1st assignment

How does the complex ecology (Lee and Rochon 2009) of my personal and professional context, contribute to my developing practice and knowledge creation with those who are marginalised, particularly Black and Minority Ethnic (BME) communities, while living my value of inclusive cultural competence as fully as I can, including how I have approached researching my practice as active learner and knowledge creating researcher alongside learners?

Active Learning and Knowledge Creating Research Module, Liverpool Hope University   Sheila H. October 2012

Introduction

This assignment sets out snapshots of my life journey and learning, researching my practice through creating knowledge of myself as an active learner. I have charted some of the critical incidents (Tripp, 1993) and experiences along this journey. Tripp defines critical incidents as a value judgement and interpretation of an event that is significant for us. I begin my interpretation of events with narrating how my immersion in family trauma and conflict as a teenager, caused me to respond to injustice instinctively and without reflection. Then I will describe how my reflections on myself as a professional, both in and out of my practice, demonstrate how my ontological values have influenced my decisions to continue to be immersed in resolving conflict, learning how to work 'alongside' (Pound, 2003) those who are vulnerable, marginalised and stigmatised for their behaviour, lifestyle, or barriers to learning and more recently, those from BME communities, who are frequently reduced to dualistic polarities (Lederach, 2005) by generalisations/ stereotypes about faith, race or culture.

In the course of my research I clarify and communicate my embodied values as explanatory principles in my account of my educational influences. I trace the time-line of some of the critical incidents that have influenced my practice and added to my embodied knowledge, providing opportunities and an evidence base for the dramatic influence of living my core values, inspiring me to change direction in my career, drawn towards working alongside and on behalf of BME and other marginalised groups, to heal and bring justice. Sen describes this marginalisation as reductionism, ' Seeing each person as firmly embedded in exactly one affiliation, replacing the richness of leading an abundant life with the formulaic narrowness of insisting that any person is 'situated' in just one organic pack'. (Sen, 2006).

Sen talks about 'the appalling effects of miniaturization of people' which I would liken to the use of labels to compartmentalise individuals, consequently limiting our view of the person who is given a label and influencing our reactions and expectations of them. Sen is concerned with ethnicities and societies, while my concern goes wider

to include communities and educational settings. Sen describes this as 'individuals put into little boxes' and 'inmates rigidly incarcerated in little containers'.

Through this assignment I have built on my core understanding of educational research methodology, which I have learned and practiced with students, practitioners and adults across many settings, offering a response to Snow's challenge, '… to enhance the value of personal knowledge and personal experience for practice. The challenge here is not to ignore or downplay this personal knowledge, but to elevate it' (Snow, 2001 p.3).

I intend to contribute to the professional knowledge base of education. I have absorbed knowledge and experience as an educator, trainer, policy adviser and project manager, using this embodied knowledge to improve my practice as I came full circle and returned to being a practitioner. Adler (1927), develops 'a graph of life' to be able to plot childhood impressions and rate of change through to adulthood:

> 'We will succeed in many cases in being able to plot this graph of life, the spiritual curve along which the entire movement of an individual has taken place. The equation of the curve is the behaviour pattern which this individual has followed since early childhood'.

Adler goes on to state that energy and meaning change little beyond what is set in early childhood (Adler, 1927, p.80). I want to intervene in that behaviour pattern and influence that 'spiritual curve' at whatever point along the 'graph of life' that I can exert influence through positive interventions in my practice.

I strive to maintain authenticity (Crofts, 2003) through ensuring that my motivation remains intrinsic (Deci 1995). Increasingly, I avoid compromising my values to 'tick boxes' or meet extrinsic imposed criteria. Deci sites de Charms (1968) describing the concept of 'personal causation', which is 'the desire to be the origin of one's own action', which he believes is the key to intrinsic motivation (Deci, 1995).

I believe that the target driven culture that we inhabit, is responsible for the many compromises on moral judgement being made by professionals. In de Charms (1968) words 'a pawn manipulated by external forces'. If our targets are externally imposed and we are judged by our outcomes, then our motivation moves from intrinsic to extrinsic as we strive for acknowledgement of personal achievement:

> 'Able, brilliant and skilled professionals do not thrive in an environment where much of their energies are absorbed by the need to comply with a raft of detailed requirements' (House of Lords, 2009, p.15).

My recent experience of running numerous Continuing Professional Development (CPD) courses for practicing teachers has demonstrated to me that the focus for schools on meeting OFSTED criteria may be at the expense of both the marginalised and those with barriers to learning or communication, which I believe leads to injustice.

Through my writing, I have developed a fresh understanding of how each critical incident that I have described, has built on my valuing inclusive cultural competence and confidence, enabling me to have imagined possibilities, and 'moral imagination':

'The moral imagination is built on a quality of interaction with reality that respects complexity and refuses to fall into forced containers of dualism and either-or categories. As such, this kind of imagination is infused with a paradoxical curiosity.' (Lederach, 2005, p.36)

Through reflection, I am seeking to clarify and communicate my meaning of inclusive cultural competence and justice as explanatory principles in my continuing professional development, which I believe is infused with paradoxical curiosity. Mendeley (2005) suggests four components to cultural competence, which are, self-awareness of our own cultural worldview, our attitude to cultural differences, our knowledge of cultural practices and, transferrable skills. I will conclude by explicating my inclusive values and explaining how my embodied knowledge and educational experience alongside learners, particularly those who are marginalised, contributes to my developing practice and knowledge creation with communities, with a focus on my meaning of cultural competence and justice.

I want to communicate my subjective understanding of the world via a text (Czarniawska, 2004, p.663). I have created causal links (Elliott, 2005, p.43) between significant historical events in my life (critical incidents), in order to make connections and add an evaluative element. I will make clear to the reader, the meaning that these incidents have for me, creating a narrative that demonstrates the personal learning from experience that each incident has given me. Narrative is described by Elliott as, 'understood to organize a sequence of events into a whole so that the significance of each event can be understood through its relation' (Elliott, 2005, p.3) to that whole.

By presenting my research account of my own learning, I will describe how I believe that my practice has evolved as I seek to have influence on others through my role as adviser and trainer and facilitator of learning. I will describe the influences on my personal career path, which began with early recollections of intervening in conflict and standing up to injustice during incidents of experiencing faith and race intolerance at home and consequently my deepening understanding through life events that enabled me to understand the impact of marginalisation, victimisation, stigma and the emotion of shame.

There was no conscious intention when I began teaching, to become an advocate for the marginalised and vulnerable. However, on reflection, I can see clearly from this narrative, 40 years on, how my career choices shaped my values and transformed my practice. Each of these experiences has resonance with my values of respect for difference, leading to my continuing engagement with causes of injustice and a conscious decision to live authentically, putting aside over a decade of my Home Office career to work with minority communities, the simple goal being to make a difference: 'We cannot do great things, only small things with great love'. (quotation attributed to Mother Theresa of Calcutta).

Crofts (2003) describes authenticity as listening, trusting and acting on our instincts. He suggests that once you become honest with yourself, it becomes more difficult to be dishonest. Furthermore, he says that when we are honest, we can trust our own judgement and increase confidence, which he describes as authenticity.

Through this reflection, I can chart the path that I chose, enabling me to enrich my professional practice with what I describe as 'inclusive cultural competence'. Menderley (2005) defines cultural competence as 'an ability to understand, communicate with and effectively interact with people across cultures'.

I feel 'driven' to find opportunities to empower the marginalised and to find justice for the discriminated against, through gently changing 'hearts and minds'. I want to communicate to 'significant others', different and positive ways of perceiving and responding to 'difference'. Through my writing, I want to assert influence, while adding to my embodied knowledge. Now I am at a stage where I avoid compromising my living values. I strive to operate authentically actively seeking opportunities where I believe I can put my experience and skills to make a difference.

I am aware that my combined experience and skills enable me to quickly gain trust, engage, support and work alongside (Pound, 2003) individuals and groups. This embodied knowledge enables me to be authoritative when facilitating training courses for education and other professionals.

My practice has straddled both theory and practice; I offer a unique perspective and want to share my experiences widely. I want to be a catalyst for change and a vehicle for healing in an unjust environment. This includes eliminating dualistic polarities (Lederach, 1995) which reduce our perception of those 'different' to us into 'either/ or' categories. We are used to categorising individuals as autistic, Muslim, BME, SEN, Free School Meals, migrants etc. These labels are assigned with good intentions but may lead to stereotyping, stigma and reduced expectations that reduce the individual to that single category.

My mission is to open minds to the complexity, the connectedness of each of us, rather than the differences and to share the richness of our diversity and the sense of responsibility for justice across our pluralistic society. Sen (2006 p.47) suggests that there exists a 'descriptive poverty' in the reliance on presumptions of 'singular categorisation' and ignoring the diversity of each of us.

The following stories from my professional and personal life serve to illustrate some of the critical incidents that have contributed to my understanding and development of inclusive cultural competence. These personal and professional contexts comprise the complex ecology of my research. Each account comprises a reflection on my emerging values as I move from a desire to support, protect and bring justice, to a position of authenticity and self empowerment, which enables empowering others.

Critical Incident 1: 1960s Family Conflict

This account reflects on how my early experiences have developed in me an acute awareness and sensitivity to discrimination, stigma and shame. From my early teens, I was moved to challenge injustice and to observe the damaging impact of discrimination both from the complexity of our perception of how others see us but also about how we see ourselves.

Challenging injustice: My sense of justice was developed very early, as a survivor of a childhood where my mother's origin (Southern Irish) and faith (Roman Catholic) was used by my father as a password for lacking intelligence, being stupid (the butt

of Irish jokes) and being a supporter of terrorism (the IRA). 'A fostered sense of identity with one group of people can be made into a powerful weapon to brutalise another' (Seth 2005 p.36).

Even now, this discrimination and stereotyping continues, recently illustrated by an email I received titled 'not very PC but very funny' listing 10 'stupid' Paddy Irish jokes. We still don't get it.

My early experience embedded in me the necessity to stand up to the bully and to defend the bullied. In my case, my father repeatedly used 'The Troubles' (IRA) as a 'stick' to 'beat' my mother. I believed then that in order to defend my mother, I had no choice but to 'fight' or 'flight', leading me to challenge my father. Lederach (2005) suggests that apparently minor issues in a family, such as whose turn it is to washing up, are rarely about that domestic chore but are likely to be about power struggles, justice, fairness and equality. I believe that my father's choice of creating conflict over my mother's Irishness ran deeper than that of her racial identity.

I remember the adrenalin rush, the rapid heartbeat as I braced myself to 'attack', despite the terror of another confrontation. It became automatic, like climbing stairs- because to think and consider my actions would bring hesitation, maybe I would back down and 'lose'. There was no discernible thought process then, just a primeval response. Though I hesitate to admit it, it is sometimes there even now. Was this the foundation of my values of inclusive cultural competence?

Shame: In my early teens, my father was unfairly charged with embezzlement and sentenced to three months in prison. This was a life-changing event for my mother and myself. We wore our shame like a cloak, sensing the stigma that we believed was inevitable (Goffman, 1986). My mother's pride and self-worth were destroyed irrevocably. Overnight, we learned great humility and how to live in poverty.

In writing this assignment, I realise that I still carry that shame like a dark secret, as though having a close family member with a prison record is one of the last taboos. I hesitated before including this personal piece of my history in this account but realised that by omission, I was perpetuating the shame. I reflected for the first time why I should still wear this 'cloak' after more than forty-five years.

I decided to share this knowledge with the research group in a draft of my assignment. It was picked up by the group members who stated that they felt that it was powerful evidence of why I feel strongly about injustice. It prompted much empathic discussion with one group member sharing that it had influenced his responses to the rest of my draft because it had profoundly influenced his understanding of my described identity. By including this important event from my history, I feel released from my shame. I ask you the reader, to pause and reflect on your reaction to my admission from my past and consider whether this disclosure may have adversely influenced your judgement of me.

Sen (2006, p.20) describes a type of reductionism as 'singular affiliation', which is the assumption of an individual belonging to a single 'collectivity'. My mother and I placed ourselves into that singular affiliation and witnessed others also categorising us differently as a result of my father's shameful fate.

My embodied knowledge from this history has encouraged me to seek fairness and be empathic towards the pain caused by past events and scars on our identity. I carry with me a humility, a connection with those who suffer hurt caused by their own damaged sense of self and the damaging messages that they receive from others. I want to heal through my messages of hope for humanity through my practice, my life affirming energy, my experience and my skill.

Stigma: My best friend was told to find a new friend by her parents as though I was contagious. I learned how the reaction of close others can cause 'ripples' of hurt and harm. Perhaps this explains my passion to eliminate 'dualistic polarities' (Lederach, 2005), when a person is reduced to being judged by one aspect of their being- 'either/ or' categories.

I have realised that I chose to take on the emotion of shame but others impose stigma upon us. Gofmann (1986) describes the stigma that is visible (e.g. for those who are black, wear a hijab or have a disability) and for others, when we speak (language, dialect, impediment). For a further cohort, stigma will only exist when there is knowledge which effects the person negatively e.g. family member in prison, being of Irish origin etc.

I believe this early trauma enables me to observe, understand and get alongside the marginalised as somehow, I know how to be. In my current work, I am valued as someone who can be trusted, will listen and will be an advocate. Recently Gloria (chair of a BME elders group) thanked me for supporting them through a difficult time for the group. 'I am only doing my job' I responded. 'Yes, but you do it with passion and that makes the difference', she replied. (July, 2012)

Critical Incident 2: 60s/70s Emerging Passion for Justice

As I slowly emerged from a life of tension and conflict at home, I found that leaving school at 16 to pursue an art school course provided the opportunity to emerge as the person that I desired to be. The years of suppression through an institutionalised convent education were blown away by a new freedom to express myself through my art, dress and lifestyle, embracing freedom and individuality. I felt that the cage door had finally been opened.

As I studied art, I was able to find creative ways to communicate my sense of injustice through my paintings. A single subject dominated my large painted canvases. I studied and painted great apes, caged and distressed. I was able to regularly observe these majestic silent creatures at the zoo.

I am aware of my passion to communicate my message of hope for the future through my art. My intrinsic motivation in producing five-foot canvases was to demonstrate to others, the tragedy of captured apes. Were these paintings a metaphor for my own life history? (Appendix 1: Ape paintings)

I hold dear a photograph of me taken years later, touching hands with an orangutan in the Sumatra rainforest.

Meeting a free Orangutan in Sumatra

My passion has never diminished though my experiences of life have turned my attention to what I now consider as greater injustices.

Critical Incident 3: 70s/ 80s Practitioner

In the following story of my teaching years, I have reflected on a stream of incidents that validate my journey and emerging occupation with finding effective methods towards inclusion and creative, often intuitive responses to injustice.

Diversity was not a term with any currency and there were no theories or policies of which I knew. I have reflected on myself as a 'living contradiction' as Whitehead, (1989) describes, feeling discomfort about the way things were and seeking ways of changing perceptions.

I recall my time as a tutor of a majority white group who constantly called the only South Asian pupil, 'Paki'. Perhaps the derogatory label struck a chord with my own history. I felt moved to intervene and heal the hurt, first by reprimanding them and then using an atlas, showing the group the distance between Pakistan and the area of the country of origin of the girl. It was my first clumsy attempt to positively influence through correcting information. It didn't work- they didn't understand because their racism was learned. It was an effective way to hurt, to demonstrate disapproval of 'others' who seemed to fit the category. Perhaps my ineffective response was my first realisation of the need to win hearts and minds, as a pre requisite for exerting influence.

I remember an African Caribbean girl asking me how to mix 'skin' colour for her painting. I asked whether it was the pink/white flesh like mine or her own brown tones. The girl was embarrassed and flustered by my question. She had wanted to paint 'white' flesh. Sadly in my experience of art teaching, the non-white students usually did.

Although a teacher of art, I continually felt drawn to the Special Educational Needs (SEN) students. Consequently I volunteered to become a tutor of a 'remedial' class (the term used in the early 80s). These 'bottom stream' students were described by many colleagues as being hard work and difficult.

I became determined to find ways to encourage engagement, to improve self esteem and to develop trust. There was no blueprint or methodology yet of which I was aware, to enable these learners to reach their potential:

> 'The gap is so great that the required subject matter, the methods of learning and of behaving are foreign to the existing capacities of the young. They are

beyond the experience the young learners already possess.' (Dewey, 1938, p.19)

I have reflected on myself as active learner and knowledge creating researcher, as I developed a growing awareness of the 'gap' as described by Dewey and began to build on my trial and error classroom practice to learn what would work. My concern was with those who found their barriers to learning excluded them from participating and engaging fully. I brought compassion, enthusiasm and encouragement and valuing of their achievements. I was a mentor and advocate, learning as I went along, getting lots wrong but hopefully some things right.

Meanwhile my art room became an inclusive sanctuary as I offered lunch and afterschool sessions. It was a place of calm and acceptance and meaningful occupation (Nelson 1996). Pupils began to disclose their troubled lives, voiced in the safe environment of an art room, where trust was developed and difficulties shared.

These informal creative activity sessions and open discussion became therapeutic as I listened and tried to offer unconditional regard. As Rogers described it: 'for a person to "grow", they need an environment that provides them with genuineness (openness and self-disclosure), acceptance (being seen with unconditional positive regard), and empathy (being listened to and understood). (Rogers 1951).

I took counselling training, often feeling ill equipped to respond appropriately to some disclosures. Perhaps I was reflecting on my own history where there had been no opportunity to share my experiences or was this my motivation to offer support to vulnerable young people?

Long after, I met a former student from my tutor group who told me of her years of abuse while at school. She had been unable to share her situation with anyone until a crisis caused her to finally confide in a teacher who took the necessary action. I still meet Sally occasionally and her life has moved on but she bears the scars. I know the importance of being assertive enough to have your needs met, to feel safe and to be able to trust, denied for so long to Sally. (Appendix 3: Sally's story).

I was motivated to write scripts for large school productions, to create parts for the reluctant or disengaged students and encourage them onto the stage. I found that even the most reluctant learner found tremendous satisfaction in being part of the co-operative community that a drama performance can create (Appendix 4: Inclusive drama productions).

I was observing how learned information alone could not change attitudes. I would soon learn that working with attitudes and skills and engaging the individual in focussed discussion would be effective in bringing about change. The pedagogy introduced by Leslie Button (1974) 'Developmental Group Work (DGW) ' was already being developed (Appendix 2: Delivering Developmental Group Work) . Robinson (2009) discusses, more than 30 years on, the relevance of DGW today:

> 'Developmental group work still has an effective role to play in these situations. It is an ideal methodology for working with young people in a reflexive, participative way to develop alternative strategies for developing their capacities in the areas of emotional literacy, social competence, self efficacy; self confidence; and motivation to learn.' (Robinson 2009)

How my embodied knowledge has informed the way that I approach researching my current practice

Whitehead (1989) describes the 'living contradiction' that exists when one wants to live certain values, which they feel but in practice are being denied. He suggests that this tension can 'stimulate the imagination to create possible ways forward into action'. I had felt this tension throughout my years of mainstream teaching and even more strongly when worked as an advisory teacher, finding that my values were sometimes compromised by the beliefs and attitudes expressed by others.

I decided to take a greater personal challenge and to accept the role of art and PSHE teacher in a secure unit for serious young male offenders. By this time, I felt an inner confidence, that my embedded knowledge would enable me to work comfortably alongside these incarcerated young men. I believed that I might have the skills and experience to enrich their lives with compassion and unconditional regard (Rogers, 1951), through the media of art.

This was my most profound teaching experience as I had an opportunity to experience and gain an insight into the potential of even restricted lives such as these young men lived after being sentenced for serious crimes. I believe that I was able to use my imagined possibilities to believe in them, gain their trust and to enrich their lives through developing their creativity while demonstrating love and kindness in a cold and hard environment. (Appendix 5: The Secure Unit).

My desire to be a catalyst for change through changing hearts and minds, continued to develop. I created opportunities for taking responsibility for challenging discrimination and specifically racism. When working with a small anti racist charity, I developed materials using active learning methods as a vehicle to challenge professionals and parents. (Appendix 6: The Anti Racist Charity).

In the early 90s, there was much debate about political correctness and discomfort around saying the wrong thing. This small organisation had already been reported on in the national press about objecting to the sale of golliwogs in toyshops, racism had become a very sensitive tissue.

I was aware that as a white anti racist trainer, I would need to be able to articulate sound justification. I went to hear an exiled Black South African speak about the 'Ideology of White Supremacy', a term used in academic studies of racial power which describes a perceived system of structural racism that gives advantage to white people over others, regardless of the presence of racism (Appendix 7: The Ideology of White Supremacy).

I moved to the Civil Service as a substance misuse adviser in the Home Office. It was an enormous cultural shift from education but I felt confident and competent that my embodied knowledge of working with young people and professionals, as well as my participative methods to engage an audience, would equip me well for this latest challenge.

I found that I was drawn to the vulnerable cohort of drug and alcohol users, researching and consulting with users and providers to develop effective ways of reducing use and consequently harm.

Eventually, I saw my role in the civil service as stifling my creativity and compromising my values of inclusive cultural competence. By now I had developed a network of committed and engaged colleagues from the Muslim community, however the governments increasingly targeted agenda risked a return to alienation and disengagement by the Muslim community. I realised that this was a catalyst for change and if I wished to stay authentic and avoid being a living contradiction, I would have to leave. I moved out of the civil service and immersed myself in returning to being a practitioner, working alongside BME communities.

This was so liberating and I have not looked back, following paths that have involved me with many BME community projects including speaking at conferences

(Appendixes 9 and 10), running a new migrant service forum, presenting at a

conference in Brussels: http://www.youtube.com/watch?v=GgE204Hn-S0 (3.50),

lecturing, running courses for young Somali women and now am in my second post, working closely with BME elders. I continue to contribute to my developing practice and knowledge creation.

Conclusion as active learner learning through knowledge creating research

I have described through this assignment how my embodied knowledge and educational experience alongside learners, particularly those who are vulnerable, marginalised and stigmatised, has contributed to my developing practice and knowledge creation with BME communities and living my value of inclusive cultural competence.

I have demonstrated how I used an action reflection method described by Whitehead (2008) as a systematic process of forming problems from practice and seeking to solve them. I have repeatedly found myself as a living contradiction and sought to refine my practice over time. In order to live by my emerging values of inclusive cultural competence, 'I chose a possibility to act on, acted and evaluated the effectiveness of what I was doing in terms of my communications with my pupils' (Whitehead, 2008).

Through my writing, I have developed my understanding of how this accumulated experience has equipped me with cultural competence and confidence, which enables me to have imagined possibilities, as (Lederach, 2005) would describe 'moral imagination'.

In the course of my research I have clarified and communicated my embodied values as explanatory principles in my explanation of my educational influences. I have traced the time-line of opportunities and career choices taken, that provided evidence of the dramatic influence that my core values have had on my decisions to change direction and manoeuvre towards working alongside and on behalf of black and minority ethnic communities (BME) and other marginalised groups towards justice.

I have applied the four criteria of social validity suggested by Habermas (1976) which are providing a comprehensive account, achieved through my chronological narrative of the influences charting the critical incidents and learning over my lifetime; as containing the necessary evidence to back up my assertions by providing narratives of critical incidents and multimedia examples of some of the issues discussed. I have described my knowledge creation of my value of 'inclusive cultural competence' as explication of my values-based assumptions about 'educational influence'; and have demonstrated through my stories from a lifelong career, how I have continued to being committed to living my values fully and authentically as living theory (Whitehead,1985) researcher. I am making public my research story to enable others to evaluate its validity. This action learning is my living theory methodology.

References:

Adler, A. (1927) *Understanding Human Nature.* New York: Greenburg.

Ansley, F L. (1997). *White supremacy (and what we should do about it)*. In R. Delgado and J. Stefancic (eds.). *Critical white studies: Looking behind the mirror*. Philadelphia: Temple University Press. p. 592.

Associate Professor Article first published online: 17 MAR 2006 Whurr Publishers Ltd. 1999

Button, L. (1974) *Developmental Group Work With Adolescents.* London: University of London Press

Button, L. (1978) *Developmental Group Work in the Secondary School Pastoral Programme* Swansea: University College of Swansea

Crofts, N. (2003) *Authentic- how to make a living being yourself.* Chichester: Capstone Publishing Ltd.

Czarniawska, B. (2004). *Narratives in Social Science Research. Introducing Qualitative Methods.* London: Sage Publications.

De Charms, R. (1968) *Personal Causation: The Internal Affective Determinants of Behavior*. New York: Academic Press.

Deci, E. (1995) *Why We Do What We Do.* London: Penguin Books Ltd.

Dewey, J. (1997) *Experience and Education.* New York: Touchstone.

Edwards, B. (1979) *Drawing on the Right Side of The Brain.* California: JP Tarcher.

Elliott, J. (2005) *Using Narrative in Social Research*. London: Sage.

Goffman, E. (1986) *Stigma.* Middlesex: Penguin Books Ltd.

House of Lords (2009) *The cumulative impact of statutory instruments on schools: Report with evidence.* London: The Stationery Office Limited. Retrieved 8 May 2009 from http://www.guardian.co.uk/education/2009/mar/13/lords-report-dcsf .

Lee, C.D. and Rochon, R., 2009. *2010 AERA Annual Meeting Theme: Understanding Complex Ecologies in a Changing World*. Accessed 27th Oct 2009 from http://www.aera.net/Default.aspx?id=7588

Menderley, I. (2005) Rethinking Self-Awareness in Cultural Competence Families in Society Volume 86, Issue 2 *Alliance for Children and Families* 86(2), pp. 181-186.

Nelson, D. (1996) *Therapeutic Occupation: A Definition. American Journal of Occupational Therapy* November/December 50(10), pp. 775-782.

Pound, R. (2003) *How Can I Improve My Health Visiting Support Of Parenting? The Creation Of An Alongside Epistemology Through Action Enquiry.* Thesis (PhD). University of Bath. Accessed 18th December 2011 http://actionresearch.net/living/pound.shtml

Robertson, Sue (2009) *'Leslie Button and developmental group work'*, the encyclopaedia of informal education. [www.infed.org/thinkers/button.htm]

Rogers, C. (1951) *Client-centred Therapy: Its Current Practice, Implications and Theory*. London: Constable.

Salvatori, P. (1999) Meaningful Occupation For Occupational Therapy Students: a student-centred curriculum. Occupational Therapy International. 6(3), pp. 207-223.

Sen, A. (2006) *Identity and Violence.* London: Penguin Books Ltd.

Snow, C.E., 2001. Knowing What We Know: Children, Teachers, Researchers. Presidential Address to AERA, 2001, in Seattle. *Educational Researcher*. 30(7), pp. 3-9.

TES (14 June 2009) for doctoral and masters students p.3

Tripp, D. (1993) *Critical Incidents in Teaching.* London: Routledge.

Wells, H. (1983) *Active Tutorial Work Sixteen to Nineteen London:* Basil Blackwell p. 18

Whitehead, J. (2009) Justifying the use of a living theory methodology in the creation of your living educational theory. Responding to Cresswell: Notes for doctoral and masters students 14 June 2009. Retrieved 18 September 2012 from http://www.actionresearch.net/writings/arsup/Cresswellqualitativemethods.pdf

Whitehead, J. (1985) An analysis of an individual's educational development - the basis for personally orientated action research. In Shipman, M. (ed.) *Educational Research: Principles, Policies and Practice.* London: Falmer. pp. 42-50 & 97-108

Whitehead, J. (1989) 'Creating a living educational theory from questions of the kind, 'How do I improve my practice' in *Cambridge Journal of Education*, Vol. 19, (1) pages 41–52.

Whitehead, J. (2008) How do I influence *The Generation Of Living Educational Theories For Personal And Social Accountability in Improving Practice? Using a Living Theory Methodology In Improving Educational Practice*. in Tidwell, Deborah L.; Heston, Melissa L.; Fitzgerald, Linda M. (Eds.) (2009) Research Methods for the Self-study of Practice, Dordrecht; Springer.

Whitehead (2008) Using a living theory methodology in improving practice and generating educational knowledge in living theories. *Educational Journal of Living Theories*. 1(1), pp. 103-126.

Whitehead, J. (2012) To Know is Not Enough: Action Research as the Core of Educational Research. Presented at AERA annual conference, Vancouver April 2012. Retrieved 18 September 2012

Whitehead, J. (2009)Justifying the use of a living theory methodology in the creation of your living educational theory. Responding to Cresswell: Notes for doctoral and masters students 14 June 2009. Retrieved 18 September 2012 from http://www.actionresearch.net/writings/arsup/Cresswellqualitativemethods.pdf