissertations. I want to draw your attention to this list of research reports because it serves to focus on my supervision of research students and my question, 'How do I help you to improve your learning?'

The following researchers have graduated over the past five years and I draw on the contents of D'Arcy's and Eames' theses below in showing how I both deny my aesthetic values and work towards the creation of a discipline of educational enquiry. The titles and contents of the theses and dissertations of Evans, Holley, Laidlaw and Shobbrook serve to show that living theory theses have been legitimated in the Academy. This is not to make any point about the academic quality of my own research. It could say something about my pedagogy and this may be a matter of future research.

**Living Theory Theses and Dissertations on the Internet at
<http://www.actionresearch.net>**

D'Arcy, P. (1998) *The Whole Story.....* Ph.D. Thesis. University of Bath.

Eames, K. (1995) *How do I, as a teacher and an educational action-researcher, describe and explain the nature of my professional knowledge?* Ph.D. Thesis, University of Bath.

Evans, M. (1996) *An action research inquiry into reflection in action as part of my role as a deputy headteacher. (See Chapter 8 - Creating my own living educational theory)* Ph.D. Thesis, University of Kingston.

Holley, E. (1997) *How do I, as a teacher researcher, contribute to the development of living educational theory through an exploration of my values in my professional practice?* M.Phil. Thesis, University of Bath.

Laidlaw, M. (1996) *How can I create my own living educational theory through accounting to you for my own educational development?* Ph.D. Thesis, University of Bath.

Shobbrook, H. (1997) *My Living Educational Theory Grounded In My Life: How can I enable my communication through correspondence to be seen as educational and worthy of presentation in its original form.?* M.A. Dissertation, University of Bath.

I do not intend to imply that the above Theses and Dissertations show that 'I have educated these individuals'. In my view they have educated themselves. However, I do

want to claim that I have had acknowledged, educative influences on the learning of particular practitioner-researchers. I want to examine the nature of my claims to know such influences on their learning. I am thinking of claims which will reveal the meanings my standards of originality and critical judgement as I seek to represent the meanings of the spiritual, aesthetic and ethical influences in my educative relations. The issue of representation is linked to my desire for 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)

Let me see if I can communicate more clearly the nature of the spiritual quality of recognition I am seeking to represent in my research as I make my first return in thirty years to these (gendered) words of Martin Buber:

The teacher who wants to help the pupil to realize his best potentialities must intend him as this particular person, both in his potentiality and in his actuality. More precisely, he must know him not as a mere sum of qualities, aspirations, and inhibitions; he must apprehend him, and affirm him as a whole. But this he can only do if he encounters him as a partner in a bipolar situation. And to give his influence unity and meaning, he must live through this situation in all its aspects not only from his own point of view but also from that of his partner. He must practice the kind of realization that I call embracing. It is essential that he should awaken the I-You relationship in the pupil, too, who should intend and affirm his educator as this particular person; and yet the educational relationship could not endure if the pupil also practiced the art of embracing by living through the shared situation from the educator's point of view. Whether the I-You relationship comes to an end or assumes the altogether different character of a friendship, it becomes clear that the specifically educational relationship is incompatible with complete mutuality. (Buber, p. 178, 1970)

In seeking recognition in the 'I-You' relationship and in the thymotic sense of 'spiritness' (Fukuyama, 1992, p. xvi) I want to overcome a tendency to megalothymia in the sense of a search to be recognised as superior to others. I am seeking recognition by the Academy that my own contribution to knowledge of my subject education, can be publicly acknowledged as worthy of being seen, alongside the contributions of my research students, as showing originality of mind and critical judgement.

In my supervision of the above action research programmes, I have already received the quality of recognition which has helped to sustain my enquiries. I think it worth emphasising that this recognition and affirmation, in the use of my ideas by my students, was vital in helping me to resist the denial of recognition in the examiners' judgements of previous submissions in 1980 and 1982. It was also vital in helping me to sustain my enquiries in the face of the University's claim in 1987 that my activities and writings were a challenge to the present and proper organisation of the University and not consistent with the duties the University wished me to pursue in my teaching or research. (3.2, p.98)

As I judge my research programme as a whole I understand my present living standards, of originality of mind and critical judgement, in terms of both an evaluation of my learning through my past enquiries and in terms of my intentions to live my values more fully in my practice in my future enquiries. In creating my living educational theories I am seeking to communicate the nature of the process through which my standards constitute my discipline of education in my educative relations. In Schön's (1995) terms I see that:

"The problem of introducing and legitimizing in the university the kinds of action research associated with the new scholarship is one not only of the institution but of the scholars themselves". (p.34)

What he means by this is that the new scholarship requires an epistemology of practice.

“ I have tried to show how the introduction of the kinds of inquiry inherent in the new scholarship are likely to encounter a double impediment: on the one hand, the power of disciplinary in-groups that have grown up around the dominant epistemology of the research universities; and on the other, the inability of those who might become new scholars to make their practice into appropriately rigorous research.” (p.34)

I am seeking to make a contribution to this new scholarship by making my ‘practice into appropriately rigorous research’. I am doing this by showing how living standards of originality of mind and critical judgement constitute my discipline of education.

What makes this ‘living’ approach to educational standards differ from traditional, ‘linguistic’ standards, where meanings are defined through lexical definitions, is that the living standards are embodied in the lives of practitioners and require ostensive definition to communicate their meanings. In using ostensive definitions I am attempting to share my meanings by pointing out, in the movement between the texts in the thesis, where the embodied meanings of my standards of originality of mind and critical judgement are emerging through time, reflection and action. I am indebted to Moira Laidlaw for the insight that the meanings of the values I use as my educational standards are themselves living and changing in the course of their emergence in practice. (Laidlaw, 1996)

I am offering an explanation for my present practice in terms of the following evaluation of my past learning and in terms of my intentions to live more fully my spiritual and aesthetic values in my educative relationships and to research this process.

An evaluation of my past learning.

In Part Two I analysed the implications for my professional learning, as an educational researcher, of asking, ‘How do I improve this process of education here?’. These implications involved the exercise of my critical judgements in an analysis of the methodologies in my research programme. This analysis included the application to the programme of the modes of enquiry and preferred logics of the methodologies of an analytic scientist, a conceptual theorist, a conceptual humanist and a particular humanist.

The implications also involved the exercise of my originality of mind in defining a distinctively ‘educational’ action research methodology and in creating a living educational theory to explain my professional learning as an educational researcher.

The 1977 paper on *Improving Learning in Schools - An In-Service Problem* (2.2) provided the baseline from which to understand the twenty two year growth of my educational knowledge. It omitted any engagement with the ideas of other theorists. It demonstrated little understanding of the methodological, theoretical and epistemological basis of the enquiry, ‘How do I improve this process of education here? However, what it did, in the first sentence, was to focus attention on my interest in improving educational standards. It also explicitly mentioned the importance of contradictions between teachers’ intentions and their practices in understanding the processes of improving learning within schools. Its approach to professional learning was focused on the teachers’ definition of their own problems and the importance of evaluation in helping the teachers’ to overcome the tension of seeing conflicts between intentions and practice. The final paragraph also contained a reference to the importance I attach to ‘the creative power of individual teachers to transform their own situation’. (2.2, p. 111)

The movement between the 1977 and 1982 papers demonstrated the growth in my epistemological understanding of including ‘I’ as a living contradiction in claims to educational knowledge. It also marked my originality in the emergence of a distinctively ‘educational’ methodological approach in explaining and researching the implications for a living contradiction of asking, ‘How do I improve this process of education here?’:

*I experience a problem because some of my educational values are negated.
I imagine a solution to my problem.
I act in the direction of this solution.
I evaluate the outcomes of my actions.
I modify my problems, ideas and actions in the light of my evaluations.* (2.3, p. 80)

The educational growth between the 1982 and 1985 papers also can be understood in terms of my critical response to Wilson (1983) (5.2). His criticisms stimulated me to exercise my critical judgement on my own work in defining with a greater clarity my

understanding of the significance of including 'I' as a living contradiction in my dialectical view of educational knowledge. His criticisms also stimulated me to define more clearly, the unit of appraisal and the standards of judgement in my claims to educational knowledge.

The unit of appraisal in my conception of educational theory is the individual's claim to know his or her own educational development. (2.4, p.99).

The personal and social standards I use to judge the academic legitimacy of my claim to knowledge are the values I use in giving my life its particular form in education. In judging my own claim to educational knowledge I use the following logical, scientific, ethical and aesthetic values. (2.4, p.101).

The movement in my learning between the 1985 and the 1989 papers can be understood in terms of further clarifying the significance of including 'I' as a living contradiction in the creation of living educational theories :

"..... there is a tendency to reduce the significance of 'I' as it appears on a page of text. It is so easy to see the word 'I' and think of this as simply referring to a person. The 'I' remains formal and is rarely examined for content in itself. When you view yourself on video you can see and experience your 'I' containing content in itself. By this I mean that you see yourself as a living contradiction, holding educational values whilst at the same time negating them. Is it not such a tension, caused by this contradiction, which moves us to imagine alternative ways of improving our situation? By integrating such contradictions in the presentations of our claims to know our educational practice we can construct descriptions and explanations for the educational development of individuals (King, 1987). Rather than conceive educational theory as a set of propositional relations from which we generate such descriptions and explanations I am suggesting we produce educational theory in the living form of dialogues (Larter, 1987; Jensen, 1987) which have their focus on the descriptions and explanations which practitioners are producing for their own value-laden practice. (2.5, p. 45).

The 1985 paper developed my epistemology by integrating insights from Polanyi (1958 and Habermas' (1979), as I defined the educational standards of judgement I use to test the validity of my claims to educational knowledge.

In grounding my epistemology in Personal Knowledge I am conscious that I have taken a decision to understand the world from my own point of view, as a person claiming

originality and exercising his personal judgement, responsibly with universal intent. (2.4, p.100)

Habermas (1979) says that I must choose a comprehensible expression so that we can understand one another. I must have the intention of communicating a true proposition so that we can accept what I say and we can agree with one another with respect to a recognized normative background. Moreover, communicative action can continue undisturbed only as long as participants suppose that the validity claims they reciprocally raise are justified. (2.4, p.100.)

The extensions in my cognitive range and concern between the 1985 and 1989 papers can be seen in my engagement with the ideas of others on values and logic in educational research. There are no references to this literature in the 1985 paper, whilst in the 1989 paper I make the points:

My insights about the nature of educational theory have been influenced by viewing video-tapes of my classroom practice. I could see that the 'I' in the question, 'How do I improve this process of education here?', existed as a living contradiction. By this I mean that 'I' contained two mutually exclusive opposites, the experience of holding educational values and the experience of their negation.

I searched the back issues of Educational Theory to see if I could find details of similar experiences reported by other researchers. I began to appreciate how the crucial issues of logic and values continued to reappear in the journal. From Cunningham's (1953) analysis of the 'Extensional limits of Aristotelean logic', through Mosier's (1967), From enquiry logic to symbolic logic', to Tostberg's (1976), 'Observations of the logic bases of educational policy', the debate about the logical basis of educational theory continues to rage in the literature.

A similar debate can be seen in the realm of values. We have 'The role of value theory in education', (Butler, 1954), 'Are values verifiable' (Bayles, 1960) and 'Knowledge and values' (Smith, 1976). What these articles pick out is the continuing concern of educational researchers with the fundamental problems of logic and value in the production of educational theory. (2.5, p. 44)

Moving between the 1985 and 1989 papers also shows a more extensive cognitive range in the development of my conceptual understanding of living educational theories as I answered the questions:

*'How do we show our values in action?';
'How do we know that what the researcher says is true? – A question of validity';
How can we move from the individual to the universal? – A question of generalisability'*
(2.5, pp.45-47).

The 1989 paper also marked my first explicit engagement with the politics of educational knowledge in my writings. This can be seen in the exploration of the question, *'Which power relations influence the academic legitimacy of a living educational theory? – A question of the politics of truth'* (2.5, pp. 48-51).

In Part Three my living standards of originality of mind and critical judgements were focused on the logical significance of including 'I' as a living contradiction in claims to educational knowledge as my enquiry moved forward with the question, 'How do I improve my practice?'

Understanding the movement between the 1989 and 1991 papers, in relation to the extension of my cognitive range and concerns, requires a return to the extracts from the booklet, *'A Dialectician's Guide for Educational Researchers'* (5.2). This booklet emerged from the tension I lived with as others, with the institutional power to legitimate their judgements, judged that I had not demonstrated an ability to conduct original investigations, to test my own ideas and those of others. I was also within a regime of truth which held that these judgements could under no circumstances be questioned.

The original synthesis which enabled me to move my enquiry on through the educational enquiry, 'How do I improve my practice?', focused on a critical acceptance and creative engagement with particular insights on the nature of dialectics from Sève (1978) and Ilyenkov (1977), amongst others. I followed Ilyenkov's essays on the history and theory of dialectical logic as his analysis moved through the ideas of Descartes, Kant, Hegel, Feuerbach and Marx. I focused on the question he didn't answer before he died, *'If any object is a living contradiction, what must the thought (statement about the object) be that expresses it?'* I concluded that I could place my own 'I', as a living contradiction, in a question of the kind, 'How do I improve my practice?'. I thought that, by exploring the implications of asking, researching and answering such a question, I might be able to raise the explanation, for the dialectical development of the concrete individual, to the level of the logic of the development of the specific logic of the specific object. However, I want to avoid any claim that I was showing how, in 'general' concrete individuals were

produced within the division of labour (5.2, p. 116). This is because I want to hold on to the view that the concrete freedom of each individual permits them to create their own logic of their own development.

Perhaps the originality of mind in Part Two is best described in the statement:

“I am saying that by starting our investigations with our ‘I’ in the division of labour, not as the Hegelian ‘I’ in the sense of abstract freedom but as the embodiment of concrete freedom, then we would discover dialectical forms for the presentation of a dialectical theory of development which would include the existence of ‘Is’ as living contradictions and would not eliminate such contradictions within the formal structure of our linguistic representations of our practice. In this way I am suggesting that we would overcome Ilyenkov’s problem of contradiction, we could take Sartre’s point seriously, demonstrate how an open-ended, non-linear dialectic process can be depicted as a self-linearizing form which reveals transition structures and raise the explanation, for the dialectical development of the concrete individual, to the level of the logic of the development of the specific logic of the specific object.” (5.1, p.116)

The 1991 paper (4.2, pp. 97-98) provided the evidence of the extension of my understanding of the politics of educational knowledge as my logic of the question focused on my ‘I’ as a living contradiction in:

- i) Holding together the Academic Vocation and Having One’s Employment Terminated.*
- ii) Holding together Originality and the Right to ask Questions with their Denial.*
- iii) Holding together the Power of Truth and the Truth of Power.*
- iv) Holding Together the Acceptance of my Research in the School’s Curriculum with the above Contradictions.*

Evidence for the extension of my understanding of the politics of educational knowledge was provided in the 1998 shared publication with Hughes and Denley (4.3) on, ‘*How do we make sense of the process of legitimising an educational action research thesis for the award of a Ph.D. Degree?: A contribution to educational theory*’. This publication also provided evidence (4.3, pp. 444/445), from Moyra Evans’ Ph.D, which showed me living my values of originality of mind in supporting the creation of a student’s living educational theory.

Further evidence on the quality of my critical judgement on the ideas of others is presented in Part Five. This includes two papers on research-based professionalism (5.2, 5.7) which explore the implications of my ideas for enhancing professionalism in the U.K. context in 1988 and in the context of the Irish Republic in 1999 and the Canadian province of Ontario in 1999.

In telling this story of my educational research I have one purpose in mind. That is to establish in the mind of the reader that *my* discipline of education can be legitimated in the Academy as *a* discipline of education. To fulfil this purpose I have focused on the standards of originality of mind and critical judgement I must fulfil if my thesis is to be accepted. In presenting my work I have faced the problem of offering a non-linear dialectical process of learning in the linear form of this thesis. In telling this story, with a beginning, middle and end, my broad brushstrokes will have obscured some of the details of my journey. This doesn't concern me too much as I am bound to omit some of the details from a twenty two year journey. The question which does concern me is, have I shown the reality of the relationships between the two standards of originality of mind and critical judgement and the creation and testing of my living educational theories? To help me communicate the nature of these relationships I have decided to gather together in Part Five a number of 'critical' texts. These were influential in helping me both to clarify my ideas on methodology, theory, logic and values and to understand the nature of the tensions and contradictions which moved my originality of mind to propose ways to resolve the tensions and contradictions in creating my discipline of education.

In understanding my present practice below I am asking you to suspend judgement until the Endpiece/Moving On. I have placed the 'critical' texts between the analysis of my present practice below, and my intentions in the final section on Moving On. I have done this to share something of the tensions I have lived with in this enquiry. In the interactions between my originality of mind and critical judgement I have lived with the tension of 'suspending judgement' in order for my originality of mind to 'form' the idea which moved my enquiry on. In my living educational theories, I understand my present practice in relation to both an evaluation of my past learning and my intention to live my

values more fully in the future. My critical judgements reveal contradictions, my originality of mind finds resolutions. The ground of my originality is still a mystery to me. It is open for further research in the proposals which conclude this thesis. What I have done so far, is to show some of the outcomes of an educative process in which my standards of originality of mind and critical judgement have alternated and interacted. This has involved a particular faith in my capacity to live with the contradictions for some time. It has involved a faith in my capacity to resolve the contradictions through the ideas provided by my originality of mind.

In Part Four I now want to focus on what I see as my present practice by focusing on my contradictions of my spiritual, aesthetic, and ethical values. I am going to situate the texts which follow as representations of their failure to represent what they point towards but can never reach (Lather, 1994). I am thinking in particular about a failure to represent the meanings of the spiritual and aesthetic values which are embodied in my educative relations with my students. In this sense I am relating to failure in the positive sense that it connects with a motivation to get closer to the meanings.

In researching my question ‘How can I help you to improve your learning?’, I am searching for ways of representing the meanings of these values. I am thinking particularly of my educative relations in which I am expressing these values as I seek to support the development of my students’ originality of mind and critical judgement.

I have included a paper on my question, ‘*How do I know that I have influenced your learning for good? A question of representing my educative relationships with research students (4.3)*’. This paper serves to focus attention on the meanings of the spiritual, aesthetic and ethical values which form the contradictions I experience in my educative relations.

“The final part of my claim to know that I have influenced your learning for good is in relation to what I will call my ontological authenticity. At sometime in the course of your enquiries, you have explained your learning in terms of your values, actions and understandings. You have expressed your values in relation to the meanings of your

existence. We have talked about the importance of our different spiritual, aesthetic and ethical values, as well as our political economic, emotional and cognitive values. I associate our educative relationships with the processes of learning to live our values more fully, with developing our understandings and with creating our own living educational theories. In working to influence your learning for good, I am thinking of our learning, individually and together as 'we' express more fully the values of compassionate understanding, loving affirmation, freedom, justice and democracy in our lives and workplaces.” (4.3, p.3)

In developing dialogical forms of representation for my claims to know my educative influence in the papers below, I will focus on my existence as a living contradiction as I violate both my students and my own spiritual and aesthetic values in my educative relations.

Three of the papers below (4.2, 4.4 & 4.5), focus on the emergence of the meanings of my originality of mind and critical judgement from within my educative dialogues with my students. I take Bohm's point (3.2, p. 96) about the need for a constantly creative culture in which being and meaning are taking creative steps. In answering my question, 'How can I help you to improve your learning?', I am seeking to reveal the meanings of the spiritual and aesthetic values I use to discipline my educational enquiries through my standards of originality of mind and critical judgement.

As in Part Three, where my dialectical analysis focused on my existence as a living contradiction, I want to stress that the meanings of these standards are emerging from my practice as an educator. I am thinking of practice in Ilyenkov's terms:

“Practice, the process of activity on sense objects that altered things in accordance with a concept, in accordance with plans matured in the womb of subjective thought, began to be considered here as just as important a level in the development of thought and understanding, as the subjective-mental act of reasoning (according to the rules) expressed in speech.

Hegel thus directly introduced practice into logic, and made a fundamental advance in the understanding of thought and in the science of thought.

Since thought outwardly expressed itself, not only in the form of speech but also in real actions and in people's deeds, it could be judged much better 'by its fruits' than by the

notions that it created about itself. Thought therefore, that was realised in men's actual actions also proved to be the true criterion of the correctness of those subjective-mental acts that were outwardly expressed only in words, in speeches, and in books." (Ilyenkov, 1977, p. 209-210)

I now want to focus on the specific practices in which the experiences of contradictions are moving my educational enquiries forward. I am thinking of the experiences in which I contradicted my spiritual, aesthetic and ethical values in my educative relations.

The first paper below shows my collaboration with a Ph. D. researcher, Jackie Delong (4.2). We analyse how I violated my spiritual commitment to the I-You relationship we both value. I did this as I insisted, in a validation exercise, that the validation group focused solely on her 'text'. In the section of this paper on retaining integrity in I-You relations and in the paper which follows on '*How do I know that I have influenced you for good?*', I affirm my commitment to I-You relations. Yet:

".. in the validation meeting of the 27 Feb, 1997, I can be seen on a video-tape of the session, explaining to the group that we would focus on the text and that the aim was not to focus on the writer of the report but on what was actually written.

However, in the introduction to the report Jackie Delong had explained the importance of relationships in her enquiry. In establishing the 'ground rules' for the validation exercise as focusing on the narrative of her educational development as 'text', I totally denied the implications of her own insistence on the importance of relationships. Another example in which I experience myself as a living contradiction!" (4.2, p.4)

As Jackie says:

"While feeling unprepared for the process of the validation group meeting, except for the fact that I had heard Jack make a passing comment some months earlier that this was not to be some bloody love-in, I was surprised by my reaction to it. I was frustrated by being unable to engage in the dialogue of asking questions for clarification and felt totally divorced from the proceedings which were attending to my thoughts and learnings. Let me get this straight: MY thoughts, MY learnings, MY words but I'm not there! Only the text exists.

I felt "beat up and confused". Here am I – Miss calm, cool, collected, always in control – watching myself from the outside and feeling totally helpless and disempowered. Excuse me, but didn't I say right at the beginning of the paper that the relationships were of

paramount importance in my practice and in the process of reporting? I guess I wasn't clear enough!" (4.3, p.5)

My understandings of my aesthetic standards are developing from my experience of their denial with Pat D'Arcy, another Ph.D. researcher (D'Arcy, 1998). D'Arcy would bring me her research reports and I would give what she termed my 'Yes-But' response. My intention was to help to move her enquiry on. Yet, in my 'Yes-But' responses to her work I violated her need for aesthetically appreciative and engaged responses to her writings.

Drawing on the work of Rosenblatt (1985, p. 297), D'Arcy describes the ways in which the term **aesthetic** can apply to different *stages* in the reading process. She makes the following points about these stages in terms of stance, transaction, evocation and response. She says that the **stance** which the reader chooses to adopt from the moment she starts to read the story, can be aesthetic, in the sense that the reader is prepared to be responsive to: 'the qualitative overtones of the ideas, images, situations and characters'. The **transaction** which the reader makes with the text becomes aesthetic, in the sense that it is 'what the reader is living through during the reading event'. In D'Arcy's view the **evocation** - what the reader 'makes' of the story inside her head, during the act of reading, is also aesthetic in the sense that it becomes another story rising out of the transaction that is taking place.

D'Arcy believes that the **response** which the reader can then choose to make, with reference to the virtual text that he or she has created during the act of reading, will also be aesthetic in the sense that it recollects the thoughts, feelings and impressions that were activated in the reader's mind as her eyes took in the words on the page. The important point about an appreciative response if it is to be aesthetic rather than merely analytic, is that the responder can now look carefully at the original text, bearing their own engaged virtual text in mind and RELATING it to what the writer has written.

D'Arcy really wanted me to pay careful attention to HER text, in relation to how I had engaged with it. It was this engagement with and appreciation of HER version, that she was missing.

In the paper below on *"The importance of loving care and compassionate understanding in conversations which sometimes become infused with irritation, frustration and anger."*

(4.4) I make the following points as I seek to understand how my 'Yes-But' response denied both of our aesthetic values in failing to evoke my virtual text from D'Arcy's stories:

I think Pat is right at the end of her latest letter to me to say that she is still waiting to see if I have learnt anything from her. If she had seen me chairing two validation groups at Kingston University.... I think she would have seen a failure on my part to have learnt the lesson about the importance of engaged and appreciative responses. Yet, I did recognise this as a problem, a year earlier, in a joint presentation with Jackie Delong to AERA in 1997, (Delong & Whitehead 1997). I say this to emphasise that not all action research accounts are 'victory narratives'. Some of my own involve some 'painful' learning, especially when they are grounded in the experience of having helped to create some pain and distress, not to mention despondency and rage in others. Feel Pat's irritation in ALWAYS, ALWAYS ALWAYS from you! In her letter below. (4.4, p.2).

In the paper on *Knowing Ourselves as Teacher-Educators* (4.6) I recognise, once again, my existence as a living contradiction as I fail to sustain my value of collaboration in my educative relationships with a former student (Moyra Evans) and professional colleagues (Pam Lomax and Zoe Parker):

In retrospect, it can be seen that Jack was not on the inside of the 'connected' form of relationship that had allowed the others to expose some of their vulnerabilities while respecting each other's unspoken wish for silence in relation to others. (4.6, pp.14/15)

The vulnerabilities are focused on experiences of being bullied between the three women. My ethical contradictions are focused on my desire to publicly discuss the issues and the ethical commitment I gave that we would not publish anything from the conversations, on which there was not agreement that I could.

The desire for the recognition of my ethical values in my educational research may also be understood in the way Fukuyama (1992) uses the term 'Thymos':

“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).

I have succeeded in sustaining a more ‘connected’ form of relationship in my analysis of my educative relationship with Kevin Eames in the paper on creating a new discipline of educational enquiry (4.5). In the dialogical form of this analysis, which is also included in the latest 1999 paper (1.2), I represent my educative influence from within the writings and voice of the research student. In this paper I also show how I discipline my teaching, as educational enquiry, through valuing the expression of Eames’ (1995) originality of mind and critical judgement in the development of his understanding of the nature of dialectics. One of the points I have already made about Eames’ work, which bears repeating, is that as Schön (1995) was writing about creating a new epistemology for the new scholarship, Eames (1995) constructed an epistemology of practice.

I am presenting the following papers (4.2, 4.4, 4.6) to show the present state of my representation of my spiritual, aesthetic and ethical values through the experience of their negation in my educative relations. Paper (4.5) shows how my enquiry, ‘How do I help you to improve your learning?’ is being disciplined by my standards of originality of mind and critical judgement in my educative relations.

The papers which follow are:

4.2 (1997) Educative Relations with Jackie Delong: A collaborative enquiry into a Ph.D. researcher and supervisor relationship. A paper presented at AERA, March 1997, in Chicago, U.S.A. (with Delong, J.).

4.3 (1998) How do I know that I have influenced you for good? *Proceedings of the Second International Conference of the AERA Self-Study of Teacher Education Practices, SIG.*

4.4 (1998) "The importance of loving care and compassionate understanding in conversations which sometimes become infused with irritation, frustration and anger.": *Conversations & Correspondences with Pat D'Arcy*. Paper to the International Teacher-Researcher Conference, La Jolla, April 1997.

4.5 (1999) Creating a new discipline of educational enquiry in the context of the politics and economics of educational knowledge. Paper presented at the BERA symposium at AERA Montreal, April 1999. *Kingston Hill Research Papers, 1999*. Kingston; Kingston University.

4.6 (1999) Knowing ourselves as teacher educators: joint self-study through electronic mail. *Educational Action Research*, (With Lomax, P., Evans, M., & Parker, Z)

PART FIVE

CRITICAL JUDGEMENTS IN ENGAGING WITH THE IDEAS OF OTHERS

5.1 Narrative

In Part Four I have evaluated my past learning in the explanation for my present practice. I have asked for a ‘suspension of judgement’ about my future intentions whilst I include some further critical judgements. This break serves to stress importance of living with the tension of the contradictions which critical judgements reveal, and waiting for the originality of mind which moves the enquiry forward. The following critical judgements have also clarified the ideas which I take into my future intentions in my enquiry, ‘How do I live my values more fully in my practice?’.

The contents of the 1982, *‘A Dialectician’s Guide for Educational Researchers’* (5.2) have been referred to in Part Two, when relating my critical judgements to include ‘I’ as a living contradiction within a materialist discourse. The other papers which follow were written to stand on their own and should speak for themselves. I do however want to add a few words of explanation on the part these judgements have played in clarifying my ideas and in taking my enquiry forward.

The ‘Dialectician’s Guide’ (5.2) was produced in response to the following critical judgements on a previous Ph.D. submission in 1982:

Has the candidate shown that he is able to conduct original investigations and to test his own ideas and those of others? **NO**

Does the thesis contain matter worthy of publication? **NO** (Whitehead, 1993, p. 41)

In telling my story I do not want to underestimate the power of emotion in my enquiries. Hence I should also add that I was also driven by the fury of existing as a living

contradiction within a regime of truth which denied the right of any Ph.D. researcher to question the competence of the examiners' judgement under any circumstances. The fury was based on the value of academic freedom to question ideas and judgements and is the subject of a another text (Whitehead, 1993).

These critical judgements drove me to clarify my ideas on how a dialectical approach to educational research could bridge the gap between educational theory and practice. As I say in the introduction to the booklet:

This work is the summary of fourteen years of educational research. In its present form it is unlikely to be of value to many educational researchers. It makes too many assumptions about the background of the reader. (5.2, p.1).

The clarification of the ideas in this booklet enabled me to articulate the ideas on a distinctively 'educational' research methodology (pp. 61-67), the logics of education (pp. 107-119) creating living theories (p. 17) and using values as educational standards in the creation of a discipline of education. I am thinking of the values in a scientific form of life (pp. 61-67), an ethical form of life (pp. 68-77) and an aesthetic form of life (pp. 78-84).

In the Chapter on 'The Disciplines Approach to Educational Theory' (pp. 18-53) I examine the assumptions in a number of schools of thought in the philosophy, psychology and sociology of education. My critical judgement is focused on their capacity to produce appropriate methodologies for investigating problems of the kind, 'How do I improve this process of education here?'.

The significance of 'A Dialectician's Guide..', is that it serves as another benchmark in my educational enquiry. In that respect it is similar to my first paper (2.2) from 1977. The evidence of my educational development in the movement between these two texts, shows that my critical responses to the critical judgements of my examiners, produced an explicit articulation of the methodologies, logics, theories, values and discipline, which

had been missing from the 1977 paper. Perhaps the most important point to focus on in ‘A Dialectician’s Guide....’ is the statement:

My starting point is the statement made by R.S. Peters (1964/1977), on the ‘Principles for Selection and Presentation of Theory’, in his work on ‘Education and the Education of Teachers’;

“ ‘education’ is not a distinct discipline but a field where a group of disciplines have application... (5.2, p. 18)

My thesis contradicts this position in its claim that the standards of originality of mind and critical judgement constitute my education as a distinct discipline in which a group of other disciplines have application and value.

Responding to Wilson’s (1983) criticism in my 1985 paper on, *‘A Dialectician Responds to a Philosopher who Holds an Orthodox View of Knowledge, (5.3)*, helped me to clarify the epistemology in my claims to educational knowledge from within a living theory perspective. I am thinking particularly of my responses to his assertions that:

10 To talk of ‘Living Contradictions’ serves no useful purpose (p. 39).

11 I pervert the concept of contradiction (p. 41).

12 I put dialectical and propositional logics in opposition (p. 43)

I am also grateful to Wilson’s criticisms for enabling me to exercise my own critical judgements in a response through which I clarified my position on Knowledge Acquisition and Knowledge Structures (p. 45), The Differentiation of Knowledge Structures (p. 47), Facts and Values (p. 48) and Theory and Practice (p. 49). Again, I would not want this gratitude, which has strengthened since his untimely death, to mask the fact that it was the motivating emotional power of the anger in feeling misunderstood and misrepresented on reading the criticisms, which moved me to respond.

The Presidential Address to BERA, in 1988, on research-based professionalism, began to refocus my attention on my educative influence with my students (see the Appendix of paper; 5.4). I take up this theme again, some ten years later in a Keynote Address to the Educational Studies Association of Ireland (5.8), with the evidence on the internet of successfully completed living theory Ph.D. Degrees. I will consider this address below.

In responding (5.5) to Jean Rudduck's (1989) ideas, in 1990, I focused on an apparent lack of evidence concerning the influence of university teachers with their students. Exercising my critical judgements on Rudduck's work enabled me to clarify my own position:

When I think of my own practice in teacher education, I am conscious of holding a view concerning the nature of an educative relationship which requires my own students and colleagues to speak on their own behalf when I am making a claim concerning my professional practice as a teacher educator. In other words I judge my own effectiveness in teacher education by the extent to which my students and colleagues voluntarily acknowledge that ideas from my research and teaching are integrated within the sense they make of their own practice. I also judge the quality of my educative relationships in terms of the extent to which the ideas of others are subjected to critical scrutiny within the discourse. (5.5, p.30)

These judgements also enabled me to form the following question about showing how my own practitioner research was meeting my own educational needs and those of my students.

"In the spirit of dialectics I will finish with a question which may help to take practitioner research forward. Can you (and I) present the evidence, in forms such as Westminster Studies or the British Educational Research Association, which shows that your practitioner research is meeting your own educational needs and/or those of your pupils and students?" (5.5, p.35)

Exercising my critical judgements in 1991, in my response to Ortrun Zuber-Skerritt's (1991) emphasis on method and conceptual theories, enabled me to argue for:

‘..a greater concentration on the creation and testing of living and dialectical educational theory for professional practice, within which one’s own philosophy of education is engaged as a first person participant’. (5.6, p. 436)

My critical judgements (5.7) in response to Mike Newby’s (1994) ideas in 1996, enabled me to work on improving the quality of my communications in publishing my ideas on living educational theories and living contradictions. I am thinking particularly of the later part of the paper where I write about the ‘tone’ of my response. I still have much to learn about sustaining qualities of connectedness in learning from the critical responses of others in educational enquiries. I say this in the light of recent work on ‘Balkanisation’ (Donmoyer, 1996) and ‘The New Paradigm Wars’ (Andersen and Herr, 1999), where different communities of educational researchers appear to be interested only in defending their own positions, rather than seeking to learn from an understanding of each other’s positions.

“I hope that I have integrated what I have learned from the human qualities expressed by Peter Reason, Orlando Fals-Borda, Terri Austin and Tom Russell, in the content and tone of my response. I hope Mike Newby feels directly addressed and that he experiences my response as a genuine invitation to continue to critique my ideas. Other readers might like to join with me in showing how our philosophies not only interpret our world but are also integrated in our living educative relationships with our students, as we try to improve them. I am thinking of the creation of our own living educational theories that show how we are struggling to express more fully and to justify the values that we think will help to regenerate our culture and that at the same time will help us to improve the contributions our philosophies can make to the creation of an educated community.” (5.7, p. 461)

In a 1998 keynote address to the Educational Studies Association of Ireland (5.8) I return to the theme of my 1988 Presidential Address to BERA, on research-based professionalism. In this 1998 paper I explore some implications, from my educational enquiries and those of the teacher-researchers I have worked with or supervised, for the creation of a Teacher’s Council in Ireland. I draw on criticisms of the Teaching Training Agency in England and Wales and ideas from the Ontario College of Teachers (OCT) in Canada. The connection with the Ontario College of Teachers is that Linda Grant, the Manager of Standards of Practice, at OCT, came to see the action research programmes at Bath in 1995 and subsequently invited me to organise seminars on action research with

Ontario teachers. The invitation to give a keynote to the Educational Studies Association of Ireland, was due to Jean McNiff's position on the organising committee for the conference. My address was supported by direct access to the internet through which I was able to show the location and ease of access of the living theory theses described in the paper (5.8):

“What I now want to do is to draw your attention to the kind of educational action enquiries which have already led to the awards of M.Phil. or Ph.D. Degrees. The teachers have created their own living theories in which they describe and explain their own professional learning as they ask, answer and research the following kinds of question:

How can I help my pupils to improve their learning?

How can I help to establish action research approaches to professional development in my school?

How can I support teachers in establish action research approaches to professional development in their school in a way which can help to improve the quality of pupils' learning?

How can I fulfil my system's responsibility for staff appraisal , staff and/or curriculum development.” (5.8, p.7)

This paper also moves my concern into my political contradictions with government policy:

“Indeed, I find analyses, such as those offered by Jim Graham (1998), both helpful and disturbing. I find it helpful to be able to understand how teacher professionalism has been one of the key arenas in which the contradictions of economic and social change have been played out in a series of crises of control for the state (p.11). I find the analysis offered by my colleague Hugh Lauder (Brown and Lauder, p.6, 1996) on Fordism, Neo-Fordism and Post-Fordism most persuasive as it helps me to understand my present disquiet with the policies being pursued by our New Labour Government, a government I voted for and fought hard to see elected. I share Graham's concern that far from being a radical transformation to recognise the importance of teachers as professionals in the premier division of international economic and social activity, the current policies are, 'locked in the Tory legacy of blinkered bureaucratic myopia essentially committed to maintaining traditional patterns of power and control at the expense of precisely the social and economic objectives they propose to achieve' (p.12). (5.8, p. 8).

Here are the contributions to Part Five.

5.2 (1982) A Dialectician's Guide for Educational Researchers'. Mimeo. Booklet presented at a Roundtable Discussion at BERA 1982, University of St. Andrews.

5.3 (1985) A Dialectician Responds to a Philosopher who Holds an Orthodox View of Knowledge. Are we Really Addressing the Same Question? A Response to Wilson's Criticism. *Assessment and Evaluation in Higher Education*.

5.4 (1989) How do we Improve Research-based Professionalism in Education? - A question which includes action research, educational theory and the politics of educational knowledge. Presidential Address to the British Educational Research Association, 1988. *British Educational Research Journal*.

5.5 (1990) How Can I Improve My Contribution to Practitioner Research in Teacher Education? A Response to Jean Rudduck. *Westminster Studies in Education*.

5.6 (1992) How can my Philosophy of Action Research Transform and Improve my Professional Practice and Produce a Good Social Order? - A Response to Ortrun Zuber-Skerritt. *Proceedings of the Second World Congress on Action Learning, Action Research and Process Management*.

5.7 (1996) Living Educational Theories and Living Contradictions: A response to Mike Newby. *Journal of Philosophy of Education*.

5.8 (1998) Developing research-based professionalism through living educational theories, Keynote address to the *Educational Studies Association of Ireland* at Trinity College, Dublin, November, 1998.

PART SIX

ENDPIECE/MOVING ON WITH SPIRITUAL, AESTHETIC AND ETHICAL VALUES IN THE QUESTION, HOW DO I LIVE MY VALUES MORE FULLY IN MY PRACTICE?

The explanations of my learning which constitute my living educational theories include both an evaluation of my past learning and an intention to live my values more fully in the future. In Part Four I explained my present practice and asked you to suspend your judgements on my future intentions. I then intentionally broke the linear nature of my narrative and considered the ways in which my critical judgements in Part Five had clarified my ideas and had helped to take my enquiries forward. I did this to emphasise that I was linearizing a non-linear dialectical process in which originality of mind and critical judgement were alternating and interacting. I now want to offer my intentions to live more fully my values in my practice in two contexts. Three of the following four proposals concerning my future intentions have been accepted in the context of the American Educational Research Association, Conference in New Orleans in April 2000. In the context of a self-appraisal in my workplace, the University of Bath, I will explain my future intentions in terms of my originality of mind and critical judgement moving me to focus on the value of well-being.

6.1 Future Intentions in Four Proposals to the American Educational Research Association, New Orleans, April 2000.

At the time of writing, proposals 2) 3) and 4) have been accepted. They are joint proposals. I have included the full proposals in section 6. 3 of Volume 2. They are published at:

<http://www.klick.org/aera/> Login - Whitehead; Password - edsajaw@bath.ac.uk ; Status, Author.

1) How can multi-media technologies be used to communicate spiritual, aesthetic and ethical standards of practice and judgement in teacher education?

The first proposal, with Jonathan Whitehead, outlines how we intend to develop multi-media presentations of my spiritual, aesthetic and ethical standards of practice. The aim of this work is to explore the possibility that multi-media forms of representation can be integrated within explanations of my learning in ways which show the influence of these values in my educative relations. This proposal is closely related to my continuing enquiries into the nature of the values which influence educative relations. This close connection with my past enquiries can also be seen in the next proposal into the politics of educational knowledge can be seen in the next proposal.

2) Understanding the politics of educational knowledge in the face of economic rationality and globalisation: Whatever Happened to Educational Research at an English University

The second proposal, with Pam Lomax, outlines a development of my/our enquiry into the politics of educational knowledge. The aim of this work, from my point of view, is to extend the cognitive range of my educational theories. I intend to do this by developing a narrative form of theorising for understanding the politics of educational knowledge in a way which relates the shaping of the identities of professional educators to the influences of organisational cultures and market forces of globalisation.

3) White and Black with White Identities in self-studies of teacher education practices

The third proposal, with Paul Murray, extends my concerns in an enquiry into white, black and mixed identities in the self-study of teacher education practices. The aim of this work is to integrate the cultural history of racism within our practices and educational theorising of as educational action researchers and professional educators.

4) An Educational Action Researcher and a Humanistic Educator Examine the World View of Self Study.

The fourth proposal, with Jerry Allender, extends my interests in the global significance of self-study research. It involves an educational action researcher and a humanistic educator in the development of a world view of self-study. The aim of this work is to develop our understandings of the world view of self-study and to develop together the educational theories and world views of an educational action research and a humanistic educator.

6.2 Self Appraisal 1998-1999

The University of Bath has established an annual appraisal of academic staff which includes a self-appraisal. I will outline my future intentions through my self-appraisal in my personal overview of the year from my 1998-1999 University of Bath appraisal form. This will serve to firmly embed my intentions within my workplace as my originality of mind moves me on to research the values of well-being and my experiences of their contradiction.

I am bringing the value of well-being into my educational enquiry with some hesitancy because of its medical rather than educational connotations. However, whilst constructing this thesis, I have stopped my writing at times, for conversations with colleagues. This is how I expressed my concern with well-being on my 1998-1999 appraisal form:

However, my concern is deepening as a colleague has just announced that she is taking early retirement on health grounds following a stroke. Another colleague is still recovering from a serious breakdown in the Summer Semester. Another colleague is considering a return to a medically prescribed, personality changing drug, for depression. Another colleague, in the second week of September 1999, discussed with me his Doctor's worries about my colleague's potential for suicide. Another colleague has just reported, in the last week of September 1999 that she is taking time off for stress on medical grounds. (1998-1999 Appraisal Form)

In the following extracts from my self-appraisal which follows, I also explain the sources of my professional satisfaction in seeing that others are finding useful my ideas on living educational theories. For example, the conclusion of the book edited by Mary Lynn Hamilton (1998) makes the following point:

“Whitehead, in his 1994 AERA address, raised the need for living educational theory. We have thought about this phrase often and assert that this book generally and self-study specifically is indeed an example of living educational theory in two ways. It is living because, as people engage in understanding it, they learn more and their theory changes as they understand more. Further, because they are living what they learn new knowledge emerges. The work in the special issues of Teacher Education Quarterly (Russell and Pinnegar, 1995) provides one example of that, while McNiff’s Teaching as Learning (1993) is another good example. McNiff explains action research techniques that might be used to not just create better classroom practice and thus learn as one teaches, but also to conduct systematic study of the practice using action research principles to that educational theory continues to grow”. (Hamilton, p. 243, 1998).

And in my 1998-1998 Appraisal Form, I write:

To see the influence of my ideas spreading in national and international contexts is a great source of professional pride. I am thinking in particular of publications which have explicitly embraced my ideas on the need for individuals and groups to create their own living educational theories. Particular sources for the evidence of this influence in the UK are in Professor Pam Lomax’s 1998 Presidential Address to the British Educational Research Association (Lomax, 1999) and in a book by Professor Tony Ghaye and Kay Ghaye (1998). The influence in the Republic of Ireland can be seen in the work of Jean McNiff (1998). In America it can be seen in a book by members of the self-study group of the American Educational Research Association (Hamilton, M., 1998). In Australia, Macpherson (1998) and others have taken to the idea. In Ontario the influence of my ideas on teacher researchers can be seen in the electronic journal, Ontario Action Researcher and in Quebec in the Curriculum of Bishop’s University (Whitehead, 1999).

The numbers of log-ins to my action research web-page have increased from 1000 in 1997, 3000 in 1998 to the present 15100. The e-mail responses to these action research materials on living educational theories have provided me with the revitalising energy which comes from an embracing recognition.

Here are some of the national and international references to work which has explicitly integrated the idea of living educational theory.

Hamilton, M.L. (Ed) (1998) Reconceptualizing Teaching Practice: Self-Study in Teacher Education, London; Falmer. See Chapter 15, Cole, A.L. & Knowles, G. The Self-Study of Teacher Education Practices and the Reform of Teacher Education.

Lomax, P. (1999) Working Together for Educative Community through Research, British Educational Research Journal, Vol. 25, No.1, pp. 5-21.

Ghaye, A. & Ghaye, K. (1998) Teaching and learning through Critical Reflective Practice. London; David Fulton. See Chapter 3, Reflection-on-values: being a professional' and Chapter 4, Reflection-on-practice: resolving teaching concerns.

Macpherson, I., Aspland, T., Elliott, B., Proudfoot, C., Shaw, L. & Thurlow, G. (1998) A journey into a learning partnership: a university and a state system working together for curriculum change, pp. 154-155, in Atwish, Kemmis & Weeks, P. (1998) Action Research in Practice: Partnerships for Social Justice in Education, London; Routledge.

McNiff, J. (1998) *Action Research as a Methodology of Care*, in Collins, U. & McNiff, J. (1998) *Pastoral Care in Ireland*. London; Routledge.

Whitehead, J. (1999) *The action research homepage on <http://www.actionresearch.net>*
In the section on other homepages of interest on the *Ontario Action Researcher*, issue 1.

As I consider the potential development of my research my intentions are to develop my understanding of the use of multi-media representations of the values which constitute my educational enquiries.

In particular I am continuing to focus on expressing, defining, justifying and communicating the living methodologies, theories, logics, standards and disciplines of education as they are expressed in educative relations. This work should be greatly enhanced by the purchase of an Apple-Mac G3 for the development of multi-media representations of the logics and the spiritual, aesthetic and ethical values which constitute educational enquiries and claims to educational knowledge."

What I have noticed within my most recent publications is that my enquiries are becoming much more participatory in the sense that I am sharing my concerns with others who are sharing their concerns with me. I have yet to share a question of the kind, 'How can we improve our practice?'. This possibility may develop in the course of acting on the above proposals, gathering data on our effectiveness, evaluating our effectiveness and modifying our concerns, plans and actions in the light of the evaluations. I am drawn to Dadds' questions at this point:

"If we choose to write together with those we support, what challenges do we face as we attempt to represent a partnership ethic in collaborative publications? How is a collaborative text composed? How do we handle differences of perspective, meaning, style, preferred genre? How is the 'final say' achieved? What processes do we establish to ensure the most democratic and representative end texts possible?" (Dadds, p.50, 1998).

I also find myself moving towards Somekh's and Thaler's (1997) insights on the importance of participatory action research, in which dialogue and discussion between the participants are central to the process of defining commonly-accepted research questions (the 'we' questions). I agree with their point that to succeed in this difficult

endeavour, of breaking down established routines of interaction and what, in effect, are taboos established by the culture and traditions of the group, it is essential to have an understanding of the multiple nature of the many 'selves' involved. As the final paper in Part Four demonstrated:

Rational planning and decision-making are doomed to failure in the face of the remarkable complexity of human motivation, encompassing interlocking disappointments, hurts, confusions, affections and aspirations. (Somekh & Thaler, p. 158. 1997)

And as Day (1998) has rightly pointed out in his work on the different selves of teachers:

"...there is still limited evidence of action research which combines both the story, the different selves of the teacher, the action and change. Collaborative researchers who themselves may be ideologically committed to particular purposes and practices of teaching, must work with the emotional and intellectual selves of teachers who may have different beliefs, values and practices from their own. They must learn to listen to dissonant voices which may not always be comfortable." (p. 272)

In offering you this thesis on my discipline of education as an original contribution to educational knowledge I want to contribute to a view of research-based professionalism which holds teaching as a form of educational enquiry. I am thinking of an enquiry in which individuals are giving a form to their own lives as they learn from experience and engage with the ideas and lives of others.

I have constituted my discipline of education by living standards of originality of mind and critical judgement in my educational enquiries and claims to educational knowledge.

I will stop at this point with the following voice in mind.

"Imagination is a contagious disease. It cannot be measured by the yard, or weighed by the pound, and then delivered to the students by members of the faculty. It can only be

communicated by a faculty whose members wear their learning with imagination..... The whole art in the organisation of a university is the provision of a faculty whose learning is lighted up with imagination. This is the problem of problems in university education.”

(Whitehead, A.N., p.146, 1929)

6.3 Four Proposals to the American Educational Research Association, New Orleans, April 2000

1) How can multi-media technologies be used to communicate spiritual, aesthetic and ethical standards of practice and judgement in teacher education?

A proposal to AERA 2000 from Jonathan Whitehead, Exeter University, and Jack Whitehead, University of Bath.

The presentation will integrate a searchable data base which will allow text, video, audio and stills to be accessed in a way which communicates the meanings of the spiritual, aesthetic and ethical values of teacher educators as they work with the arts, media and technology to improve the quality of their students' learning (DFEE. 1999).

Textual communications are valuable but limited not only because the words we use will have different meanings to others but because some meanings, especially those concerned with emotions and spiritual experiences, are best communicated through the expressive arts. There is much interest in spiritual values in education but much uncertainty about how to share understandings in their communication. Individuals have different forms of spirituality and different ways of expressing their meanings. These can refer to a belief in a religious faith, a feeling of oneness with the cosmos, the experience of a life-affirming energy, the kind of Holy Sparks described by Wexler and reviewed by Pinar (1999) in his analysis of the importance for social life of the re-sacralization of the self.

In his Presidential Address to AERA, Eisner (1993) gave a multi-media presentation in which he encouraged educational researchers to experiment with such different forms of representation in communicating their understandings. His use of the visual image of a concentration camp together with his reading of the poetry of Elie Wiesel, communicated the quality of spiritual attentiveness in his audience which helped to support the credibility of his ideas. He developed further these ideas in his work on the problems and perils of alternative forms of data representation (Eisner, 1997).

Perhaps one of the most powerful expressions of the relationship between the spiritual and the ethical was experienced in the overthrow of Apartheid in South Africa, demonstrated in the release of Nelson Mandela in February 1991 and celebrated on a global scale in music and dance which celebrated the values of human dignity and freedom embodied in the commitment of Mandela to social justice. Such stories and multi-media ways of telling them are entering the curricula of schools and teacher-education.

The recent availability of digital video and computer technology, together with the multi-media communications potential of the internet, is transforming not only our ability to share our ideas but also the nature of the ideas themselves. In 1996 we established an internet site for communicating action research accounts of the living educational theories of professional educators. In the first year 1000 'hits' were recorded. In the second year the count was 3000, in the third year 12000. Research accounts from teacher-researchers engaged in improving their practices are now being shared around the

world, from this site, where previously the accounts would rest on the University shelves with very few readers.

Whilst we have used the new technologies effectively in communicating text-based accounts to others involved in teacher-education, we are now extending our work by exploring how the technologies can be used in research on the arts of teacher education to establish communicable standards of practice which include values such as love, care and compassion.

Drawing on the work of Canadian special needs teacher, Judy McBride, in which she uses her insights as a teacher-artist to retain her care and compassion in the face of dehumanising behaviour, we will explore the potential of multi-media technologies to communicate the processes through which individual teachers can sustain their educational values in the face of conflicting and contradictory behaviour. We will extend our analysis into the potential of the dialogues, which emerge from such multi-media presentations, to offer a less violent metaphor for the growth of educational knowledge than the present language of the 'Paradigm Wars' (Donmoyer, 1996, Anderson & Herr, 1999). We are seeking to establish educational dialogues, through research into teacher education as an art, which focus on inquiry, dialogue, inclusivity and openness.

Drawing on the teacher-research of Helen Hallissey, an Irish teacher of music and drama, we will explore how the dialogical forms of understanding developed by Mikhail Bakhtin (Coulter, 1999) can be usefully included in the stories and living theories created by teacher-educators as they shape their professional identities (Connelly & Clandinin, 1999) and create their own educational theories in relation to their use of the new technologies in the arts curriculum with their students.

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2) Understanding the politics of educational knowledge in the face of economic rationality and globalisation: Whatever Happened to Educational Research at an English University?

Jack Whitehead, University of Bath, Pam Lomax, University of Kingston.

This paper offers a narrative form of theorising for understanding the politics of educational knowledge in a way which relates the shaping of the identities of professional educators (1) to the influences of the organisational cultures (2) and market forces of globalisation (3). In the analysis of our emerging professional identities we will be doing more than ‘dancing in the passing parade’ (1. p.131). We are actively seeking to participate in the creation of the future. In doing this we will show how we are engaging with the tensions which have arisen from deregulation in the economic field and the increasing regulation of the symbols which influence our organisational cultures. We agree that our explorations require us to look at both form and content, the message and the medium, the juxtaposition of different types of knowledge and the complex and differential ways in which university knowledge relates to our everyday world as university academics (3, p. 29).

The data for the analysis is drawn from policy documents, the autobiographies of learning of the presenters’ and students’ research, publications and evaluations. The data was gathered in the context of the creation, sustaining and demise of a masters programme and educational research community in an English University. This data provides the evidence which traces the rise and fall of an action research Master’s Degree. It shows the demise of institutional support for an action research community as a result of government education policies and institutional politics related to economic rationalism and globalisation. As presenters we will tell the stories of our engagement with these issues, both from our positions as actors within the process and as academic researchers seeking knowledge and understanding through scholarly engagement with our own knowledge-creation and the ideas of others.

The dialogical form (4) of the presentation aims to demonstrate how our engaged and appreciative responses (5) to each others’ stories, over the past 15 years of our collaboration, has helped to shape, sustain and re-shape our professional identities. This learning includes research into our sustained educational responses, with communities of educational researchers (6), to the influences of globalisation and economic rationalist policies. The presentation will show how our analyses of the demise of an action research master’s programme and withdrawal of support for an educational research community have influenced our professional identities in ways which acknowledge both negative and positive influences of institutional cultures and government policies in the context of globalisation.

We will explain how our learning together, through story, dialogue and responding to the ideas of others, including those of our students, can help to transcend some of the violence in the language of educational researchers in the ‘Paradigm Wars’ (7, 8). Through the interactive nature of our session we will test the validity of our belief that we are offering distinctively ‘educational’ world views (9). These ‘educational views’ acknowledge the value of social science theories and methodologies in understanding the

politics of educational knowledge, without being subsumed by these theories and methodologies.

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3) *White and Black with White Identities in self-studies of teacher education practices*

Jack Whitehead, University of Bath; Paul Murray, Royal Agricultural College.

Members of the Self-Study of Teacher Education Practices (S-STEP) SIG of AERA have established the self-study of teacher-education practices as a global movement in communities of educational researchers. They have organised symposia and other sessions at the annual conferences of AERA. They have organised two International Conferences on Self-Study at Herstmonceaux Castle in England. They have communicated their ideas through books and journal articles. Following a meeting of S-STEP at AERA 99 in Montreal, to discuss the contributions to *Reconceptualizing Teaching Practice: Self-Study in Teacher Education*, edited by Mary Lynn Hamilton (1), members commented on the paucity of contributions from researchers with a variety of racial identities. The purpose of this paper is to extend the variety of voices and living educational theories (1, p.242) from researchers with different racial identities who are engaged in self-study research.

The presenters of this paper are professional educators in Higher Education. One has mixed racial identities the other white. Over the past three years the presenters have shared their feelings, thoughts and actions, mainly through e-mails with some face to face meetings. These correspondences and dialogues, together with the stories of their students, as each reflects on their learning, constitute the data in the inquiry. The theoretical resources drawn upon from others include: Hamilton and Pinnegar's (1, p. 242) and Ghaye and Ghaye's (2. p.61) view of living educational theories, (3) Connelly & Clandinin's (4) work on shaping professional identities through stories of educational practice and Allender's (5) work on autobiography of research in four world views.

One idea, accepted by both of us is that we have the capacity and responsibility as professional educators to show how the creation and testing of our own living educational theories is an integral part of our educative relationships with each other and our students. By living educational theories we mean the descriptions and explanations we construct for our own professional learning as we ask, research and answer, questions of the kind, "How can I help you with your learning?".

The stories of our educational practice we are going to share include claims to have influenced our students for good. We will be showing the meanings of our values as they emerge through time and practice in particular contexts and in particular relationships in our work as professional educators and students of education. Drawing on Coulter's (6) work on the theories of Mikhail Bakhtin we will integrate his concepts of polyphony, chronotope and the parade, within the dialogical form of our educational theorising. Our theorising will include analyses of our learning together as we re-sacralize ourselves (7, p.41) in ways which support our shared acceptance of each others' authentic spirituality (7, 42) and identities.

In developing our dialogical forms of understanding, theorising and analysing we will draw on Allender's autobiography of research in four world views (5, p.15) in which

educational research is classified into the four methodological approaches of the analytic scientist, the conceptual theorist, the conceptual humanist and the particular humanist. Our analysis will suggest a fifth world view is emerging from the self-studies of professional educators, which cannot be subordinated to the four methodological approaches of social science (8). This view is kept open by inquiries of the kind, 'How can I help you to improve your learning?' and 'How do I know that I have influenced you for good?' The presenters will be seeking to show how their self-studies can show their educational influence through their students' voices in the process of understanding their own learning.

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4) An Educational Action Researcher and a Humanistic Educator Examine the World View of Self Study.

Jack Whitehead, University of Bath; Jerry Allender, Temple University.

Counting from the developmental roots, the S-STEP SIG has a history that goes back nearly ten years. In this time, we now have had two Castle Conferences, a set of proceedings from both, a myriad of presentations at AERA and the two conferences, Several books, and a variety of journal articles--starting with the summer, 1995, issue of the *Teacher Education Quarterly* devoted to self-study and living educational theory. The impetus for all this activity was a dissatisfaction with the loss of the "I" in teacher education and teacher education research. This loss was certainly created by the historical preponderance of quantitative research, but even the onset of a renewed emphasis on qualitative methods was no assurance that the voice and self of the teacher would be heard. The success of the S-STEP SIG reflects the concern of more than 200 educational researchers for this problem.

The authors of this proposal are senior educational researchers who have been active in S-STEP from its beginnings and concerned with the problem long before. For many reasons we did not meet or know about each other's work until we joined S-STEP, primary among them, because our focuses were/are quite different: one, on the role of action research in the ongoing development of the practice of teaching, and the other, on the role of the concepts of humanistic education for teachers irrespective of their philosophical bents. Furthermore, one of us lives and teaches in England, the other in the United States. In meeting, however, we discovered many commonalities and some intriguing differences. We are engaged in a long-term dialogue to learn more about each other's thinking and experience so as to bolster where we think alike and ponder what can be learned from the differences.

What we notice, generally, in others' presentations and writings about self study is a wide range of interests that also reflect many similarities and differences (1). Each of us feels that some of them are congruent with our own positions, others not quite so, and others yet, problematic. We sense, despite the differences, a refreshing world view that encompasses and connects the members of the SIG with regard to methods of research, styles of teaching, and a common high regard for the value of integrating one's practices with self development. It is not our intent at this time to survey this developing field of study, but we are alerted to the need to at least look to ourselves as a beginning. Thus, we have been engaged in reading each others' books (2, 3,) and articles, writing letters and emails, attending each other's conference presentations, and talking face to face when the opportunity arises.

What we know is that self study needs to be collaborative. It might seem paradoxical, but there is no doubt expressed among our members that this is so. We learn about ourselves by the many ways that are available to share our thoughts and feelings with others. So therefore, this is where this study begins--in our collaboration. Using the paper trail of our dialogue so far, and the one that will unfold between now and next April, we propose to reflect on our learnings. Then, we want to share these learnings at a roundtable with colleagues who are interested in the methods, issues, and experiences related to self study. In the session itself, we will use part of the time to make a progress report, and part of the time to invite others to question and discuss how our work relates to theirs.

Thus far, we have already made a few discoveries. The literature base of our previous work has many of the same significant authors (4). What bothered us about research methods and teaching practices also has many points in common. But it is intriguing to see how these same roots took us in very different directions. It will be important for us to learn more about how our separate experiences personally and culturally led us on the different paths we took. Even more relevant is for us to discover whether these differences suggest some higher order insights that can further our present work. In addition, these same insights might be helpful to others in broadening the meaning and usefulness of their own work.

Action research is based on the contradictions between what one values and what one achieves in practice. Its methods have been developed to deal with this discomfort. The primary goal for educators is to use these methods to improve the practice of teaching. The results provide feedback in a reflective action cycle, where process and the desire for productive practical change are the primary directives. Research guided by the starting assumptions of humanistic education, on the other hand, has two different primary directives: one, each person's individual concerns come before the ideas about change that are created in the process, and two, the foundation of education, and therefore the methods of the research as well, cannot exist outside of interpersonal relationships. Whereas in humanistic research, success is judged by the development of connected relationships, in action research, the criteria require successful changes in practice.

Our hunch is that what we have in common, both what is on the surface and what is uncovered from a careful exploration of differences will reveal some of the essential dimensions of a general world view that is embodied in the pursuit of the self-study of teacher education practices. A world view of research has significant effects on the results of an investigation, and by knowing these explicitly, it is possible to be choiceful in our practice and to make appreciative and engaged responses to the ideas of others (5,6,7). What we all want is to improve our practices as both professional educators and educational researchers in ways that realize our values. What we all experience are the contradictions that face us daily. Mindful choice can guide us better.

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