DOCUMENT RESUME

ED 434 109   SP 038 797

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TITLE   How Can School and University Teachers Reconstruct
              Educational Knowledge?
PUB DATE   1999-04-00
NOTE   16p.; Paper presented at the Annual Meeting of the American
              Educational Research Association (Montreal, Quebec, Canada,
              April 19-23, 1999).
PUB TYPE   Opinion Papers (120) -- Speeches/Meeting Papers (150)
EDRS PRICE   MF01/PC01 Plus Postage.
DESCRIPTORS   *College Faculty; *Educational Research; Educational
              Theories; Elementary Secondary Education; Faculty
              Development; Foreign Countries; Higher Education; Knowledge
              Base for Teaching; Teacher Improvement; *Teacher
              Researchers; *Teachers

ABSTRACT
              This paper argues that school and university teachers could
become part of a unified profession of educators through the creative and
critical contributions of a new discipline of educational inquiry to the
professional knowledge base for teaching. The first section consists of
graduate-level dissertations and theses of teacher researchers who have
created their own professional development models and educational theories
and shown how they can contribute to the reconstruction of educational
knowledge and theory. The next section consists of an analysis of the
author's educative influence with several professional educators in the
educative process of their self-generation in their life within education.
The paper concludes that educational researchers can create educational
knowledge in their self-studies of their own practice, and they can make
useful contributions to educational theory through their work in the
traditional disciplines of philosophy, psychology, sociology, history,
economics, politics, and management of education. (Contains 23 references.)
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How Can School and University Teachers Reconstruct Educational Knowledge?

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Paper presented at the Interactive Paper session, 'Not Talking Past Each Other: Cultural Roles In Educational Research', AERA, April 1999, Montreal.

Abstract

The Teacher-Researcher SIG of AERA has enabled many teacher-researchers to present their enquiries in our communities of educational researchers in a way which shows their contribution to educational knowledge. In his vice-presidential address to Division K at the 1998 AERA Conference Ken Zeichner (1998) highlighted the self-study movement of teacher-educators (Hamilton, 1998) as a most significant development in teacher education research. Yet, Educational Researcher, a major publication of AERA, has not published a sufficient number of papers by teacher researchers which demonstrate that our communities of educational researchers respect the capacity of school and university teachers, to research their own educational practices in ways which can reconstruct educational knowledge. This paper argues that school and university teachers could become part of a unified profession of educators through the creative and critical contributions of a new discipline of educational-enquiry to the professional knowledge-base of teaching.

Steve Rhine, in his paper on 'The Role of Research and Teachers' Knowledge Base in Professional Development', illustrates the problem I want to address here:

"The research community has valuable research-based resources to share and can provide professional development models in which teachers become capable of making informed instructional decisions so that active environments become learning rich." (Rhine, p.31, 1998)

Without denying the value of ideas generated from educational researchers who are not engaged in self-studies as professional educators, I want to offer an approach to educational research which might help researchers from different traditions and disciplines to avoid 'Talking Past Each Other'. When Rhine writes that the research community 'can provide professional development models in which teachers become capable of making informed instruction decisions', I want to avoid expressing the kind of anger which has contributed to the present 'Balkanisation' (Donmoyer, 1996) between different research communities. My anger is evoked because I feel that the provision of professional development models in which teachers 'become capable', could be interpreted as a lack of respect for teacher-researcher and the capacities of teachers to create their own professional development models and theories. Now, I have no doubt that Rhine did not intend to communicate any lack of respect and that my response says much more about myself than it does about Rhine. What I want to do in this paper is to suggest ways in which school and university teacher researchers can reconstruct educational knowledge in ways which are open to the participation of all educational researchers and which avoid feelings of lack of respect or exclusion.

The basis of my hope is an invitation to all educational researchers to engage with testing the validity and suggesting ways of strengthening the claims to educational knowledge which emerge from educational enquiries of the kind, 'How do I help you to improve your learning?'. I am thinking of such questions being asked by professional educators as they work at helping their students to improve their learning. In other words I want to show a discipline of educational enquiry in which all educational researchers can feel that they have a part to play in developing.

In answering the question of this paper, 'How can school and university teachers reconstruct educational knowledge?', I want to draw on two kinds of evidence. The first consists of M.Phil. and Ph.D. dissertations and theses of teacher-researchers (D'Arcy, 1998; Holley, 1997; Evans, 1995; Laidlaw, 1996; Eames, 1995) who have created their own professional development models and educational theories and shown how these can contribute to the reconstruction of educational knowledge and theory in the Academy. The second consists of my analyses of my educative influence with these professional educators in the educative process of their self-generation in their life in education (Whitehead, 1993; Whitehead, 1999).

With the exception of myself (Whitehead 1993) the theses and dissertations of the teacher-researchers below have all been acknowledged by their examiners as original contributions to educational knowledge. As a supervisor I could not take part in the examination but I do want to agree with the examiners' judgements which led to the legitimation of the teacher-researchers' educational knowledge in the

Academy. All of the work below is offered to you on the action research homepage
http://www.bath.ac.uk/~edsajw .

In helping teacher-researchers prepare their work for accreditation I take particular
care with responding to the Abstracts of their degree submissions. The drafting and
re-drafting process can take place over several months and it is not unusual for over
fifteen drafts to be produced before the final submission. The abstracts distil the
essential claims to knowledge. They are offered below, together with the internet
address, http://www.bath.ac.uk/~edsajw for you to access the evidence of their
theses which they used to justify the following claims to educational knowledge and
for you to test the validity of their claims. It is my claim that these theses demonstrate
how school teacher-researchers can making their own original contributions to
educational theory and in the process help to reconstruct what counts as
educational knowledge in the Academy.

*1) How do I as a teacher-researcher contribute to the development of a living
educational theory through an exploration of my values in my professional
practice?*
Abstract of M.Phil.
Erica Holley
Graduated June 1997

My thesis is a description and explanation of my life as a teacher and researcher in an 11 to 16
comprehensive school in Swindon from 1990 to 1996. I claim that it is a contribution to
educational knowledge and educational research methodology through the understanding it
shows of the form, meaning and values in my living educational theory as an individual
practitioner as I researched my question,

How do I improve what I am doing in my professional practice ?

With its focus on the development of the meanings of my educational values and educational
knowledge in my professional practice I intend this thesis to show the integration of the
educational processes of transforming myself by my own knowledge and the knowledge of
others and of transforming my educational knowledge through action and reflection. I also
intend the thesis to be a contribution to debates about the use of values as being living standards
of judgment in educational research.

2) The Whole Story...
Abstract of PhD
Pat.D'Arcy
Graduated July 1998, University of Bath.

In this thesis I investigate the nature of written responses made to stories in an educational
context, which can be characterised as aesthetic transactions with a text [Rosenblatt, 1938,
1978, 1985]. My research develops Guidelines designed to elicit such personally meaningful
responses from teachers to pupils' stories as well as from pupils to the stories they read. I map
those features which characterise the engaged and appreciative responses that I both made and
received from primary and secondary teachers and consider in what respects they may be
educationally valuable. I also consider how such responses could offer a form of meaning-
related, interpretive assessment for the work of pupils as story writers and story readers.

This thesis also tells the story of my journey as an educational researcher. It acknowledges the
mistakes I made, the confusions I grappled with and what I discovered in the course of my
investigation about myself as an educator and about the values that underpin my thinking which

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sustained the whole enterprise.

I offer this thesis, therefore as an original contribution to the nature of engaged and appreciative responses made by teachers as well as by pupils in the field of story writing and story reading.

I offer it as an original contribution to the educational value of such responses as a form of interpretive assessment in the context of classroom teaching and external examining.

I also offer it as an original contribution to educational knowledge - the process of coming to know - as I have sought to construct my developing perceptions as a living educational theory.

3) An action research enquiry into reflection in action as part of my role as a deputy headteacher
Abstract of Ph.D.
Moyra Evans
Graduated February 1997, University of Kingston.

This thesis is based on a four year research study, in which I have looked at my own practice as a deputy head in a large comprehensive school, using action research methodology. I was concerned about the quality of support the school offered its teachers in the form of staff development for which I was responsible. Once I started the study, I was able to put into operation technical solutions to the problems identified in my everyday working practices but realised that the way in which I worked with the teachers was a much more fundamental issue. The study shows how I addressed, within the action research methodology itself, the ethical dilemmas that arose when I worked with departments, middle managers and individuals; in particular how I resolved the difficult issues of confidentiality and informed consent from not only an insider researcher perspective, but also that of the deputy head.

Within a hierarchically organised institution, I learned to work with teachers collaboratively, enabling us all to participate in a dialogical learning community, in which we took control of our learning so that we owned our development, establishing value positions and supporting and nurturing each other through empathising with each other's experiences. We learnt to recognise, value and express our feelings about our action and our learning, using story to transform our understanding of a situation and to engage others in exploring new perspectives of it. In this thesis I show how teachers can effect changes which lead to improved professional practices, greater understanding of each other and increased motivation and how their school-based work was legitimated by the Academy in the form of Post Graduate Diplomas.

This thesis describes and explains how I established learning communities of teachers in order to improve the educational experiences of our students. I have used Schôn's (1983) work on reflecting-in -action to theorise about the nature of the reframing teachers need to undertake in order to understand and put into effect practical interventions which result in them living their educational values more consistently in their practice. The enquiry is contextualised as a study of my leadership role as a woman deputy head action researcher in a comprehensive school, acknowledging that I see my work through a female lens as I present an authentic description and account of my educational practice.

4) How can I create my own living educational theory as I offer you an account of my educational development?
Abstract of Ph.D
Moyra Laidlaw
Graduated June 1997, University of Bath.

I intend my thesis to be a contribution to both educational research methodology and educational knowledge. In this thesis I have tried to show what it means to me, a teacher-researcher, to bring, amongst others, an aesthetic standard of judgement to bear on my educative relationships with Undergraduate, Postgraduate, Higher Degree education students and classroom pupils in

the action enquiry: 'How do I help my students and pupils to improve the quality of their learning?' By showing how my own fictional narratives can be used to express ontological understandings in a claim to educational knowledge, and by using insights from Coleridge's 'The Ancient Mariner' to illuminate my own educational values, I intend to make a contribution to action research methodology. By describing and explaining my own educational development in the creation of my own 'living educational theory', I intend to make a contribution to educational knowledge.

5) How do I, as a teacher and an educational action-researcher, describe and explain the nature of my professional knowledge?
Abstract of PhD
K.J. Eames
Graduated July 1996, University of Bath.

This thesis is an attempt to make an original contribution to educational knowledge through a study of my own professional and educational development in action-research enquiries of the kind, 'How do I improve what I am doing?' The study includes analyses of my educative relationships in a classroom, educative conversations and correspondences with other teachers and academics. It also integrates the ideas of others from the wider field of knowledge and from dialectical communities of professional educators based at Bath University, Wootton Bassett School and elsewhere. The analyses I make of the resulting challenges to my thinking and practice show how educators in schools can work together, embodying a form of professional knowledge which draws on Thomism and other manifestations of dialectical rationality.

Contributions to educational knowledge are made in relation to educational action research and professional knowledge. The first is concerned with the nature of professional knowledge in education, and how action research can constitute the form of professional knowledge which I see as lacking at present. The second contribution is concerned with how we represent an individual's claim to know their own educational development. These contributions contain an analysis in terms of a dialectical epistemology of professional knowledge, which includes contradiction, negation, transformation and moral responsibility within a dialogical community.

* Claiming to know my educative influence as a professional educator

In the U.K. we do not have any professional body which recognises or accredits 'professional educators'. I think this lack of a professional body is holding back the enhancement of professionalism in education. As a first tentative step in working towards the establishment of a professional body which will recognise and accredit the work of professional educators I want to establish in your eyes my credibility as a professional educator. I think this allows me to identify with other professional educators from different sectors of our profession. In seeing myself as part of such an educational community I see myself as having a part to play in developing our professional knowledge-base through my self-study research as a professional educator. Just as the above researchers have researched their own educational practices in different contexts, I am researching my educational practice in the context of my educative relations with them as I supervise their research programme. Because of the limitations of space I cannot give detailed analyses of my claims to know my educative influence with all the above teacher-researchers. What I can do is to offer a brief analysis from a more extensive paper (Whitehead 1999) of a claim to know my educative influence with Kevin Eames.

Because other researchers (Russell, 1998; Ghaye & Ghaye, 1998; MacPherson, 1998; McNiff, 1999: Lomax, 1999; Hamilton & Pinnegar, 1998) have acknowledged

their integration of ideas from my previous research into their own, I feel some confidence in including the following ideas in the curriculum I offer those I supervise. I encourage the acceptance of the view that each individual can create their own living educational theories as they ask, answer and research questions of the kind, 'How do I improve what I am doing?'. I also encourage self-study researchers to embrace the inclusion of their 'I' as a living contradiction in such enquiries and within their claims to educational knowledge. In terms of the representation of their theses I try to show the importance of dialogical and dialectical forms of understanding through which they can bring together their own unique constellation of values, skills and understandings in their descriptions and explanations of their own learning. In terms of the validity and legitimation of their claims to knowledge I encourage self-study researchers to show how their values can be understand in terms of their emergence in their embodied practice within particular contexts. I am thinking of values such as 'loving spirit', 'freedom', 'justice', 'care', 'compassion' and 'enquiry'. I think of values as those qualities which I use to give my life meaning and purpose and for the sake of which I create myself in life and make a contribution to my communities through my productive work. This paper isn't the place to go into the details of the ways in which such values can be used as standards of judgement for testing the validity of claims to educational knowledge. This has been done elsewhere (Whitehead 1998b)

Here is the kind of claim to educational knowledge which I think all educational researchers could engage with, either to test its validity or to show where their contributions might help to strengthen my enquiries of the form, 'How do I improve what I am doing?'.

The reason I have chosen to present the particular extract below from all the material available to me is because I think that it shows me influencing the learning of another in moving towards an understanding of the ways in which the dialogical and propositional logics of education can be held together in an educational enquiry. In previous publications I have focused on the value of academic freedom (Whitehead 1993) and in future publications I hope to address the spiritual, aesthetic and ethical qualities of the values of 'loving spirit, 'justice', 'care and compassion using multi-media communications in image-based research (Prosser 1998). The focus of my present analysis however, is my valuing of:

* 1) the logics of educational knowledge;

* 2) the importance of contradiction in educational enquiries;

*3) the importance of understanding educational enquiry as a living process of transformation which cannot be captured solely within an idea of 'structure' or 'framework';

*4) the significance of recognising that important human values, which motivate and form part of educational explanations, cannot be communicated in a solely linguistic form.

I believe that my explanation of my educational influence with Kevin, in the sense of being able to answer a question of 'why' am I influencing Kevin in the way I do, involves Kevin's reflexive abilities as he appreciates and engages with my meanings. In his commentaries below, Kevin shows the influence of my meanings on his own. My explanation involves both an 'intention' to live the above values in my practice, which is not pre-specified in a formal curriculum - the values emerge in the course of the conversation, - and the 'active engagement' by Kevin in seeking to understand the significance of my meanings in his enquiry in the course of creating his own curriculum. To highlight the points in Kevin's educational enquiry, where I think you will feel, see and understand my influence, in terms of the above values, I have put a star * and a number in brackets which refers to the above values.

Claiming to know my educative influence with Kevin Eames

On 17.12.91 and 19.12.91 Kevin took part in three conversations which changed his ideas on how he regarded educational knowledge, and on how he saw it as a dialectical form of professional knowledge. The first conversation took place on the afternoon of 17.12.91 with ten people in a research group at Bath University . Kevin had been invited to talk about his research into professional knowledge. He started his presentation with the following quotation, to locate his account of the logic of educational knowledge in relation to the work of the philosopher of education, Paul Hirst (Hirst & Peters, 1970).

In Hirst's view, educational theory is 'concerned with determining rationally defensible principles for educational practice'. He argues that 'the adequate formulation and defence of these principles (rests) not simply on appeal to the disciplines, but on a complex pragmatic process that uses its own appropriate practical discourse'. Thus, he places 'the practitioner's view' as central, and applauds the recent 'focus on the actual practices of education, and the discourses practitioners use'.

However, although he senses that the logic of educational theory is bound up with 'the practitioner's view', and 'the actual practices of education', he confesses himself 'uncertain' as to 'how best we might give an account of the logic of such discourse and its principles'.

After this, Kevin gave a fifteen minute summary of his work on dialectical logic and listed the following questions:

* *Is there evidence of dialogue?*
* *Is there evidence of contradiction?*
* *Is there negation of the negations?*
* *Is there a role for practice?*

And that's as far as he got. Here are the reasons he gave for abandoning the presentation at that point.

As I was giving the presentation, the conviction that there was something wrong grew on me. I became increasingly aware that what I was saying missed the richness of the evidence I had been looking at ...... The OHTs (like the ones immediately above) were abstract, dessicated, lifeless - the opposite (*2) of what I felt (and had stated explicitly in the earlier chapters) that a dialectical process should be. So I stopped. I said:

The meaning of what I'm trying to sketch out cannot be contained within the propositional form of some guy standing in front of a machine and putting pictures on to a piece of paper. I suppose I was using a propositional form, but I feel that it's a most inadequate account of it so far.

He then sat down and joined in the discussion which followed.

The discussion was taped, and Kevin uses the dialogue with his commentary below to describe the ways in which he believes his understanding was changing.
To avoid confusion **I want to stress that all the commentaries which follow the transcripts of each of the three conversations are Kevin's writing.**

Conversation I

"After the opening presentation, Pat began the conversation, by picking up a point I had made about the appropriateness of the dialectical form - as I understood it then - to be considered as a professional form of knowledge for teachers.

Pat: *(Kevin 's) intention, as I understand it, is to say that a dialectical form of working towards new perceptions is perhaps the most appropriate.*

Kevin: *Why is (a dialectical form) an appropriate form for teachers to use?' And, I suppose, 'What does it look like?' is a subsidiary question, because it doesn't matter a damn what it looks like; it's what it does.*

Jack: *What is it?' - the dialectical form - it - has been developing through the centuries, and we've just seen the death of the Marxist dialectic, which was the major step forward after the Hegelian dialectic, and what Marx did, for Hegel, was to put the last criterion in, which was practice. What Marx did was to say that Hegel's dialectic was much too abstract, and it needed to be concretised, to be focused on practice (*1). Now, what you've done is taken a list of criteria, and applied them, almost in a traditional Marxist model, so I do think it matters what form we are now giving to that dialectic.*

Kevin's Comments...... Jack's intervention was significant. I realise now that he was indicating to me the error in how I was thinking about dialectics. I was reifying 'it', so that it remained a concept 'out there', rather than a form expressed through the process in which I was engaged (*2). As a result, I had been 'applying' my view of 'it' in a mechanistic way to my own practice, and had failed to communicate the meaning of dialectics as I had experienced it.

Jack: If you think of dialectic as a process of change, then you can resist the imposition of a system or a structure... (*3) We have the chance, through asking questions of the kind, 'How can I improve what I am doing?' ...(with) the individual taking some responsibility for what they are doing, we might have the possibility of creating a different kind of dialectic, which has the power to transform practice (*3). But it's cloudy, as you say. It's not well-formed yet.....

Kevin: Now, there's something in there about the relative status of kinds of knowledges... Teachers' knowledge is of lower status than, say, university (academics') knowledge - particularly in the eyes of people who teach in universities...

Jack: ...The knowledge-base is not grounded upon the practice of the teacher, but it's still very much a form of knowledge within universities. And the medical profession, and the legal profession built up their case lore into very high status knowledge, whereas I don't think that we have that.

Kevin's Comments..... I failed to respond to the full significance of the comments made by Jack....

.....Jack took up my point about the relative status of different kinds of knowledges, and described the absence of the teacher's perspective in present thinking on educational knowledge. I must address the issue of status - and the power that accompanies status.....

(Another) issue was raised also by Jack, when he suggested that we should see dialectics as a 'process of change', rather than as 'a system or a structure'. The point he was making is fundamental to my present view of educational knowledge (* 3) - although I didn't recognise it at the time, because we were all still at various stages, I think, of groping towards something that we perceived dimly - a form of knowledge which has 'the power to transform practice' - but which we were unable to formulate concisely. As Jack said, it was still 'cloudy. It's not well-formed, yet.' ...... I must try to define the form of educational knowledge which I hold in my present view - to make it less 'cloudy'. In doing so, I will try to bring into an organic whole my present concepts of dialectics, of process, and of practice (* 1, 2 & 3).

CONVERSATION II

This conversation took place later the same afternoon (17.12.91). Those present were Pat D'Arcy, Moira Laidlaw, Peter Mellett, and Jack Whitehead - participants from the previous group who wanted to continue the earlier conversation. During the second conversation, we returned to earlier themes, and developed them further. I want to illustrate what I learnt by commenting on extracts, showing my growing understanding and outlining any issues which I will have to address.

In the following extract we returned to, and developed further, the issues from Conversation I - the relationship between dialectical and propositional forms of knowledge, and our attempts to define more clearly what a dialectical form of educational knowledge might look like.

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Jack: All the theories that are produced by traditional forms of research are propositional (*1). They are always given in the form of statements, which have got a truth content to them. People like Karl Popper, who attacked dialectics, on the grounds of contradiction, say that any theory which contains contradiction, is entirely useless as a theory......

Unless you can actually show from the inside what you are actually doing, you are constrained by the propositional form. Whereas there is an alternative (*1).....

Kevin: ...There's a sort of dialectical process going on there. My growing understanding is expressed in a propositional form - or is it? It's footprints. I can look back, and see those reified footprints (*1), those things, those 'its', and this is where I've come to. ... I'm about halfway through that MacIntyre book, and that sense that he's putting forward, of dialectical development of craft knowledge within a community. I got to that bit last night.

Jack: Yes. But unless you put it in those terms that Peter was saying, which will actually transform the nature of your text - you've pushed us, within this. First of all there was this aridity, in a way, because you grasped the dialectics within a traditional form (*1). You moved us partially through that in your dialogues with Pat, and Georgina Hendy, and the (others) - yes? And then, today, I think that insight of Peter's on the tape - when Peter brought us up short, Mary interjected, and Chris and Gill took it up - I think you've got, participating within a dialogue of question and answer .... The crucial thing for me is the dialectical form (*1) . Hasn't a transformation occurred between the statements Kevin put on the overhead transparency at the beginning of that last session - now, there is something else which he needs, which will transform (*3) the way in which he presents his notion of the form of the dialectic, because ... I think you've got, within the form of this conversation, the very criteria you will need to show what you mean by a dialectical form (*1) .

Kevin's Comments. I think there are three elements I'd like to note in this extract. First, there is the relationship between propositional and dialectical knowledge..... propositional knowledge is important within a dialectical form.... as Jack said, I had 'grasped the dialectics within a traditional form', and there was the 'aridity' which had been demonstrated that afternoon, when I sensed the inadequacy of my presentation, and when the teachers present had felt 'discouraged' and 'alienated' by it. Ironically, while at the time I was searching for a metaphor to describe the synthesis of dialectical and propositional knowledge which I had experienced, I was within the very process of dialogue which would bring my previous propositionally-expressed knowledge to its dialectical fruition (*1).

The second element I'd like to comment on, here, is the way in which the discussion, for the first time, began to explore the nature of the dialectical knowledge that our community was working within. Such a form involved valuing questions to be followed up with an open mind (*1), without necessarily knowing where you're going to end up. You can't 'decide beforehand'. There needs to be an 'openness' to other people, which leads to changed understanding. It's process-

based, and organic, and it's the process which is educative. The process is also supportive, without an individual desiring to exercise his or her own power. It's in this extract, too, that I first mentioned Alasdair MacIntyre's 'Three Rival Versions of Moral Enquiry', which I was in the course of reading, on Jack's recommendation. This book had started to focus for me ideas about the characteristics of a dialogical community.... it's an example, here, of the way in which my dialectical understanding was influenced by a text expressed in a conventional, propositional form.... these conversations, taken as a whole, not only describe the characteristics of a dialogical community, but are an example of how such a community works.

The operation of a dialogical community raises the third element I'd like to note in this extract. If the conversations as a whole illustrate the characteristics of a dialogical community, and this extract shows how we tried to define it, I should be able to derive a description of the form from the 'transformation' which Jack noted (*3) in my own understanding, as a result of my participation in those conversations. .... I need to avoid the mistake I made earlier, in reifying my understanding in a propositional form... I've got to define the form I believe educational knowledge takes 'from within'; as part of my definition, I've got to show it in operation, to acknowledge the living reality of the dialectical form within which I exist, by showing how my understanding has been shaped by my dialogues with other competent practitioners.

CONVERSATION III

The final conversation I recorded took place on 19.12.91. Those present were: Erica Holley and Andy Larter, from Greendown School, and Jack Whitehead.....This is what I learnt.

Extract Four. I want to include this final extract, because it shows how I was able, towards the end of the conversation that afternoon, to attempt a definition of how what I mean by educational knowledge comes into being. The extract also provides a demonstration of how such educational knowledge is shaped.

Kevin: I think I see, now. It's something to do with having people who you have known over a long period of time, who can talk through with you, and share with you, ideas in dialogue and, within a kind of reassuring disciplined framework - it's something to do with the idea of community. It's something to do with (indistinct) over a period of time. It's something that will not necessarily reveal itself instantaneously, because I'm just kind of groping towards an understanding. It's the idea of being in this community, carrying out dialogues - it's talking to people about what you do, and listening to what they say back......

Jack: There's something about that framework, though - the technical term is 'ontological security' - that notion of being accepted by the other, which really does give you that fundamental security in the ground of one's own being. Now, what Andy is talking about is challenging ideas in a way that doesn't really attack the security you feel, then your point, which threw me, was the notion of disciplined framework. I can't see what that means, or even whether it is taking place within a

disciplined framework. I'd much sooner look at it as a process of change and transformation (*3) , but it's not chaotic. There is some order and discipline there -

***Kevin:** Rather than disciplined - 'ordered'?*

***Jack:** I don't mind 'disciplined', or 'ordered'. It's the notion of 'framework'. There's something about 'framework' that seems to be limiting -*

***Kevin:** - Constraining -*

***Jack:** - Yes, and doesn't seem to have the openness -*

***Kevin:** -Yes - 'shape of rationality'? There's something about these dialogues which are - by having a dialogue - you're undergoing - experiencing - an educational process -*

***Jack:** For me, even the term 'dialogue' is getting in the way. There's something beneath the notion of dialogue, which was something to do with what Erica was saying about taking risks, about revealing who you feel yourself to be (*4) . So remember to be careful about using a term to communicate - which doesn't enable you to communicate, as directly as you can the meaning of the experiences you have had. And if you can take today, and the one on Tuesday, you'd be very close to presenting that process in action... You'd help people to get on the inside of that process of change and development which is educational and constitutes educational knowledge.*

Kevin's Comment. This extract came towards the end of the third conversation, and shows how, as a consequence of what I had learnt over those few days in December, I was able to make a clearer formulation than previously of the way educational knowledge is shaped. It develops over time; it happens through dialogues within a community; there's a tentativeness about it, and an openness to the thoughts of others about what your saying to them......

Jack was right to challenge my use of 'framework'. What I meant was some kind of supporting device, which gives order to the way in which educational knowledge develops, for it is not haphazard or incoherent. However, I accept Jack's point that the notion of a framework is too 'limiting' (*3) , in that it has a mechanistic quality that doesn't fit with the 'openness' of what I am trying to describe. I am happier with my reformulation - 'shape of rationality' - in that I believe what I am trying to describe is a process with particular qualities. It's not hard-edged, but it has form. It's also not random or chaotic, but is intelligently systematic. It's the way educators understand, communicate and take action.

Jack made the point, also, that I should beware of letting the terms I use get in the way of communicating 'as directly as (I) can the meaning of the experiences (I) have had.' I will bear that in mind (*4) , while also trying to cope with what I've learnt on the whole journey."

<div align="center">**************</div>

As Kevin describes and explains his own professional learning in coming to a transformed understanding of the nature of a dialectical form of educational knowledge, he is, in my terms, creating his own living educational theory. I also believe he is helping to establish a new discipline of educational enquiry of the kind defined by Lomax (1999) and demonstrated by Eames above:

An aspect of educational action research that interests me concerns learning. I see learning as the outcome of a dialectical process that leads to change. I think that there are two aspects to this - (a) the way we learn through representing our meanings to ourselves and (b) the way we learn by representing our meanings to others. I see this double dialectic of learning as an intra-subjective dialectic which occurs when we represent an idea to ourselves, maybe in a piece of writing, in a lesson plan or an action that we capture on video and this representations of our own idea confronts what we know and challenges us to re-think .... and as an inter-subjective dialectic which occurs where we share our representation of our idea with others and their affirming or questioning response to our communicated meaning challenges us to see something else. the double dialectic of learning highlights what I see as the two essential elements of a new discipline of educational enquiry for evidence-based professionalism: personal development and critical community. (Lomax, p. 5, 1999).

What I hope to have shown in the above presentation is that school and university teachers can unite as educators through the creation of a new professional knowledge-base from such a discipline of educational enquiry. I do not want to be understood as saying that the traditional 'disciplines of education' have no part to play in the creation of this new discipline. I think they have a most important part to play. However, what I also want to emphasise is the importance of a partnership between teacher-researchers and other educational researchers. Professional educators can create educational knowledge in their self-studies of their own practice. Other educational researchers can make useful contributions to educational theory through their work in the traditional disciplines of the philosophy, psychology, sociology, history, economics, politics and management of education.

In conclusion, let me stress the importance of integrating contributions from the different disciplines within this new discipline of educational enquiry. Take the idea of 'discipline' of Usher, Bryant and Johnston (1997):

"The conventional argument about disciplines is that they constitute a knowledge 'base' or 'foundation' that supports a superstructure of practice. The ascription of foundational status to disciplinary knowledge is because of its universality, security and reliability. If we take medicine as an example, scientific disciplines such as anatomy and biochemistry are seen as having a foundational relationship to practice because they seem to provide descriptions and explanations which are secure, reliable and applicable to any situation and upon which it would seem eminently reasonable for practice to be based. In this sense, therefore, foundation disciplines provide the necessary 'theory' part of the theory-practice relationships, but do so at the cost of a radical separation between theory and practice."

They argue that we should accept the place of 'disciplines', as knowledge discourses, by developing our understanding of adult learning as a critical field of practice. Whilst agreeing with much of their critical analysis, what I have offered today is a disciplined form of adult learning which can make its own **creative** and critical contribution to the knowledge-base of professional educators . I have also drawn your attention to the evidence on the internet which shows how adult learners have created their own living educational theories and engaged with the processes of their legitimation within the Academy.

Let me finish with an invitation to both teacher-researchers and other forms of educational researchers to engage creatively and critically with the above ideas in ways which they believe will help to strengthen the knowledge-base of education. In my response I will seek to show an appreciation and engagement which will demonstrate that we are seriously engaging with each others' ideas, rather than 'Talking past each other', through our commitment to research which is educational.

Jack Whitehead 5 April 1999

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