Creating An Educational Epistemology In The Multi-Media Narratives Of Living Educational Theories And Living Theory Methodologies[1].

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1) Background of the research

Recent issues of *Research Intelligence* (102, 103, 104, 105, 107, 109 and 110, Bruce-Ferguson, 2008; Adler-Collins, 2008; Whitehead, 2008b, 2010a) have raised questions about limitations of printed, text base media of educational research, such as the British Educational Research Journal (BERJ), for communicating the meanings of the energy-flowing values that contribute to the explanatory principles that can be used to explain educational influences in learning.

There has also been much discussion in the AERA publication Educational Researcher (2009) about discourses on narrative research together with a lack of clarity about what constitutes educational research as distinct from education research. In a BERA Keynote (2009) Symposium on an educational epistemology for educational knowledge, practitioner-researchers provided evidence-based narratives to justify their claims that they had created and legitimated, within their doctoral enquiries, a relationally dynamic epistemology for educational knowledge (BERA 09). The contributions to this keynote symposium can be seen as an answer to Schön's (1995) call for the development of a new epistemology for the scholarship of teaching and to Snow's (2001) call for the development of methodologies for making public the professional knowledge of teachers.

This paper continues to contribute to this new epistemology and methodology with evidence-based contributions on the use of multi-media narratives for communicating the nature of living educational theories and living theory methodologies. The idea of a living educational theory is that it is an explanation produced by an individual to explain their educational influences in their own learning, in the learning of others and in the learning of the social formations in which they live and work (Whitehead, 2006; Whitehead & McNiff, 2006) . The originality of the paper lies in the use of a method for using empathetic resonance with video-data to clarify the meanings of energy-flowing values as explanatory principles in explanations of educational influence in learning. A key concern is to show how these narratives are able to resist becoming unwitting tools of integrated world capitalism (Guattari, 2000: 48-49) by focusing the research on both improving practice and generating knowledge with educational values that carry hope for the future of humanity. These values will be related to a particular commitment to education as a means of 'humanizing society' and 'facilitating the flourishing of humanity' (Liverpool Hope University, 2010).

2) Foci of the enquiries and their significance

There are three research questions answered in this presentation:

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[1] A paper presented at the Annual BERA Conference at the University of Warwick, 2nd September 2010
Video of the presentation: Part 1 of 2, 14 minutes 41 seconds - **http://www.youtube.com/watch?v=-2aGdPXBSeI**
Part 2 of 2, 14 minutes 28 seconds at **http://www.youtube.com/watch?v=qMnR_rOkSGE**

i. How can energy-flowing values in educational relationships be represented and communicated as explanatory principles in publically validated and legitimated explanations of educational influences in learning?

The significance of focusing on the representation and communication of meanings of energy-flowing values can be understood in relation to Vasilyuk's (1991) point that conceptions of energy, whilst current in social science research have been very poorly worked out from a methodological standpoint. He says that it is not clear to what extent these conceptions are merely models of our understanding and to what extent they can be given ontological status. I agree with Vasilyuk that we know how 'energetically' a person can act when positively motivated, we know that the meaningfulness of a project lends additional strength to the people engaged in it, but we have very little idea of how to link explanations of human activity to energy (1991: 63-64).

In the section on research methods below, a method of empathetic resonance is used to clarify and communicate a researcher's meaning of an energy-flowing passion for compassion. The method involves the use of video-data where a cursor is moved backwards and forwards along the video-data coming to rest at the point of strongest resonance with the researchers receptivity and response to the expression of the energy-flowing value she is seeking to represent and communicate.

The energy-flowing values I have in mind are ontological in the sense that they are the values used by individuals to give meaning and purpose to their lives in ways that are consistent with carrying hope for the future of humanity and their own. I shall extend this point when considering the ontological nature of the standards of judgment used in living educational theories.

ii. How are the inclusional logics of the explanations that individuals produce for their educational influences in their own learning, related to the propositional and dialectical logics of traditional scholarship?

Logic in the sense of a mode of thought that is appropriate for comprehending the real as rational is centrally important in comprehending our communications with one another. If something is not making sense to us it means that we are having difficulty in comprehending the logic of the communication, if there is one. If we say that something is illogical we are questioning the validity of the communication. There is a 2.500 year history of conflict between propositional or formal logicians and dialecticians. This early difference can be seen between the works of Plato and Aristotle in which Plato ascribes to Socrates the point that there are two ways of coming to know. We make sense of things by breaking them down in separate particulars and we hold things together under a general idea. In the Phaedrus, Socrates says that the art of the dialectician is in holding the One and the Many together, thus embracing the idea of contradiction in the sense that something can be both 'One and Many'.
Aristotle, in his work On Interpretation claims that individuals need to choose whether something has a characteristic of not. Aristotle's logic rules out contradictions between statements in correct thought through his Law of Contradiction and Law of the Excluded Middle (everything is either A or not-A).

More recent evidence of this conflict can be seen in the writings of Popper (1963: 316-317) and Marcuse (1964: 105). Popper uses Aristotelian logic to demonstrate that theories that contain contradictions are entirely useless as theories. Marcuse claims that propositional theories are masking the dialectical nature of reality.

In studying the logics of my explanations for my educational influences in learning over 40 years of my educational research programme (36 years at the University of Bath), I can see that the logic I used in my Masters Dissertation on 'A preliminary Investigation of the growth of scientific understanding in adolescents' (Whitehead, 1972) followed a propositional logic in my use of a controlled experimental design with a statistical analysis of co-variance and my use of Piaget's Cognitive Stage Theory and Bloom's Taxonomy to give construct and content validity to the items of the tests I used. In my doctorate 'How do I improve my practice? Creating a discipline of education through educational enquiry' I used dialectical logic to distinguish a new discipline of education through educational enquiry. The dialectical theory I generated to explain my educational influences in learning, included insights from the propositional theories of disciplines of education. Producing this dialectical theory within the constraints of the University of Bath regulations in 1999 meant conforming to the requirement of printed text-based representations. In 2004 the regulations changed to permit multi-media narratives and this has opened the way to submissions that can communicate the relationally dynamic awareness of the living logics of inclusionality (Whitehead & Rayner, 2009). The living logics of inclusionality do not reject the rationality of either formal or dialectical logic. They see these logics as partially true and allowing insights to be drawn from theories that are formed with these logics.

Differences between the living logics of inclusionality and the logics of dialecticians can be related to Guattari's (2000) point about his ecosophical logic where he says:

Unlike Hegelian and Marxist dialectics, eco-logic no longer imposes a 'resolution' of opposites. In the domain of social ecology there will be times of struggle in which everyone will feel impelled to decide on common objectives and to act 'like little soldiers', by which I mean like good activists. But there will simultaneously be periods in which individual and collective subjectivities will 'pull out' without a thought for collective aims, and in which creative expression as such will take precedence. This new ecosophical logic – and I want to emphasize this point – resembles the manner in which an artist may be led to alter his work after the intrusion of some accidental detail, an event-incident that suddenly makes the initial project bifurcate, making it drift (dériver) far from its previous path, however certain it had once appeared to be. There is a proverb 'the exception proves the rule', but the exception can just as easily deflect the rule, or even recreate it. (Guattari, 2000: 52)

My understanding of these living logics has developed in the course of my engagement with the self-studies of educators in a range of contexts including the following.

iii. How are self-studies of educators in higher education in the UK, Republic of Ireland, Canada, Croatia, India, China, Qatar, Japan, Australia and South Africa contributing to an epistemological transformation in educational knowledge?

Jean McNiff - the UK and International Influences.

> Jean McNiff is the world's foremost communicator of how to conduct action research in the creation of living educational theories (McNiff, 2010). Whilst based in the UK, the influence of Jean's books and articles can be seen and felt in many different countries.
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> Jean's website and welcome to a place for learning sharing and creating new knowledge can be accessed at ***http://www.jeanmcniff.com/***
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> This includes the documents Jean is building up about her work at York St. John University:
> http://www.jeanmcniff.com/york-st-john-university.asp .
>
> Jean's work in Khayelitsha in South Africa at:

http://www.jeanmcniff.com/kayelitsha.asp .

Jean's work in Northern Ireland at:
http://www.jeanmcniff.com/items.asp?id=76

Jean's work in the Republic of Ireland with the Critical Debates at the University of Limerick at:

http://www.jeanmcniff.com/items.asp?id=78.

Jean's work in Qatar at:
http://www.jeanmcniff.com/qatar.asp

You can access Jean's contribution to the Turkish On-line Journal of Qualitative Inquiry on   Supporting Teachers Personally and Professionally in Challenging Environments at ***http://www.tojqi.net/index.php?option=com_content&view=article&id=55***

You can also access the living theory theses Jean has supervised at ***http://www.jeanmcniff.com/theses.asp***

See also:

McNiff, J. (2006). 'My Story Is My Living Educational Theory'. In Clandinin, J. (Ed.). *Handbook of Narrative Inquiry*. London, New York; Sage.

Margaret Farren – Republic of Ireland

Margaret is a world leader in the uses of information and communications technology in education. She is a Lecturer in e-learning at Dublin City University. You can see the resources that Margaret makes available freely through the internet at ***http://83.70.181.166/joomlamgt/***. These include details of e-portfolios and her successfully completed supervisions of masters students.

You can access Margaret's paper on 'Co-creating an educational space' in the Educational Journal of Living Theories at ***http://ejolts.net/node/78***

Margaret is a great supporter of the DIVERSE (Developing Innovative Visual Educational Resources for Students Everywhere) Conferences and it should be possible for many practitioner-researchers who are interested in multi-media narratives to attend and present at the DIVERSE 2011 Conference at Dublin City University (DCU). Yvonne Crotty is the Director of this conference, which will take place in DCU in 2011. Her PhD research focuses on creativity in higher education. She is supporting masters degree students to create very high quality visual media to support learning and teaching in their various workplace contexts. For details of DIVERSE 2011 see ***http://web.me.com/yvonnecrotty/Diverse_2011/Welcome.html***

Jacqueline Delong – Canada.

Jacqueline, through her action research into her influence as a Superintendent of Schools in Ontario, leads the way in generating knowledge about creating and sustaining cultures of inquiry. You can access Jacqueline's doctorate on 'How Can I Improve My Practice As A Superintendent of Schools and Create My Own Living Educational Theory?' at ***http://www.actionresearch.net/living/delong.shtml***

The action research and living theory made freely available by Jacqueline can be accessed from
http://www.spanglefish.com/ActionResearchCanada/

You can access Jacqueline's paper on 'Engaging Educators in Representing Their Knowledge in Complex Ecologies and Cultures of Inquiry' in the Educational Journal of Living Theories from ***http://ejolts.net/node/174***

Branko Bognar (with Marica Zovko) – Croatia

Branko Bognar is a Professor at the Josip Strossmayer University is Osijek, Croatia. He is the prime mover in the establishment of the Educational Journal of Living Theories as an e-journal – see ***http://ejolts.net/***

Branko lives his passion for democracy in both supporting the open review process of EJOLTS and in encouraging pedagogies that support pupils as action researchers. You can access Branko's multi media narrative, with his teacher colleague Marica Zovko, on 'Pupils as action researchers: improving something important in our lives' in EJOLTS at ***http://ejolts.net/node/82***

Swaroop Rawal – India

Swaroop Rawal received her doctorate from the University of Worcester on *'The Role Of Drama In Enhancing Life Skills In Children With Specific Learning Difficulties In A Mumbai School: My Reflective Account.'* You can access this from ***http://www.actionresearch.net/living/living.shtml*** . In 1999 Tony Ghaye, one of Swaroop's original supervisors startled me with the passion with which he asked the question, 'How can I help the most vulnerable children in Bombay (Mumbai)?' Swaroop has provided an answer to this question. Stephen Bigger has also provided supervisory support to researchers in India and I was delighted and inspired in examining the doctorate of Barnabe D' Souza (2008) at the University of Worcester on *Changing Mindsets, Evolution of a Rehabilitation Programme for chemically Dependent Male Street Adolescents in a major Indian city* (***http://eprints.worc.ac.uk/512/1/Barnabe_DSouza_PhD.pdf***)

Moira Laidlaw – China

Moira Laidlaw's influence in supporting the development of China's Experimental Centre for Educational Action Research in Foreign Languages Teaching has been recognised by the 'Friend of China Award' by Premier Wen Jiabao in 2004. You can access the action research accounts of Moira, her colleagues and students at Ningxia Teachers University at
http://www.actionresearch.net/writings/moira.shtml

You can also access Moira's account of her educational journey in a paper in EJOLTS on
In pursuit of counterpoint: an educational journey at ***http://ejolts.net/node/76***

Je Kan Adler-Collins – Japan

Je Kan Adler-Collins has spent the last 10 years (2000-2010) at Fukuoka University in Japan. This includes a 3 month visit to Beijing University of Chinese Medicine. Je Kan's doctorate is focused on developing and integrating a curriculum for the healing nurse into a Japanese University. You can access Je Kan's doctorate at ***http://www.actionresearch.net/living/jekan.shtml*** . Je Kan integrates ideas on action research, living theory and narrative from a UK context within his own original, cross cultural contribution to living educational theories. He has shared his ontological transformation through his own narrative on:

'A narrative of my ontological transformation as I develop, pilot, and evaluate a curriculum for the healing and reflective nurse in a Japanese faculty of nursing' at ***http://ejolts.net/node/125***

Philip Tattersall - |Tasmania, Australia.

Philip Tattersall is an environmental activist living and working in Tasmania. He is continuing to work on his 37 year old research programme as he evolves his living educational theory. You can access Philip's progress report, "On Becoming an Activist: A 'Progress Report' on a 37 Year Journey To Date" at ***http://ejolts.net/node/176***

Lesley Wood – South Africa

Lesley Wood is Head of the Action Research Unit at Nelson Mandela University in Port Elizabeth, South Africa. Lesley is well known for her research into enhancing the quality of life when living with HIV. I believe that her publication on 'The transformative potential of living theory educational research' at ***http://ejolts.net/node/177*** will do much to captivate the imaginations of practitioner-researchers and spread the influence of the values, skills and understandings that contribute to the flourishing of humanity.

Lesley's latest influence can be seen in the August 2010 Conference on *Action Research: Exploring its Transformative Potential*, organized by the Action Research Unit. You can access the programme, titles and abstracts of the presentations together with e-mails of the presenters at:

http://www.actionresearch.net/writings/southafrica/NMMUARUprog1920aug10.pdf

Lesley's invitation for me to present a keynote at this conference in South Africa has opened up another space for me to share my ideas. You can access the notes for the keynote on 'How do I improve what I am doing and generate my living educational theory? Action Research: Exploring its transformative potential', together with the video of the keynote – in 6 parts under 10 minutes each from YouTube at:

The following research methods have been used in answering the three questions:

i. How can energy-flowing values in educational relationships be represented and communicated as explanatory principles in publically validated and legitimated explanations of educational influences in learning?

ii. How are the inclusional logics of the explanations that individuals produce for their educational influences in their own learning, related to the propositional and dialectical logics of traditional scholarship?

iii. How are self-studies of educators in higher education in the UK, Republic of Ireland, Canada, Croatia, India, China, Qatar, Japan, Australia and South Africa contributing to an epistemological transformation in educational knowledge?

Research methods

The use of empathetic resonance (Sardello, 2008; Whitehead, 2010c and empathetic validity (Dadds, 2008) to communicate the meanings of energy-flowing ontological values in the explanations of educational influence of educators with their students.

Producing communicable standards of judgment that relate to embodied expressions of energy-flowing flows can involve the use of multi-media narratives with a shared experience of empathetic resonance.
I was introduced to this term by Sardello, (2008: 51) who uses it to mean the resonance of the individual soul coming into resonance with the Soul of the World. (p. 13). I am using *empathetic resonance* to communicate a energy-flowing feeling of the immediate presence of the other in communicating the living values that the other experiences as giving meaning and purpose to their life.

I shall also use the idea of empathetic validity (Dadds, 2008) to develop a shared understanding of inclusional meanings of expressions of life-affirming energy with values. For Dadds, empathetic validity is the potential of practitioner research in its processes and outcomes to transform the emotional dispositions of people towards each other, such that greater empathy and regard are created. Dadds distinguishes between internal empathetic validity as that which changes the practitioner researcher and research beneficiaries and external empathetic validity as that which influences audiences with whom the practitioner research is shared. (Dadds, 2008: 279).

My introduction to the philosophy of education included a process of conceptual analysis in which the criteria used to define concepts, such as education, would be defined through a consideration of central and marginal cases where the concept was used. The definitions were lexical in the sense that the meanings of words were defined in terms of their relationships with other words.

The process of empathetic resonance involves the ostensive expression of meanings in a process of constructing shared meanings of the expressions of energy-flowing embodied values. This is a very different process of philosophical reflection and meaning making to my initial introduction to conceptual analysis where understanding a concept involved grasping a principle and the ability to use words 'correctly'.

The process of empathetic resonance cannot be demonstrated at present in many Journals of Educational Research because of the limitations I have described in the language and logic used to communicate meanings through printed text or still images. However, empathetic resonance has been demonstrated with visual narratives (Huxtable, 2009) where a cursor is moved backwards and forward along a video-clip, with pauses where the viewer feels that the practitioner is expressing an energy-flowing ontological value. The validity of the researcher's response is evaluated in relation to the practitioner's response. One of the most powerful demonstrations of empathetic resonance and validity has been presented by Marian Naidoo (2005) in her communication of the meanings of a passion for compassion as the expression of an embodied ontological value and as a living epistemological standard of judgment with the video-clip that video-clip that can be viewed at ***http://www.youtube.com/watch?v=rxJIuUVE0qA***

The beginning of the clip:

54 seconds into the clip

http://www.youtube.com/watch?v=rxJIuUVE0qA

The clip is 1:03 minutes. If you listen to the clip of George talking about his life as a carer for Marian (A), his wife of 55 years and who has Alzheimer's, and then move the cursor backwards and forward to take in all of the clip, gradually moving the cursor around 54 seconds I believe that you will feel Marian Naidoo's meaning of a passion for compassion as Marian (A) communicates her response to what her husband George is saying to Marian (Naidoo). My own feeling is that Marian's (A) expressions also carry her own love and humour. The visual data is vital for communicating this meaning and can be felt, recognized and understood through an embodied empathetic response to both George and Marian (A), their context, story and embodied expressions of meaning.

I am contrasting this ostensive approach to expressing and sharing embodied meanings with the approach I used in my introduction to British Analytic Philosophy in the Academic Diploma course at the London Institute of Education, where the meanings of concepts involved grasping a principle and the ability to use words 'correctly' through lexical definitions of meaning where the meanings of words were defined with the help of other words.

Dadds (2008) distinguishes between internal empathetic validity (that which changes the practitioner researcher and research participants) and external empathetic validity (that which influences audiences with whom the practitioner research is shared):

 "I take 'empathy' to refer to the human capacity to identify oneself with the feelings, experiences and perspectives of other people such that one tries genuinely to see and feel the world through their eyes, hearts and minds. In this sense, empathy enables people to be 'connected knowers' who 'learn through empathy' (Belenky et al. 1986, 115)." (Dadds, 2008: 280)

It is external empathetic validity that is necessary for the formation, communication and sharing of the meanings of embodied energy-flowing values as explanatory principles and living epistemological standards of judgment for evaluating the validity of living educational theories. The use of the methods of empathetic resonance and empathetic validity have focused on the issue of the communication of meanings. The issues of clarifying meanings using action reflection cycles and strengthen the validity and rigour of explanations of educational influences have been dealt with elsewhere (see ***http://www.actionresearch.net/writings/bera/jwmhBERA10310810opt.pdf***)

In developing a new epistemology for educational knowledge it is important to be clear about the meanings of the standards of judgment that can be used to evaluate the validity of explanations of educational influences in learning. The meanings of these standards of judgment can be recognized and understood as their meanings are clarified in the course of their emergence through practice in enquiries of the kind, 'How do I improve what I am doing?'

Standards of judgment with a focus on inclusion.

My understanding of the standards of judgment in the new epistemology has been transformed through conversations with Moira Laidlaw (2008) and Alan Rayner.

In my original understanding of living educational theories I thought that the standards of judgment could be clarified in the course of their emergence in the practice of an enquiry of the kind, 'How do I improve what I am doing?' In supervising Moira Laidlaw's doctoral research programme between 1990-96, I learnt from Laidlaw (1996) that the standards themselves were living in the sense of being open to evolution in the course of the enquiry.

In 2002, my colleague Alan Rayner, in the University of Bath, introduced me to his original idea of natural inclusionality as a relationally dynamic awareness of space and boundaries as connective, continuous, reflexive and co-creative. This awareness transformed my understanding of living standards of judgment to include the complexity of ecological relationships within which each individual is in a relationally dynamic influence with others, in their common living space. I bring this insight into my understanding of the Inclusion Quality Mark for Schools that is awarded by Bath and North East Somerset Authority. You can access Rayner's (2010a & b) latest thinking on natural inclusionality in his keynote address to the 8th World Congress of the Action Learning Action Research Association.

Since 2006 I have been involved in educational conversations with members of the Inclusion and Education Team and the School Improvement Teams of Bath and North East Somerset. Each of these years has included an Inclusion Quality Mark Award Ceremony for Schools at the Guildhall in Bath. The judgments on the award of the Inclusion Quality Mark (IQM) have been co-ordinated by Christine Jones, Senior Inclusion Officer, with the vital administrative support of Sandra Harris and the supportive educational leadership of Nigel Harrisson, the Director of the Inclusion and Education Team. The award of the IQM requires the exercise of a standard of judgment of inclusion by Christine Jones and others. I now want to begin to use the processes of empathetic resonance and empathetic validity described above to communicate meanings of the embodied expression of the inclusion quality mark, as living standards of judgment, as these are expressed and clarified by Nigel Harrisson and Christine Jones in the Inclusion Quality Mark Award Ceremony of the 1st July 2010. This initial account will be subjected to the critical evaluations of a validation group, including Nigel and Chris to see if the validity of the account can be strengthened.

Understanding context and the social and cultural influences at work in a situation are important in communicating the expressions of meanings of inclusion. The picture below shows the context of the 2010 IQM award ceremony in the Banqueting Room of the Guildhall, Bath on the 1st July 2010.

The Inclusion Quality Mark Award Ceremony at the Guildhall in Bath on the 1st July 2010 with Nigel Harrisson and Christine Jones on the stage.

Nigel Harrisson's expression of his meanings of inclusion.

The picture above was taken soon after Nigel Harrisson had introduced the day and Christine Jones in the following 4:44 minute clip.

Using a process of empathetic resonance I want to see if a shared understanding of inclusion, as a living expression of energy-flowing values in a process of enhancing the influence of inclusion, can be developed in a form that can be communicated to others. As I listen to Nigel's words, different meanings are being communicated to those that are communicated as I see and feel his embodied expressions of power and energy.

I like and understand the words he is using. I share a commitment to the values he expresses through his words. In addition to these meanings I feel the power of truth through his embodied expression of energy-flowing values. It is the embodied nature of Nigel's meanings that I am claiming are needed in constructing a valid explanation of his educational influence in enhancing the flow of the energy-flowing values of education and inclusion.

To illustrate what I mean consider Nigel's expression of love for what he does in his professional life, in this 1:11 minute video of his contribution to a session on Love at Work at the 2006 Annual Conference of the British Educational Research Association.

I can feel Nigel's expression of love for what he does in seeking to enhance inclusion through his embodied expressions of meaning that include the language he uses. I need both the words and embodied expressions of meaning to understand Nigel's meanings. With the help of a validation group, including Nigel, I hope to enhance the validity of my claim to understand Nigel's expression of his meaning of inclusion.

Christine Jones' expression of her meanings of inclusion

In the following 8:27 min video-clip, Christine Jones is expressing her meanings of inclusion. What I'd like you to do is to load the clip from YouTube into your browser and move the cursor backwards and forward two or three times and become aware of Christine movements as she expresses her meanings. I'd like you to bring the cursor to rest at 8:13 with the backwards and forwards movement as Christine is recognizing the contributions being made my mentors to developing inclusion within schools. The combination of verbal communication and energy-flowing gestures are both important in communicating the energy-flowing values and meanings of inclusion as expressed by Christine on this video. Without the visual data I am claiming that something vital is lost from the communication of meaning. Hence my emphasis on the significance of visual narratives for the communication of meanings of energy-flowing values.

http://www.youtube.com/watch?v=W-qvPhqVgks

As with my claim to understand Nigel Harrisson's (2010) expression of his meaning of inclusion I shall be subjecting my claim to understand Christine Jones' (2010) expression of her meaning of inclusion, to the critical rational controls of a validation group. This process is integrated within my

use of action research cycles as I explore the implications of asking, researching and answering 'How do I improve my practice?'

The use of action reflection cycles to transform the embodied expressions of ontological values, in explanations of educational influences in learning, into publically communicable and living, epistemological standards of judgment.

Since first making explicit, in 1976, my use of action reflection cycles in my enquiry, 'How do I improve what I am doing?' I have moved through many cycles. My present cycle is focused on my desire to contribute to enhancing the flow of values, skills and understandings that carry hope for the future of humanity. My ontological values are in a continuous process of evolution with my learning as I deepen and extend my understanding of these values, skills and understandings. As my research programme continues at Liverpool Hope University I am seeking to make a contribution to the University's commitment to education as a means of 'humanizing society' and of 'facilitating the flourishing of humanity' (Liverpool Hope University 2010).

To do this I believe that it will be necessary to enhance the pooling of energy-flowing values, skills and understandings that carry hope for the future of humanity. Hence I wish to understand the ontological values that motivate a commitment to inclusion and to do what I can to enhance their influence with as many individuals as possible. My imagined possibility for doing this includes legitimating these ontological values in the living epistemological standards of judgment accepted by Universities for determining what counts as knowledge. I am doing this in the belief that what counts as knowledge in Universities is part of the cultural influences that influence the way citizens perceive the world, their actions and their values. Hence my present belief, whose validity I am evaluating, is that by transforming the epistemological standards of judgment in Universities so that they include the above ontological values of inclusion, the world is becoming a better place to be. Here is how I try to strengthen the validity and rigour of my research.

Methods for enhancing the robustness of the validity and rigour of the explanations include the use of Habermas' (1976: 2-3) four criteria of social validity and Winter's (1989) six criteria for enhancing rigour.

In enhancing the validity of living theory accounts I advocate the use of Habermas' four criteria of social validity where he says that in reaching an understanding with another person we address questions of comprehensibility, truth, rightness and trust. The way I use these four criteria of validity is to gather together a validation group of some 3-7 peers and ask them for responses to draft writings that can help to strengthen the validity of my interpretations by focusing on the questions:

How could I strengthen the comprehensibility of my writings?

How could I improve the evidence I present to justify or challenge my assertions – that is what I claim to be true?

How could I enhance my awareness of the cultural and sociohistorical influences that affect my writings in terms of what I believe to be right?

How could I demonstrate more convincingly my authenticity in the sense that the reader can trust that I am genuinely committed to living my ontological values as fully as I can in my enquiry, 'How do I improve what I am doing?'

In enhancing the rigour of a living theory methodology and the explanations that emerge from an educational enquiry, I advocate the use of Winter's (1989) six criteria of dialectical critique, reflexive critique, plural structure, multiple resource, risk and theory practice transformation. Because I am interested in contributing to the spreading influence of values, skills and understandings that carry hope in the flourishing of humanity I want to enhance my understanding of how I can do this using Lather's idea of catalytic validity.

Lather's (1991) catalytic validity is used to justify claims to understand the spread of the educational influence of the living educational theories and living theory methodologies generated in one context, to individuals working and researching in different cultural contexts in the UK, Ireland, Canada, Croatia, India, Qatar, China, Japan, Australia and South Africa.

In responding to question 3 above I have provided access to the evidence that shows the spread of influences of living educational theories in a range of international contexts. Each individual has produced their unique and original contribution to educational knowledge, which is being shared globally in the flow of the accounts through web-space. A further example of this spread of influence can be seen in Eden Charles' 2007 thesis on 'How Can I bring Ubuntu As A Living Standard Of Judgment Into The Academy? Moving Beyond Decolonisation Through Societal Reidentification And Guiltless Recognition' at ***http://www.actionresearch.net/living/edenphd.shtml*** Charles draws on the living theories and visual narratives of others in the UK in constructing his own original contribution in terms of the legitimation of Ubuntu, from South Africa, as a living standard of judgment into the Academy. I am continuing to do what I can to enhance a global recognition of the significance of Ubuntu as a way of being and standard of judgment in contributing to the flourishing of humanity.

As you might imagine my values, skills and understandings have evolved in the course of some 43 years of engagement in exploring the implications of my question, 'How do I improve what I am doing?' My understandings have been influenced by insights from many theories, including the following theoretical frameworks.

3) Theoretical frameworks

The coherence of a living educational theory is grounded in the idea that each individual can produce a valid explanation of their educational influence as their living educational theory in enquiries of the kind, 'How do I improve what I am doing?' Each individual will have insights from a different constellation of theories they integrate within their own living theory.

Answers to my research question include insights from the following analytic frames, amongst others too numerous to list: Adler-Collins' (2000) safe space; Bernstein's (2000) mythological discourse; Biesta's (2006) language of education; Bourdieu's (2000) ideas of habitus and social formation; Charles' (2007) guiltless recognition and societal reidentification; Dadd's (2008) ideas on empathetic resonance; Delong's (2002) culture of inquiry; Farren's (2005) pedagogy of the unique and web of betweenness; Habermas' (1976, 1987, 2002) notions of social validity, learning and the inclusion of the other; Hymer's (2007) idea of giftedness; Ilyenkov's (1977) dialectical logic; Jousse's anthropology of gesture and theory of oral style (Sienaert and Conolly Ed. 2000 & 2009); Lohr's (2006) love at work; McNiff's (2006) my story is my living educational theory; Wood's (2010) idea of transformation through living educational theories. Merleau-Ponty's (1972) notion of embodiment; Rayner's (2006, 2009) idea of inclusionality; Vasilyuk's (1996) psychology of experiencing; Whitehead's (1989, 2008a, 2009a) ideas of living educational theories, living theory methodologies and empathetic resonance (Whitehead and Rayner, 2009); Laidlaw's (1996) idea of living standards of judgment; Winter's (1989) criteria of rigour.

Appendix ii of my 2005 keynote to the Act, Reflect, Revise III Conference on Living Inclusional Values in Educational Standards of Practice and Judgement at **_www.nipissingu.ca/oar/new_issue-V821E.htm_** explains the educational influence of some of these theories.

In creating their own living educational theory, containing insights from the unique constellation of theories that are influencing their own, it is my claim that each individual can make an original contribution to educational knowledge.

4) Contribution to new educational knowledge

In relation to the debates in Research Intelligence on the relationships between education theory and educational theory, this presentation has pointed to the evidence flowing through web-space of the living theory doctorates of practitioner-researchers who have asked, researched and answered questions of the kind, 'How do I improve what I am doing?' I claim that the legitimation of these accounts, that have been accredited in doctoral theses as original contributions to knowledge, has embedded a new, relationally dynamic epistemology for educational knowledge in the Academy.

What is new is the living, inclusional logic that does not deny the rationality of theories that conform to propositional or dialectical logics. This living, inclusional logic provides a mode of thought that is appropriate for comprehending the real as rational (Marcuse, 1964: 105) in which insights from both propositional and dialectical theories can be accommodated.

At the heart of this epistemology are the unit of appraisal as the individual's explanation of their educational influences in learning in their enquiries, 'How do I improve what I am doing?'

The living standards of judgment are expressed in a relationally dynamic awareness of space and boundaries as connective, continuous, reflective and co-creative. The multi-media narratives enable the meanings of energy-flowing values to be communicated in the living standards of judgment.

The explication of a living theory methodology for making public the embodied knowledge of professional practitioners (Whitehead, 2009 a & b).

The explication of each individual's living theory methodology is grounded in their methodological inventiveness (Dadds & Hart, 2001: 166) in the sense that each practitioner-researcher will find their own way of exploring the implications of their enquiry, 'How do I improve what I am doing?' A living theory methodology includes the explication of the meanings of the individual's ontological values as these emerge and are clarified and evolve in the course of the enquiry. It includes the processes of enhancing the validity and rigour of the enquiry and the explanations using criteria from Habermas (1976) and Winter (1989).

A relationally dynamic understanding of educational theory in the explanations that individuals produce for their educational influences in learning as distinct from the propositional and dialectical education theories produced by researchers in the disciplines of education.

Moving my understandings of educational theory through propositional and dialectical theories into living educational theories with a perspective of inclusionality has included the transformation of my thinking with a relationally dynamic awareness and standards of judgment. I like the way Thayer-Bacon describes her idea of "Relational "(e)pistemologies" and particularly identify with her points that our criteria, or standards of judgment are capable of being corrected. I also accept that a living theory epistemology much be inclusive and open to others.

> *My project is one of analysis and critique, as well as redescription. What I offer is one pragmatist social feminist view, a relational perspective of knowing, embedded within a discussion of many other relational views. In Relational "(e)pistemologies," I seek to offer a feminist (e)pistemological theory that insists that knowers/subjects are fallible, that our criteria are corrigible (capable of being corrected), and that our standards are social constructed, and thus continually in need of critique and reconstruction. I offer a self-conscious and reflective (e)pistemological theory, one that attempts to be adjustable and adaptable as people gain further in understanding. This (e)pistemology must be inclusive and open to others, because of its assumption of fallible knowers. And this (e)pistemology must be capable of being corrected because of its assumption that our criteria and standards are of this world, ones we, as fallible knowers, socially construct.* (Thayer-Bacon, 2003: 7).

In the video-clip below from a Thursday morning conversation on the 29th June 2010, I am showing and talking about video-clips of members of the group from their workplace practices to see if we can develop a shared language to communicate meanings of our embodied expressions of energy-flowing values of inclusion. This clip shows a relational dynamic between us that is itself, inclusional. The pooling of individual expressions of energy, values and understandings enhances my own. I am including this clip to emphasize the importance of developing relationally dynamic standards of judgment in a relational epistemology for educational knowledge.

6:21

http://www.youtube.com/watch?v=Ws5lVV7KUoQ

Establishing the academic legitimacy of energy-flowing ontological values in explanatory principles in explanations of educational influences in learning.

Each of the living theory doctoral theses accessible from **http://www.actionresearch.net/living/living.shtml**
has established the academic legitimacy of using energy-flowing ontological values in explanatory principles and living standards of judgment. There is still much to do in spreading the influence of these values with their evolution in local, regional, national and international contexts as practitioner-researchers continue to research in improving practice and generating knowledge in contributing to the flourishing of humanity. I have explained why I believe that the use of multi-media narratives can help to communicate meanings of energy-flowing ontological values as they are clarified and evolve in the course of enquiries of the kind, 'How do I improve what I am doing?'

The importance of such ontological values may be appreciated by focusing on video-clips of Nancy Brown and Jill Farrell in their presentation (Brown and Farrell, 2010: 37-40) on the 2nd August 2010 to the 8th International Conference of the Self-Study of Teacher Education Practice Special Interest Group of the American Educational Research Association.

Beginning of the presentation.   Ending of the presentation.

http://www.youtube.com/watch?v=ymr_jmkK9wE
http://www.youtube.com/watch?v=k1AYOP-gysQ

Having seen the video-clips of their presentation Jill and Nancy coined the phrase ontological pedagogy to distinguish what they were doing. Their presentation was entitled '*Confessions of two technophobes: A self-study of two teacher educators' efforts to understand and develop a participatory culture within a technological environment*' . It can be accessed from the proceedings of the conference at **http://sites.google.com/site/castleconference2010/Home** (see third version). Now if you compare the meanings communicated by the written text on understanding and developing a participatory culture, with the embodied meanings of participation expressed in the relational acts of communication, I believe that you will appreciate the different strengths and limitations of both forms of communication. The written text without the visual representations of the embodied expressions is too limited to communicate the meanings of the embodied expressions of the energy-flowing values of participation. The visual record, without a narrative, is too limited to carry the researchers' understandings and development of a participatory culture. It is my contention that both are needed for a valid explanation of educational influence and understanding. From my experience of reading their text, experiencing their presentation and viewing the video-clips I would say that Jill has much to offer our understandings of how to develop a participatory culture by making public a self-study of the thymotic quality of the 'gaze' she sustains with others in which, in my experience, the other feels recognized as of value. I believe that Nancy has much to offer our understandings of the expression of relationally dynamic qualities in which individuals feel that they are in the flow of loving warmth of humanity and the desire of engagement with their lives of enquiry. You can access a more detailed analysis of the comparison between the meanings communicated through the video and the meanings communicated through the printed text at Whitehead (2010b).

It is my belief that each practitioner-researcher can make a contribution to the creation of an educational epistemology in the multi-media narratives of their living educational theories and living theory methodologies. I am thinking of the living theories and methodologies that are created in the course of a life of enquiry that is distinguished by an educational responsibility to contribute to the flow of values and understandings that carry hope for the future of humanity and our own. I continue to focus such enquiries on questions of the kind, 'How do I improve what I am doing?'

My hope is that you find this presentation useful in generating your own accounts of your educational influences as you seek to improve your practice and generate knowledge of the ways in which we can enhance the flow of values and understandings that distinguish our contributions to living a loving and productive life.

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