

A Better Way To Professionalism: Living Our Values In Our Practice

Jack Whitehead, School of Education, University of Bath, Bath BA2 7AY.

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Stories are the secret reservoir of values; change the stories individuals or nations live by and tell themselves, and you change the individuals and nations.

Nations and people are largely the stories they feed themselves. If they tell themselves stories that are lies, they will suffer the future consequences of those lies. If they tell themselves stories that face their own truths, they will free their histories for future flowerings. (Ben Okri 1996)

I'd like to begin by thanking Pam Lomax for the invitation to end the full time week, with a lecture on my favourite topic, professionalism in teaching and education. I only wish I could have been present to have heard the contributions from Marian Dadds, Margaret Follows, Michael Bassey and Tony Ghaye. I am hoping that my talk this evening will support Michael's ideas on Creating better practice through research (Bassey 1995), Marian's ideas on practitioner research for action in schools (Dadds 1995), Tony's views on individual and organisational improvement through reflective practice (Ghaye 1993), and extend Margaret's views, on the importance of assessment and testing, into the use of values as educational standards in assessing the quality of our own professional practices in schools, colleges and universities.

This is my third lecture to the group and I just want to check with the help of the following cartoons on politics, economics, ethics and education that we share the same social and cultural context. Your laughter tells me that we do.

Now, in this lecture I want to do three things. I want to explain why I think we should congratulate each other on continuing to express and hold firm to the values of education and educational research and for the fundamental contributions to educational knowledge and educational theory we are making in the Kingston Action Research Network. In particular I want to focus this celebration with you on what I have learnt from teacher researchers, who have been colleagues and students, on how to support research-based professionalism in teaching and education

The second thing I want to do is to explain why we should temper such celebrations with the knowledge that we are going to have to learn, under the harsh conditions of the market and unequal power relations, how to develop a greater solidarity between each other, colleagues in other institutions and other citizens, if we are going to continue to protect our values of education, our educational knowledge and our educational theories in a process of cultural renewal.

The third thing I want to do is to share a research programme with you which is focused on the expression, clarification, justification and communication of the educational standards of judgement we use to test the validity of our claims to educational knowledge as we create our own living theories in the stories which contain our explanations for our own educational development. I want to explain why I think our values are the educational standards which form our stories of our educational development as we work at making our contribution to enhancing professionalism in education. I'm taking a risk in this third part of my talk as I will open myself up to challenge from you, if you deny that the values I attribute to you, are the values which you use to give meaning and purpose to your professional life in education. The reason I want to encourage your challenge is that I intend to make the research programme I outline the focus of the rest of my productive life in education. Hence, it would be helpful to know if you think I am wasting my life-time!

So that you can see that I am not simply advocating ideas which I am not willing to research in my own practice I have published a story of my own educational development as an educational researcher in the University of Bath (Whitehead 1993). I imagine that I am like most of you in that we want our lives to be as productive as possible but that we have had some uncomfortable experiences in the workplace which must be understood in any valid account of our professional lives. One phrase, used by others to describe my behaviour, was that I persisted in the face of pressure in my self-study of my own professional life as a university teacher and an educational researcher. I imagine that you all know the feeling that you are 'persisting in the face of pressure', to live your values in your practice.

I am hoping that you will all identify with the meaning of 'persistence in the face of pressure', because you will have all experienced tension in your lives as you try to live by values which are against the flow of influences and pressures in your workplace and other social contexts. I hope my 1993 text in which I tell the story of my educational development, helps you to understand how the meaning of a value, such as academic freedom, in an

explanation of an individual's educational development, can be clarified in the course of its emergence in that individual's living practice.

As well as emphasising a sense of integrity in practising what we preach, I want to emphasise the importance of locating one's self-study within its relationships to its social, political, economic and cultural contexts.

For example, in talking with you this evening in this public forum I am seeking to influence debates in the Select Committee on Education and Employment about the establishment of a General Teaching Council and on the effectiveness of the Teacher Training Agency for improving the standing of the profession. I am thinking of debates such as that in the Times Educational Supplement (TES 28 June, 1996) between members of the British Educational Research Association where one member's 'blistering critique of the education research community has now been taken on board by the Teacher Training Agency'.

If you feel excited by what I have to say in this talk about a better way to professionalism you might be moved to participate in the debates yourselves to see if you can ensure that the approaches to professional development you are developing at Kingston are integrated within the national policies being formed at the present time on the future of the teaching profession.

A related context is the National Committee of Inquiry into Higher Education which includes within its remit the statement:

'Higher education continues to have a role in the nation's social, moral and spiritual life; in transmitting citizenship and culture in all its variety; and in enabling personal development for the benefit of individuals and society as a whole.'

By being here this evening you are within an Institution of Higher Education. In being with you I want to show how the above rhetoric about higher education having a role in the nation's social, moral and spiritual life, in transmitting citizenship and culture and in enabling personal development for individuals and society, can be felt and lived in the here and now in a way which can move us into the future. The way I want to do this is by considering the stories we tell ourselves and each other about our lives, our learnings and the future we intend to create.

PART 1

CELEBRATING OUR ACHIEVEMENTS

The importance of the stories we tell ourselves and each other.

On the 17th June 1996 I watched a Panorama programme on 'Mad Cow Disease' or BSE. The programme presented a story of the development of the disease since 1986 in relation to the public statements made by Government Health Advisors and Ministers and the censorship of the views of government scientists. The government's story was that there was no risk of the disease getting into the food chain and infecting human beings. The

Panorama story contained the evidence that people were dying of JKD, and presented an analysis which showed that there was a risk of JKD being linked to the food chain through BSE. Such stories are matters of life and death. Believe one story and you do things which could lead to death. Believe another story and you take precautions against a potentially life-threatening disease.

If you are like me you can look back on some of the stories you used to make sense of your life in education with the feeling that they have really worked well for you. For example, in my initial education course in 1966, educational theory was presented in relation to the ideas of individuals such as Freud, Dewey, Rousseau and Plato, and in a study on 'The Way to Professionalism in Education?', I developed a commitment to a form of scientific living, grounded in Dewey's pragmatism which is still with me. I have retained a belief in the value of a form of systematic enquiry in which concerns are expressed, ideas developed for improving practice, testing the ideas in action and evaluating the effectiveness of the actions. This belief in the value of scientific enquiry was reinforced by Peter Medawar's (1969) view that:

The purpose of scientific enquiry is not to compile an inventory of factual information, nor to build up a totalitarian world picture of natural Laws in which every event that is not compulsory is forbidden. We should think of it rather as a logically articulated structure of justifiable beliefs about nature. It begins as a story about a Possible World - a story which we invent criticize and modify as we go along, so that it ends by being, as nearly as we can make it, a story about real life. (p.59.)

Sometimes you might look back on your stories with a kind of rueful humour as you wince at the now seeming absurdity of an abandoned belief. One such belief I held, linked one of Freud's ideas to teachers' professionalism. I took Freud's idea that human beings mature through the oral, anal and genital phases of development and applied it, in my study on 'The Way to Professionalism in Education?' (Whitehead 1966) directly to teacher education. In my theory of teachers' professional development, following Freud, I believed that good health and well-being were a characteristic of the genital phase of development. I spent much time in the Easter vacation of 1966 in the library of St. Martin's College in Lancaster, developing my educational theory, and I was so pleased with the way in which I linked Freud's genital phase to the professional development of teachers. I admit to being at a loss and to suffering some embarrassment when my tutor asked how I intended to practically assess the professionalism of teachers using this criterion of performance.

I just want to dwell for a little time on the importance of the particular stories which form our educational theories. Whilst teaching in London comprehensive schools between 1967-1973 I wanted to enhance my sense of professionalism by developing a form of educational theory which could help me to explain and improve my teaching and the educational development of my pupils. During this time the dominant story at the London Institute of Education was that educational theory was constituted by the philosophy, psychology, sociology and history of education. My own rejection of this story, came in 1971, during my study in the psychology of education for the M.A. (education). The crucial break came out of the following tension.

The philosophers who supported the disciplines approach to educational theory believed that practical educational questions could be broken down into separate components which could be informed by the disciplines of education. These disciplines constituted educational theory. The practitioner was encouraged to integrate educational theory back into her or his practice and resolve the practical problem. I had little difficulty in understanding the conceptual frameworks and the methods of validation of a range of schools of thought in the philosophy, psychology, sociology and history of education. I continue to use insights from these theoretical perspectives in my own educational theory. However, what I could not do was accept that these disciplines constituted educational theory. My rejection of this position was grounded in what I now identify in Russell's (1995) terms as the authority of my experience.

What I mean by this is that in my fourth year of teaching I felt confident that I did have some professional knowledge of teaching and education and that the questions I kept hearing myself ask in my lessons were, 'How do I improve this?', 'How can I help my pupils to improve their learning?', 'How can I improve this process of education here?'. I imagine you are like me in hearing yourselves ask such questions. I believed that I had the capacity to generate my own descriptions and explanations for how my teaching and educative relationships with my pupils were influencing their learning and educational development. I further believed that the explanation I offered for my own professional learning as I answered questions of the kind, 'How do I improve what I am doing?', could constitute my educational theory. This belief carried me to the University of Bath in 1973, as a Lecturer in Education, with the determination to see if I could help to reconstruct educational theory in a way which would enhance the professionalism of teaching by developing theories which could be related directly to the processes of improving the quality of pupils' learning. Here are three significant learning experiences from the past twenty years of my educational research.

The first experience was in 1976 when a group of 6 teachers helped me to understand the limitations of conceptual models in explanations for their own professional and educational development. I worked with these teachers on a local curriculum development project in three comprehensive schools to improve the quality of learning for 11-14 year olds in mixed ability groups. The first draft 'explanation' for the work we were doing, was rejected by the teachers on the grounds that they could not recognise themselves in it. I went back to the data and, with the help of Paul Hunt, a teacher in the project, reconstructed the report in a form acceptable to the teachers (Whitehead, 1976). This was the first time I explicated an action reflection cycle within an educational explanation for the way teachers work at improving the quality of pupils' learning within their schools. It led to my understanding of the significance of including 'I' as a living contradiction in claims to educational knowledge and to my understanding that practitioner researchers could create their own living educational theory on the ground of questions of the kind, 'How do I improve what I am doing?'.

The second was at the 1985 Conference of the British Educational Research Association, in a symposium I convened on Action Research, Educational Theory and The Politics of

Educational Knowledge. The first time I saw Pam was when she stood up at this seminar and with great clarity and passion, explained to the audience why a particular academic's criticism of one of the teacher researchers' accounts, missed the point of the presentation. She explained how the criticism was being made from an inappropriate and alien, positivist, epistemological perspective and paradigm (Lomax, 1986).

I think the term being 'Lomaxed' to describe the force of Pam's criticism, originated here. What I learnt from Pam at this session was the importance of a clear articulation of one's own position, the importance of the ability to respond to criticism with cogent arguments and the crucial importance of persisting in expressing educational values in action in the face of opposing pressures.

I am in the middle of the third significant experience. In April 1996, David Hargreaves (1996), Professor of Education at the University of Cambridge gave the Teacher Training Agency Annual Lecture on Teaching as a Research-Based Profession: Possibilities and Prospects. He concluded his lecture with the suggestion that the teaching profession should adopt an evidence based approach to research which like the practice of evidence-based medicine, would be a process of life-long, problem based learning. What I understand by an evidence based approach to research is that it is based in care for our pupils and students. This creates the need for evidence to help us understand the influences on the processes of improving the quality of pupils' learning. These information needs are converted into answerable questions and the best evidence is sought to answer them. This evidence is critically appraised for its validity and usefulness and the results of this appraisal are applied to our practice and we evaluate our performance. Hargreaves also acknowledged the useful distinction drawn by Michael Bassey between educational research and psychological or sociological research in education. I am struck by the similarity between Hargreaves 1996 suggestions and the action reflection cycles used by the teachers in the 1976 local curriculum development project. I am also wondering if the last twenty years of research, grounded in a view of research-based professionalism in teaching, might help to take Hargreaves' thinking forward and might be of use to the policy makers in the Teacher Training Agency.

So, looking back over the last twenty years, a number of the questions I raised in earlier papers seem worth revisiting and relating to the contexts of Kingston University, the Teacher Training Agency and the enhancement of Teaching as a Research-Based Profession (Whitehead 1989) through the creation of a General Teaching Council. I am thinking of the questions I raised about:

- i) understanding the processes of improving the quality of learning within schools,
- ii) understanding the knowledge base of teaching
- iii) understanding the nature of educational theory.

In showing my present answers to these questions in the section below on 'Learning how to support research-based professionalism in teaching and education', I want to show you how the work of the Kingston Action Research Network has developed, extended and

transformed the earlier work of the Bath Action Research Network on a research-based approach to teaching and education (Whitehead 1989a & b). I also want to claim that this work is reconstructing educational theory and educational knowledge in a way which is both enhancing the professionalism of teachers and can be related directly to the processes of improving the quality of education in schools and universities.

One of the earlier claims I made (Whitehead, 1980) was that it would be possible for teacher researchers to gain academic accreditation for higher degrees through research on their own professional practice. I also expressed the view that teacher researchers could construct their own personal educational theories in the process of improving their professional practice. There is now a substantial body of evidence to show that this possibility has been realised in practice by teacher researchers (I will explain below how you can access some of the evidence on the Internet).

I now want to use the opportunity of being with you this evening to outline some of the contributions which the higher degrees and research of Don Foster (1982), Jean McNiff (1989, 1992, 1996) Kevin Eames (1995), Moyra Evans (1995) and Pam Lomax (1986, 1996a & b) can make to our understanding of how to contribute to the development of a research-based professionalism in teaching and education.

I also want to use this opportunity to extend the ideas, on research-based professionalism in teaching, to university teachers. Working with my colleague, Steve Wharton, in our roles as President and Secretary of the Bath Association of University Teachers, we have organised staff seminars on 'What does it mean for you and me to be University Teachers?'. One of the seminars in May 1996 was addressed by Stephen Rowland and developed his work on The Enquiring Tutor (Rowland, 1993). Stephen has organised a Master's programme for university teachers who are studying their own practice and I agree with his view that lecturers should be encouraged to develop strategies for researching their own and each other's teaching processes:

This will bring teaching, and its evaluation, into a public domain which is informed by a shared commitment to teaching rather than by bureaucratic demands for accountability. It will also begin to establish a field of practitioner research into higher education which draws upon the rich disciplinary knowledge across the university. (Rowland, 1996, p. 19.)

I now want to outline what I have learnt in supporting research-based professionalism.

Learning how to support research-based professionalism in teaching and education

As I have said, most of my early learning on supporting research-based professionalism was grounded in my relationships with 6 teachers in 3 comprehensive schools who worked with me over two years in a project between 1974-1976 on improving the quality of their pupils' learning. From this project I learnt that the teachers worked at improving their practice through a process of living their values more fully as they expressed their concerns, created action plans, acted and gathered data, evaluated their actions and modified their concerns, plans and actions in the light of their evaluations. I also learnt that teachers experienced themselves, the 'I' in questions of the kind, 'How do I improve what I am doing?', as living

contradictions in the sense that they held together, in a dialectical tension, the experience of holding certain values and the experience of denying these values in their practice. This project strengthened a belief which had been growing since 1971 that teachers could create their own living educational theories in the descriptions and explanations which they offered for the own educational development as they answered questions of the kind, 'How can I help you to learn?'

So, my early learning was focused on understanding a form of teacher professionalism which rested on living educational values; empathising with the expressed concerns of 'it' existing as a living contradiction; encouraging the development of action plans following an analysis of the best available evidence on how to tackle the concern; acting and gathering data on which to make a judgement on one's effectiveness; evaluating the effectiveness of actions in relation to values and understanding and modifying concerns, plans and actions in the light of the evaluations. In sharing my learning with you, I am hopeful that the lessons I learnt may mean that you can take a shorter road to insights which can help you to improve your practice.

The next teacher to take my thinking forward was Don Foster (1982), the present M.P. for Bath and member of the select committee on Education and Employment. Working with teachers in a Bristol comprehensive school between 1980 and 1982, Don's research demonstrated the importance of sustaining networks or partnerships of support for teacher researchers. This is why a national policy on the continuing professional development of teachers is so important in relation to understanding the nature of the sustained partnership arrangements between individuals and groups within our educational institutions which will serve to enhance teacher professionalism and hence improve the quality of pupils' learning.

In any self-study by a teacher educator, one of the most interesting areas for self-study research concerns the validity of the claim to have influenced the learning or educational development of a teacher or a pupil. Working with Martin Forrest (1983) in supporting his research for a Master's Dissertation I learnt about the importance of a 'validation' group of critical peers who help to strengthen the enquiry by subjecting accounts of the research to critical analysis of the relationships between the assertions being made and the evidence being presented. I still hold to the view (Whitehead 1993) that Martin's study remains one of the most convincing examples of the value of a validation group in helping an action researcher to answer a question of the kind, 'How do I help my students to improve the quality of their learning so that they can help their pupils to improve their learning?'

My learning with Don Foster and Martin Forrest was taken forward by Jean McNiff, in her Ph.D. programme on her work as a deputy head teacher researching personal and social education programmes. Jean McNiff was awarded her Ph.D. in 1989 from the University of Bath for her study, 'An Explanation for an Individual's Educational Development Through the Dialectic of Action Research'. In her paper in the British Journal of In-service Education, on 'Action research; a generative model for in-service support' (McNiff 1984), Jean explains how she has developed her own generative and transformative approach to in-service teacher education, through action research. Her emphasis on acknowledging the creative

and dialogical communications in action research, has served as a corrective to the numerous 'linear' models of the action reflection cycles, including my own. There is recent evidence to show how Jean's ideas are influencing in-service teacher education in Ireland (McNiff & Collins 1994) and Canada (DeLong 1996) and how she is encouraging teachers to create their own living educational theories as they answer questions of the kind, 'How do I improve what I am doing?'. 'Act Reflect Revise', the newsletter of the Ontario Public Schools Teachers Federation, also shows the influence of her ideas. Mary Gurney, another valued colleague, was awarded her Ph.D. a year earlier than Jean in 1988, for her action research into teaching of personal and social education (Gurney, 1988, 1991). From Mary, I learnt to emphasise the importance of enabling pupils to internalise their own standards of judgement in relation to fundamental human values and to understanding their significance in their relationships with others. This work has been carried forward more recently by Moira Laidlaw (1996).

Kevin Eames is a teacher at Wootton Bassett School in Wiltshire who extended the above ideas in practice and research in the creation and support of a teachers' action research group at his school between 1988 -1992 . He did this in partnership with the action research group in the School of Education at the University of Bath. This work has resulted in teachers being awarded Ph.D., M.Phil and M.Ed. degrees, and Advanced Diplomas and Advanced Certificates in Professional Development for their classroom based research. Once again, the lesson of the importance of sustaining support was highlighted when Kevin was seconded for two years to an Assessment Project in Wiltshire and this removed him from his school context.

Since returning to Wootton Bassett, Kevin has continued his research and has just graduated with his Ph.D. from the University of Bath for his research on 'Teaching, Educational Action-Research, and Professional Knowledge: How do I, as a teacher and an educational action-researcher describe and explain the nature of my professional knowledge?' Kevin was awarded his M.Phil. in 1987. The reason Kevin submitted his M.Phil. was that he was not permitted to transfer directly to a Ph.D. even though he had the necessary qualifications. He was not permitted on the grounds that action research was such an innovative approach. He was told that he must submit his M.Phil. first and then re-register for a Ph.D. programme. Kevin isn't the only practitioner researcher to have encountered such barriers in the development of a self-study approach to research (Whitehead 1993), but it does emphasise the quality of this teachers' professional commitment to helping to create an appropriate professional knowledge for teaching. Those of you who have experienced University Research Committees, requesting that the personal pronoun 'I' be removed from the title of a research enquiry, or who have recently experienced an examiner's judgement criticising an action research case study on the grounds of its weak sampling procedure will know that such barriers are still alive and kicking in the Academy!

I owe the next extension in my learning of how to support research-based professionalism in teaching and education to Moyra Evans and Pam Lomax. In 1992, Pam invited me to support the development of action research in her work at Kingston University. A contract between the Universities of Kingston and Bath was agreed in which I would support new Supervisors and Directors of Study in their supervision of students registered for research

degrees and participate in the twice termly meetings of the staff-student research group. Through this work I was able to share my previous learning about the nature of teachers' educational action research, the importance of sustaining partnerships and the significance of accrediting teachers' living educational theories in relation to their professional practice as they answer questions of the kind, 'How do I improve what I am doing?'

With Pam, I jointly supervised Moyra Evans (1995) through her successfully completed Ph.D. programme 'An action research enquiry into reflection in action as part of my role as a deputy headteacher'. My own learning has been focused by them both on the importance of understanding and empathising with the time it takes and the sometimes painful experience of recognising one's emergent 'I' as a living contradiction in one's own practice (Evans, 1995, p. 232). From Moyra I have also learnt about the importance of 'fictional stories' in research in helping to cope with, acknowledge and move forward from, difficult emotional experiences in the workplace. Experiences which are often associated with unequal power relations. From Pam I have learnt about the importance of sustaining relationships with 'critical friends' and of the vital importance of good management in sustaining and extending the networks of practitioner researchers. The evidence from Pam, which shows the effectiveness of such management is in the presentation from the Kingston Action Research Group to the 1996 Annual Conference of the British Educational Management and Administration Society. The presentation was supported with a booklet on 'Supporting critical communities through an educational action research network' (Lomax & Selley 1996). Denbigh School and Kingston University have received a national award for the quality of their partnership which is within this network. Teachers at Denbigh School have formed and sustained an action research approach to their professional development and have been awarded their Diplomas in Professional Development as they enquire into how to improve the quality of their management and the quality of pupils' learning. I was pleased to see that a proposal from Denbigh to the TTA on research-based professionalism in teaching has been accepted for funding. Because I am advocating the approach used in the formation and sustaining of the Denbigh/Kingston partnership should be a foundational approach for enhancing professionalism in the TTA (and hopefully a future GTC) I want to raise a concern with the TTA initiative on research-based professionalism.

My concern is that the time-scale for the projects is too short to permit the approaches to be evaluated in terms of their effectiveness in helping to improve the professionalism of teachers and in helping to improve the quality of pupils learning. I would suggest that the evidence provided by teachers in their accredited work at Kingston and Bath Universities is likely to be far more substantial and relevant in evaluating teacher researcher approaches than the five months of the TTA projects. Consider, for example, the analysis given by Jacqui Hughes (1996) in a Ph.D. submission to the University of Bath. Over the past four years Jacqui has analysed the implications of different approaches to action planning which are predicated upon different theoretical antecedents of action research. Whilst supporting the move to support a research-based approach to professionalism in teaching I would urge the TTA to include in their evaluation of the effectiveness of such an approach, the evidence from the Bath and Kingston Action Research Networks and other contributors to the Collaborative Action Research Network and to include an analysis of the theoretical antecedents which inform the different approaches.

The following action research homepage contains the evidence of successfully completed Masters and Ph.D. degrees by teachers using action research approaches. They are creating their own living educational theories in the descriptions and explanations which they present for their own professional learning as they answer questions of the kind. 'How do I improve what I am doing?'. The materials can be accessed at address:

<http://www.actionresearch.net>

The position I will develop in Part 3 of the lecture can be seen as an extension of Denley's (1987) conclusion to his Ph.D. Thesis on educational standards of judgement and to the educational standards of judgement used by Ritchie (1993, 1995) in his evaluations of constructivist approaches to learning. Chapter 8 of Moyra Evans' Ph.D. on 'Creating My Own Living Educational Theory' is particularly supportive of the position I am developing this evening. This can be downloaded to either PC or Mac into WORD from the Chapter heading on the homepage.

Having celebrated our achievements I now want to emphasise the importance of engaging with the economic and political realities of our lives as citizens and of integrating our learnings in engagements with unequal power relations within the stories of our educational development.

PART 2

Understanding the influences of power relations and the market on our educational practices and theorising.

Those of you who are familiar with my work will see that I have omitted from the above story of my learning from my students, any mention of the growth of my understanding of the influences of the power relations of the market and the politics of educational knowledge in my educational development. I want to rectify this omission because, in the words of Yevtushenko in his powerful poem Lies:

Sorrow Happens, Hardships Happen,

The Hell with it,

Who never knew the price of happiness

Will not be happy.

Whilst I am not advocating the intentional infliction of pain as an aid to learning, I do want to acknowledge that some of my most significant learning has been influenced by the tension and pain I experienced in the violation of my values in the workplace.

For example, in 1976 when I was learning from the teachers in the mixed ability group and, in the same week that I finished my first draft report for the teachers, I received a letter terminating my employment from the University on the grounds that my teaching and research were unsatisfactory and that I had disturbed the good order and morale of the School of Education. In the successful appeal against this attempt to remove me from the University, I learnt the value of solidarity with others in transcending the abuse of institutional power; I learnt that others could mobilise and act against injustice; I learnt the importance of establishing, understanding and using institutional procedures which could protect individuals against bias, prejudice and inadequate assessment by others in the workplace.

In between two of my papers appearing in *The British Journal of In-Service Education* in 1980 and 1983, two Ph.D. Theses I submitted to the University, in 1980 and 1982 on the nature of Educational Theory, were rejected on the grounds that they did not contain matter worthy of publication and that I had not demonstrated an ability to conduct original investigations nor to test the ideas of others. I was not permitted to question the competence of my examiners under any circumstances and I was not permitted to resubmit.

In living with these rejections, I have learnt of the courage and faith of my students in having me as a supervisor for their research degrees when my idea that they, as individuals, could create their own living educational theories was so powerfully rejected. I am thinking particularly of Don Foster (1982), Andy Larter (1987), Ron King (1987) Kevin Eames (1987), Margaret Jensen (1987), Paul Denley (1987), Mary Gurney (1988), Jean McNiff (1989), Ron Adams (1990), Peggy Kok (1991), Chris Walton (1993), Paul Hayward (1993), Kevin Eames (1995), Moyra Evans (1995). I have also learnt of the importance of living academic freedom, in submitting ideas from our research for the judgement of peers in our academic communities, in the face of pressure not to publish. The most courageous student in this respect was Ron Adams (1990) and I would recommend the section of his M.Phil. Thesis on *The Right To Know*, to anyone who is experiencing pressure not to publish. Ron's Thesis is now available in Bath University Library after a 5 year restriction on access. I also share a passionate commitment to the value of academic freedom and to the value of publication, with my colleagues Jean McNiff and Pam Lomax.

In 1987, just following my election as vice-president of the British Educational Research Association, I received the letter I mentioned above stating that my activities and writings were considered to be a challenge to the present and proper organisation of the University and not consistent with the duties the university wished me to pursue in teaching and research. One of my colleagues who complained continues to assert that my purpose in being at the University is to challenge authority!

I have already mentioned the judgement made by others that I have persisted in my research in the face of pressure in the workplace. This persistence was recognised in 1991 by a Senate working party. Such 'persistence' and 'pressure' raises ethical issues in relation to self-studies of professional practice in the workplace. What colleagues do can influence our professional practice. The issue is how to acknowledge and explain these influences on one's professional life in a self-study. For example, colleagues might offer support or obstruction to validating programmes of study we wish to offer in the curriculum. They may agree or disagree with our gradings of students' work and arguments may take place in examiners' meetings. They may support or try to block the extension of one's influence within the institution and beyond. My own approach has been to include an analysis of such influences where documentary evidence exists to support the analysis. When it is simply a matter of responding to criticisms of ideas my approach has been to publicly meet the criticisms.

For example, In 1996 I think most colleagues in the School of Education would recognise statements which have been recently used in relation to my ideas. Statements made about the action research modules I organise as being 'Jack's Thing'; the explicit statement made by one colleague that, 'Nobody here agrees with you', and 'You haven't convinced anybody'; the statement that my book on *The Growth of Educational Knowledge*, 'Does no academic credit to the School' and that my purpose is to 'undermine authority in the School'.

One of the benefits of having such colleagues is the one pointed out by Karl Popper (1963) that if one's ideas are able to withstand criticism in public and open arenas with one's peers in the wider academic community then this strengthens one's own position. I always believe in answering critics of my ideas in public, preferably within a forum which respects democratic values. I think that this helps to support the power of truth and to transcend the truth of power. My challenge to these individuals is for them to engage critically with the evidence on the above action research homepage, such as the contents of the Ph.D. Theses of Kevin Eames (1995) and Moyra Evans (1995) and the other M.Phil. and Ph.D. Theses mentioned in this text which I claim show that my ideas on the nature of educational theory are being acknowledged, legitimated and used by my peers in this country and abroad.

What these experiences have done for my learning has been to direct my attention to understanding the nature of the politics of educational knowledge in how educational knowledge is legitimated and the tension between the power of truth and the truth of power. Hence I studied and integrated ideas from Foucault (1977), Habermas (1987) Bernstein (1991) and MacIntyre (1991) into the story of my educational development. I say this to emphasise how much I value the contributions which the traditional disciplines have made to my educational development whilst insisting that none of these disciplines either separately or in any combination has the capacity to produce a valid explanation for my educational development. Without the explicit criticism and powerful rejections of some of my colleagues I doubt that I would have been driven to understand the work of the above theorists and to integrate some of their ideas within my own story. Without the integration of the details of my encounters with power relations within the University, within the story of my educational development, I doubt if my story would have captivated the imaginations of my readers as an authentic account of my professional life in education. Without a

serious attempt to integrate an understanding of the influence of market forces of my educational development. I think I could rightly be criticised for omitting a

fundamental influences on my professional life.

The economic base of my tenured appointment has given me my 23 years of productive activity in the University of Bath. This base was secured only after a sustained struggle by committed individuals and groups who showed solidarity and took action to ensure that I retained my position by answering the criticisms of those who attempted to remove me. In recognition of the importance of such solidarity I accepted nomination and election to my present position of President of Bath AUT. On June 17th 1996 a colleague whose action research I am supervising in another institution of higher education, telephoned to say that he and five colleagues had just received their redundancy notices and that he was going to fight the redundancy on grounds of unfair dismissal. Whilst redrafting this paper on June 27th, I received a call from my colleague to say that his redundancy notice had been rescinded. This is a forceful reminder of the influence of the market and other power relations on both our learning and the context in which our learning can take place. The point I am making refers to the importance of solidarity with colleagues who are threatened with losing their jobs in higher education through the effects of the Government's Budget Cuts last November. We are faced with the tactical necessity of mobilising for the short-term objective of obtaining more finance to protect jobs until the results of the Committees of Inquiry are known.

The form of capitalism which underpins this Government's view of the market has been shown (Hutton 1995) to rest on the delivery of short-term profit at the expense of commitment, trust and cooperation in the workplace. My own commitment is to the construction of a new form of capitalism:

The necessity is to rebuild the intermediate institutions between the individual and state so they incorporate what we describe as stakeholder values, whilst simultaneously reforming state structures so that they are more open, accountable and responsive to the balance of public opinion. They too need to be freed from the market imperialism of the past 20 years. (Hutton, Field, Kay, Marquand & Gray 1996)

Through the work of my colleague Hugh Lauder (Brown & Lauder 1996) and the work of John Raven (1995) in his exciting text *The New Wealth of Nations*, I am extending my understanding of forms of economic analysis which direct attention to the need for a social wage to promote equality of opportunity in education and the economy. As Brown and Lauder say, the increasing importance attached to education in the global economy is not misplaced in the sense that nations will increasingly have to define the wealth of nations in terms of the quality of human resources among the population. They argue for active state involvement in investment, regulation and strategic planning in the economic infrastructure alongside a commitment to skill formation through education and training.

We have argued that such an economic strategy is necessary because it is the best way of creating a social dividend which can be used to fund a 'social wage' for all given that the 'distributional' problem can no longer be solved through employment within the division of labour. A social wage which delivers families from poverty thereby becomes an important foundation of a learning society, designed to follow the post-Fordist trajectory to a globally competitive economy and to a socially just society. (Brown & Lauder 1996)

I now want to focus attention in Part 3 on a research programme on educational standards of judgement which includes such an understanding of market forces.

Part 3

A research programme on VALUES AS educational standards of judgement

I will quickly run through three ideas which I use as educational standards in judging the quality of a self-study in professional, educational practice before I move on to make some claims about your values.

In 1966, two books influenced my thinking. The first was Erich Fromm's, *Fear of Freedom* (1960) and the second was Richard Peters' *Ethics and Education* (Peters 1966). I found myself identifying with Fromm's idea that if a person can face the truth without panic they will recognise that there is no purpose to life other than that which they give to their own through their loving relationships and productive work. I will explain the significance of this later when considering our individual cosmologies and spiritual commitments. From reading *Ethics and Education* and later studying with that scintillating team of philosophers of education at the London Institute of Education between 1968-1970, I was helped to think about and communicate the values embodied in my practice through using the ethical language of freedom, justice, respect, democracy and worth-while activities. Having abandoned Peters' view of the disciplines approach to educational theory in 1971 and his use of a form of transcendental argument, derived from Kant, for the justification of ethical principles, I have retained a commitment to understand the ethics of education as educational standards which can be used to give education its meaning and purpose and which can be used to test the validity of claims to educational knowledge.

In proposing the following set of educational standards, I have no intention of imposing them on anyone. I have always recoiled from the sense of imposition on page 15 of Hirst and Peters' (1970) text on *The Logic of Education*. The use 'impose' three times. They state their purpose as showing the ways in which a view of education must 'impose' a structure on practical decision, to understand the way 'wholeness' can be 'imposed' on a collection of disparate enquiries and to sketch the ways in which their conception of education must 'impose its stamp' on the curriculum, teaching, relationships with pupils, and authority structure of the school or college community.

To avoid such impositions, my position on educational standards begins with the assumption that you and I are centres of consciousness and that we can create our own living educational theories in the form of explanations for our own educational

development as we engage in enquiries of the kind, 'How do I improve what I am doing?'. The idea that you and I can create our own living theories acts as a corrective to the idea that anyone else is going to be permitted to explain our lives in education.

My second assumption is that you and I exist as living contradictions in questions of the kind, 'How do I improve my practice?' and in our claims to know our own educational development. I think that the idea of existing as a living contradiction, within one's practical and theoretical knowledge, corresponds with your experience of yourselves as you identify a tension in your practice when you hold together the experience of certain values and the experience of their denial in practice. For example, in my 1977 paper I show such a contradiction when a teacher who believed that he had established enquiry learning was shown the evidence to the contrary. This tension stimulated an action plan designed to move towards a context in which the values were lived more fully. I think everyone here will recognise themselves as such 'living contradictions' when you reflect on your everyday experiences of trying to live your values as fully as you can with your pupils, students and colleagues. This brings me to my third assumption, which is open to your challenge. I am claiming that you will recognise yourselves as systematic enquirers into questions of the kind, 'How do I improve what I am doing?' as you look back on your attempts to improve the quality of something which matters to you. So, my third assumption is that you have already engaged in systematic forms of action reflection cycles in which:

You express a concern when your values are not being lived fully in you practice

You have imagined ways forward in an action plan

You have acted and gathered data to enable you to judge the effectiveness of your influence and to share your judgement with others

You have evaluated your influence in relation to your values and understandings

You have modified your concerns, action plans and actions in the light of your evaluations.

This particular form of action reflection cycle, containing 'I' as a living contradiction emerged from the research reported in 1977 and developed as I video-taped myself teaching and trying to improve my pupils' learning by balancing some individual and small group learning with my whole class teaching. The placing of one's own 'I' as a living contradiction within a systematic account of how one worked at improving one's own professional practice, has been found useful by many practitioner researchers. It does seem to help break the hold which traditional social and physical science methodologies and epistemologies have on the minds of teachers. As I have explained the break occurred in 1971 as I was applying social science methods and theories in my educational enquiry for my Master's Degree. The break occurred because of a tension I was experiencing between the explanations I was giving myself for how I was trying to improve my pupils' learning and the methods and theories I was being given by my philosophy, sociology and psychology tutors as constituting educational theory. I don't want to be misunderstood at this point. It isn't that I don't value what I learnt as philosophy, psychology and sociology. What I rejected was the idea that these disciplines constituted educational theory. What I wanted

was an educational theory which could explain my educational practice. In 1971 I was helped in my search for a valid form of educational theory by Michael Polanyi's (1959) text, *Personal Knowledge*, where he wrote of the decision to understand the world from one's own point of view as a person claiming originality and exercising judgement with universal intent. He also wrote of his aim of stripping away the crippling mutilations of centuries of objectivist thought. This helped me to feel confident that I could abandon the dominant view of educational theory and search for my own, grounded in my capacity to answer my own questions, and my professional confidence in my own experiential knowing.

In 1994 questionnaires from an ESRC Teachers as Researchers Project (Elliott & Sarland, 1995) named a number of us as significant influences on our peers. One of the researchers from this project has been studying the life histories of individuals who were judged to have had a significant influence. Working from a postmodern, deconstructivist perspective, this researcher (Maclure, 1996) was left with singularity and explanation as fundamental ideas. These two ideas are consistent with the view that you and I can reconstitute educational theory into the living explanations which we can give for our own educational development as we answer questions of the kind, 'How do I improve what I am doing?'

One of the most fascinating areas of my educational life concerns my enquiry into the nature of the other standards of judgement which you and I use to justify our 'claims to know' in our explanations for our own educational development.

At the above internet address, in the section on Values as Educational Standards, a team of researchers in the Action Research in Educational Theory research group at Bath University, are working on showing and justifying the spiritual, aesthetic, ethical, sexual, epistemological, methodological, curricular, logical, democratic, political, economic, cultural and use values which form their standards of judgement in their claims to know their own educational development. One of the most rewarding elements of this work is in seeing the unique forms of representation which the individuals are using to communicate their claims to educational knowledge, whilst they include an explanatory content whose meanings can be shared within a teacher researcher community and legitimated within the Academy. The importance of this material on the Internet is that it is in a public forum which you can access, respond to, criticise and offer to us your constructive advice and your own educational standards. This will help us to take our enquiries forward into understanding the educational standards which we use to test the validity of our own claims to educational knowledge. I want to emphasise that one of the ways in which the idea of living educational theories is non-impositional, is because each individual shows their own unique form of representation and constellation of values in the description and explanation of their own educational development.

So that you can see that I am trying to live my own values in my practice, I want to show you my developing understandings in my self study as an educational researcher, as I have created my own living educational theory in my studies of my own educational development in the University of Bath. Whilst much of this journey has been documented in my book on *The Growth of Educational Knowledge: Creating your own living educational theories* (Whitehead 1993) I would like to bring it up to date.

In moving these studies into higher education I would like to outline a possibility for the future in the same spirit as I wrote in 1980 about the possibility of teachers receiving their higher degrees for their classroom-based research. That is, from within the spirit of a commitment to see if this possibility could be made a reality. The possibility I want to raise concerns the nature of educational standards used to validate and legitimate educational knowledge in the Academy.

I believe that new forms of educational knowledge are embodied in our professional lives which have a different form and content to the traditional forms of knowledge in the Academy. I think you and I embody such forms of educational knowledge and that these could be used to enhance a research-based professionalism in teaching and education if we could improve our definition, expression, justification and communication of the educational standards (values) we use to test the validity of our claims to educational knowledge.

Let me return, for inspiration to Ben Okri,

When things fall into words they usually descend.

Words have an earthly gravity. But

the best things in us are those that escape the

gravity of our deaths. Art wants to pass into

life, to live it; art wants to enchant, to trans-

form, to make life more meaningful or bearable

in its own small and mysterious way. The

greatest art was probably born from a pro-

found and terrible silence - a silence out of

which the deepest enigmas of our lives cry:

Why are we here? what is the point of it all?

How can we know peace and live in joy?

Why be born in order to die? Why this difficult one-

way journey between the two mysteries?

Over two thousand years ago, Plato was writing his dialogues on poetic inspiration. He wrote of the art of the dialectician in terms of being able to hold together both our capacities for synthesis in the One, and our capacities for analysis in the Many. High status Educational Knowledge in the Academy has tended to belong to knowledge which is structured through our analytic capacities. Pirsig (1974), in his brilliant book on Zen and the Art of Motor Cycle Maintenance, showed the art of the dialectician in holding together his understanding and development of human relationships with his cognitive abilities to understand analytic claims to knowledge.

In being with you this evening I want you to feel a spirit of enquiry which leaves open for exploration, some fundamental questions related to the nature of the educational standards of judgement which we use to justify our claims to know our own educational development. In listing these standards as, spiritual, aesthetic, ethical, epistemological, sexual, methodological, curricular, logical, democratic, political, economic, cultural and use values I may be giving the mistaken impression that I am simply categorising such values using my analytic capacities. I don't want you to see these values in the form of a list, yet the list may be important in drawing your attention to these important values. Rather, I want you to see them in dialogical relationships (Larter, 1987) in which spiritual and aesthetic values (Finnegan 1996, Cunningham 1994; Austin 1996) are more closely related to wholeness and unity than with separateness.

Using such a list I want to draw your attention to the importance of each of these areas of human existence in explanations for the educational development of individuals. I imagine you will have your own values. My main concern is to see if I can persuade you of the possibility and desirability for yourselves, others and for a process of cultural renewal, of you researching your own professional lives, as a process of life-long learning as you work at living your values as fully as you can in your educative relationships with each other, your pupils and your students. Do you see what I am getting at? I am trying to persuade you of the significance of your living educational theories for your humanity, your pupils' humanity and for humanity as a whole. By gaining academic legitimacy for your living educational theories in the Academy you will be transforming what counts as educational knowledge into the living forms of your practice in which your values can play their part in the revitalisation of our schools, universities, communities, commercial, political and cultural life.

In 1992 the American Educational Research Association, established a Special Interest Group on the Self-Study of Teacher Education Practices. Tom Russell, a Professor of Education at Queens University, is a founder member and supporter of the idea that teacher researchers can reconstruct educational theory on the base of the authority of their own experience as they answer questions of the kind, 'how do I best help you to learn to teach?'. His Masters students have developed a homepage on the Internet for sharing their accounts of their action research. These accounts can be accessed directly from the above Internet address. One such study by Karen Brooks Cathcart (1996), a nurse educator, is on Living and Learning in a Circle of Care: Fostering caring relationships in nursing education- an action research study. Some 90 teacher educators will be gathering from the 5-8 August 1996 at Herstmonceaux Castle for an international conference on the Self-Study of Teacher Education Practices and I know that a number of us here tonight will be sharing our stories

at this conference. What I am hoping for is the development of a greater understanding of the different ways in which our cosmologies and related spiritual and other values (Skolimowski 1994) help to give a unique form to our lives and yet can be expressed and communicated to others in a way which enables both you, I and others, to validate and legitimate our claims to be making original contributions to educational knowledge and theory. One researcher who has entered the sensitive area of sexuality and related it to an economic analysis of the 'pink economy' is my colleague Steve Wharton (1995), who warmly embraces his own sexuality and integrates it within his teaching and research.

I want to suggest that it will be possible for such university teachers, who are willing to research their own educational development, to contribute to the construction of new forms of educational knowledge and their own living educational theories. It is communities such as our own which, for me, hold out the hope for a reconstruction of educational knowledge into the living forms of our discourses and relationships which carry our spiritual, aesthetic and ethical meanings as well as the conceptual frameworks of the traditional forms of knowledge. It is my belief that the university teachers at Kingston University who are researching their own learning in enquiries of the kind, 'How do I improve what I am doing?', will make a fundamental contribution to this reconstruction. I have in mind the enquiries of Barry Jones in his Doctoral Thesis, Mark Cremin with drama teachers, Di Hannon with science teachers, Rod Linter with school governors, Linda Curtis with Heads of Special Needs Schools and the support which Nick Selley is giving through his supervision of research students.

Consider also, for example, the collaborative research of Pam Lomax, Moyra Evans and ZoCE Parker (1996), three university teachers at Kingston (Moyra has a joint appointment as a deputy head at Denbigh School and a tutor for Kingston University). They presented their first joint paper to the American Educational Research Association in April 1996 (Lomax & Parker). It has a dialogical form, explicates tensions in their relationships, highlights the values they are living and is concerned with their own learning and the learning of their students as they work at improving the quality of their practices. This has been developed into the paper, 'For Liberation not less for love: a self study of teacher educators working with a group of teachers who teach pupils with special educational needs', for presentation to an International conference on the Self-Study of Teacher Education Practices at Herstmonceaux Castle (Lomax, Evans & Parker 1996)

It wouldn't feel right at such an event as this if I didn't respond to some of the recent work of Pam, Moyra and Zoe to see if I could help to move their enquiries, into memory work, judging teachers' effectiveness and the influence of stories, forward. Let me just address them for a moment to show how I try to focus on what the researchers say that they believe or know and, by focusing on the kind of evidence they will need to strengthen their claims, helping their enquiries to move forward:

Pam, Moyra & ZoCE, in your paper you say that you believe that memory work enables you to change that construction of the self so that we can reframe our worlds and become better teachers. What evidence do you have, in relation to your students' learning that you have become better teachers as you reframe your worlds?

You say that you are at a formative stage as you evaluate how effectively you are helping a group of twelve teachers who work with children who have special educational needs to improve their practice. How will you judge your effectiveness?

You claim that individuals write stories about some aspect of their lives and present these to a group to discuss. You say that by drawing upon the others' experiences of similar events the author can clarify her own active part in the events she has described and place it in a broader social and political setting. Could you present the evidence that you have influenced each other in this way, especially in relation to a broader social and political setting?

Learning how to make better responses to other researchers' work is part of my learning as I continue to work at reconstructing what counts as educational knowledge and educational theory in the Academy. Thomas Kuhn who died on the 17th June 1996, wrote about the way in which scientific inquiry always takes place in the context of shared and accepted concepts or paradigms. Moments of crisis in a dominant paradigm are resolved by the emergence of a new paradigm around which researchers regroup and return to 'normal' science. It is my contention that we are living through such a crisis in educational research. A crisis evoked by the lack of capacity of the dominant 'social science' (Lomax 1994) view of educational research to produce valid explanations for the educational development of individuals. I have suggested how the research of university and school teachers associated with the action research network of Kingston University can make a fundamental contribution to this reconstruction.

In the spirit of a self-study of my professional life as a university teacher and researcher I want to briefly outline the direction I intend my own inquiry to take in the University of Bath, until I retire in 2009. On my action research homepage on the Internet, you will see a box on Values as Educational Standards. Working with Pat D'Arcy, Erica Holley, Moira Laidlaw, Ben Cunningham, James Finnegan, Peter Mellett (1995), Terry Hewitt, Je Kan (1996), Cathie Woodward and other friends and colleagues in the Bath Action Research Network my research is focused on the problems of clarifying, representing, justifying and communicating the spiritual, aesthetic and ethical values which form the explanatory base of the unity of my educational development. I am also concerned with the nature of the economic, epistemological, sexual, political, curricular, cultural and use values which help to constitute the many forms of interpretation in that development. I imagine that this research programme will occupy the rest of my productive life in educational research and will help to inform my university teaching. I am working on this programme within the Centre for Action Research in Professional Practice in the University of Bath. The Centre's Director is my colleague Peter Reason, (1994) who has done so much to develop the practice and theory of collaborative inquiry. Working with Peter and Judi Marshall (1995) is helping me to understand research as a personal, as well as professional process. I do agree with Judi's recent presentation (Marshall 1996) on the need to create educational spaces to encourage action inquiry and I hope my talk this evening will make its own contribution to this development.

I also want to re-emphasise why I think understanding economic relationships are so important in relation to Ardra Cole's question for the Self- Study group of the American Educational Research Association:

How do we, as a community of researchers committed to self-study both in theory and in practice, create a legitimate space for ourselves and our work both within our own institutions and within the broader educational and academic community?
(Cole 1996)

As I have said, I am presenting this lecture at a time when the committee, under the chair of Ron Dearing is considering the future funding of higher education. The problem for many of our colleagues is that the report, and action on the report, will come too late to save many of the jobs which are now under threat in higher education. It isn't as if our student numbers are reducing; we have already absorbed a huge increase in numbers without a corresponding increase in our funding. I am saying these things, not from the position of a traditional trade unionist, but from the position of one who has been driven to understand the significance of teacher unions in creating a sense of belonging and solidarity grounded in the values of education and the experience of learning what the penetration of market forces into education can do to undermine these values. I cannot think of a time when such solidarity was needed more. Yet, after the influences of government legislation designed to undermine union action, we are also so very unprepared. I know from experience that the majority of you are unlikely to be moved by calls to participate in and strengthen your union. Yet, I would urge you to take that quiet moment to reflect on who is going to protect our jobs and the values of education if not ourselves as we show solidarity with each other through our unions and our professional organisations. I was heartened to hear, at the graduation ceremony in June 1996, at which Kevin Eames was awarded his Ph.D., that Sir Denys Henderson explained to the large gathering of staff, students and parents that higher education was in urgent need of cash, if quality is to be maintained.

ENDPIECE

It is once again a delight to share ideas with you, to see the evidence of the growth in educational knowledge which takes place year on year through our work together at Kingston University. Giving this lecture on the 12th July 1996 has enabled me to submit my story at this point in my life for your accountability in this public forum. In doing this I want to go back to the three events which took place on June 17th 1996. Thomas Kuhn died. The story he told of scientific revolutions lives on as so many of us now see the world of our ideas in a different way. I say this to emphasise that our lives are finite, we really don't have long to live. If we are to look back with some degree of satisfaction on a life well-lived, perhaps we should seek to help each other to strengthen our spirits and to express our energy in living more fully our values in our professional lives and in our communities.

On June 17th 1996 a student of mine, let me know that he, along with five of his colleagues received their redundancy notices. He responded with the courage of one who will fight against injustice. I hope you are feeling a commitment to show solidarity with those who are suffering injustice, just as those who, in 1976, moved so rapidly to overcome those who wished to see me removed from the University. I say this to emphasise the importance of

understanding the way particular stories about economics and politics are permitting the market to penetrate education and influence the way we can live our values. There are alternative forms of relationship between the market and education if we have the economic understanding to see them and the political will to bring them about.

On June 17th 1996 a story presented on the BBC about BSE, contradicted a story told by Government. Those of you who saw the last interview, given by Dennis Potter (1995) to Melvyn Bragg, some months before he died in 1995, you may recall his passionate attack on the influence of Rupert Murdoch on the cultural life of our society. Dennis Potter used his art to attack the undermining of human values by market forces. Potter's last story, *Cold Lazarus*, is a clear reminder of the need for 'Reality or Nothing', for a determined attempt to create stories which are life-enhancing and life-affirming and to be vigilant about those stories which are communicated to the nation to support the truth of power, rather than the power of truth. I am thinking of such stories as those told by Griffiths and Davies (1995) in, 'In Fairness to Children' and by Biott and Easen (1994) in their work on collaborative learning. I say this to emphasise the importance of a process of life-long learning as we strengthen ourselves as citizens who are committed to participating in the political and cultural life of our country. I also want to emphasise the importance of what my colleague Judi Marshall (1995) refers to as 'research as personal process' in revealing and understanding the values which help to form our claims to educational knowledge. I hope you can now see why I value your stories so highly.

Through a determination to live your stories, to tell your stories and to have your stories legitimated in the Academy as educational knowledge, you will be contributing to a process of cultural renewal in which your spiritual, life-affirming energy, your aesthetic sensitivity and moral commitments are brought more fully into our communities and society and they will be expressed along with the other curricular values in our professional practice in education. In the words of a recent report of the School Curriculum and Assessment Authority:

'... spiritual and moral dimensions must be central to school policy and permeate all school activities and all subjects in the curriculum. Adults should lead by example in the school and wider community. Educators must be confident in handling inner as well as outer lives if young people are to be equipped for the world. Knowledge is important, but so are acceptance of personal responsibility, judgement, working with others and understanding codes of behaviour'. (SCAA, p. 13, 1996)

The growth of our community of educational researchers continues to be an inspiration to me and my learning and I hope to feel your energy and the extension of your influence in the world, through the stories we share with each other and as we help each other to move forward for many years to come.

I continue to learn through nine such story tellers in the Kingston and Bath network. I am thinking of Terri Austin, Pat D'Arcy, Moira Laidlaw, James Finnegan, Ben Cunningham, Terry Hewitt, Erica Holley, Mike Leutchford and Marian Nicholas. Terri is just finishing writing up her Ph.D. on her Alaskan journey as she helps to create and sustain communities of learners with her pupils, parents and her teacher and academic colleagues. I have found inspiration

in my own work in Terri's determination to overcome obstacles to the establishment of a charter school in which she and her colleagues can live their educational values as fully as they can. Terri's friend, Pat D'Arcy, introduced us and I'd like to thank Pat, for introducing me to so many of the action researchers around Bath who have subsequently worked with me on their accredited action research programmes. Pat is writing up her action research Thesis on her enquiry into improving her understanding of the processes of improving the quality of response to pupils' stories. With James Finnegan (1996) and Ben Cunningham (1994) I am learning how to understand better and to represent our spiritual journeys and our committed service to education. With Moira Laidlaw (1994) I continue to enhance my understanding of the nature of educative relationships and I echo James' Finnegan's (1996) words:

Moira Laidlaw (1996) with tender power, in her paper, 'Democratising my educative relationships: creating my own living educational theory'; lives out dialogical and democratic action with a group of Year Nine girls, as the students devise, set criteria, and present their own English-related topics to the whole class. The students clearly speak with their own voices.

I know a number of you this evening value your correspondences and conversations with Ben Cunningham because of the profound empathy and sensitivity he shows for your feelings, insights and understandings. Ben's latest work engages with some of the difficulties of remaining open to such relationships when, for whatever reason, a violation has occurred.

With Terry Hewitt, of Sir Bernard Lovell School, I am learning how to represent and communicate those values of commitment to education which enable so many ordinary teachers to make such exceptional contributions to the lives of their pupils. With Erica Holley (1995), I am learning the meaning of sustained professional commitment to relational values and honest persistence in the face of social pressures, including those of the market.

Again, in the words of Ben Okri:

The true story-teller suffers the chaos and the
madness, the nightmare - resolves it all, sees
clearly, and guides you surely through the
fragmentation and the shifting world (Ben Okri, p.38.)

Two such story tellers in the Kingston group are Mike Leutchford and Marian Nicholas whose commitment to educate the daughters and sons of refugee parents I find inspirational. Marian has written:

Yes, I am crying for a Somali girl of 15 living through a civil war because I remember what it was like to be a 15 year old girl. I had no fear of being killed, raped by soldiers carrying guns, or needed to look after 3 younger brothers or walked 300/400 miles to a refugee camp. Or had to settle into a completely different culture making a new life for my brothers and myself. I don't have to feel guilt because one of those brothers died whilst in my care. Grave injustices have been done to that girl. So although I believe I am successful, I do not want others to fight so hard to overcome injustice and discrimination to achieve something in their lives. In a small way I want to change things for them, especially I want to fight racism and sexism as it exists in Great Britain today. And moreover, I want to speak on behalf of people who are unable, perhaps, to speak for themselves. And I want to celebrate how I tried to change their lives.

And I should like to say to you all, but particularly to Mike and Marian, as such true story-tellers of your educative relationships as you enable your colleagues and your pupils and students, to share stories which can enhance the quality of our lives and regenerate our culture and educational knowledge, a heartfelt thank you.

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